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"The Frolic Architecture of the Snow"

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A NEW YEAR

By Mabel C. K. Stubbs



T was New Year's Eve. Xynthia sat curled up on the window seat, thinking. She remembered last New Year's Eve, when she had made such wonderful new resolutions, and as she looked thoughtfully out of the window, she seemed to see the past year spread out before her, and oh! how sadly her resolutions had been broken. Not even one had been truly kept, and the Old Year seemed to her to be one on which "Failure" could be written in big, bold letters. Xynthia sighed; and as she did so, a loving hand was placed on her head. Looking round, she saw Mother had come unnoticed into the room.

"What is the matter with my little girl?" she asked, in a sweet, low voice.

"I was just thinking what an awful failure this year has been, Mother. I made such lovely resolutions this time last year, but none of them have been really kept, as far as I can see. I do wish I could be better; I do truly want to!"

"There is only One who can help you to make a success of the year, dearie, and when you ask Him to come into your heart, and take control, you will find He can enable you to keep your resolutions. You can never do it in your own strength, but you can in His. You know, darling, you have so often heard of the Lord Jesus, and yet I feel sure you have never really let Him into your heart. Would it not be a lovely beginning to the New Year if you began it with Him?"

"Mother, you are right; I never have really asked the Lord Jesus to come in. I know I am not a Christian, truly. I say my prayers, and read the Bible, and know all about Him, but it's true I've never asked Him to come in and live in my heart. I think I have been afraid to, because it seems I could never live up to it."

Mother smiled. "No, darling, none of us can 'live up to it,' as you express it, but He does not ask you to live a good life before you come to Him. He wants you to bring your failures to Him, and confess your need of Him, and ask Him to come in and make your failures into successes for Him."

"I will, Mother, I will!" exclaimed Xynthia. "I'll ask Him to come in this very day. I'm just sick of my own strugglings, and I know only too well how much I need Him. As I sit here looking out of the window, it seems to me the New Year is spread out like a clean, white page before me, and the Lord Jesus is asking me what I am going to write on it. How sad it must be for Him to see all the blots and smudges He knows will come upon it!"

"But how lovely to think that all the blots and smudges you made upon the page of the Old Year can be blotted out, Xynthia."

"Can they really, Mother?"

"Indeed, they can, my darling. If you ask the Lord Jesus to come into your heart, you can also ask Him to 'blot out, as a thick cloud, all your transgressions.' He shed His precious Blood on the cross for

your sins, and He longs to blot out all the ugly marks made by sin in your life."

"Oh, Mother, how lovely! Then I will be able to look back, and know that all my past failures, and sins, are all forgiven and forgotten?"

"Yes, little girl."

"Mother, I can't wait another minute. Just wait here for me, while I go and ask Him to come right in this very minute, and blot out all my sins."

It was not long before Xynthia was back, with a face brimming over with sunshine. Only now did she realize what a heavy load her past sins and failures had been on her heart. But she had laid the burden down at the feet of her Saviour, and now she felt like singing with the joy of sins forgiven, and the knowledge of a Saviour living and reigning in her heart. Throwing her arms round her Mother's neck, she gave her such a hug that poor Mother nearly fell off the window seat!

"Now talk to me, Mother. Tell me all about how the New Year began."

"That is too tall an order, Miss Xynthia," she laughed. "But I can tell you that the Roman year began in March, not in January."

"Oh, Mother, how queer! Is that why September is called September? I mean because it's the seventh month? I've often wondered about it."

"Yes; Julius Caesar arranged the months alternately, thirty days in one month and thirty-one days in the next. His birthday was in July, so that month was called after him, and of course it must have thirty-one days. But the next Emperor, Augustus, had his birthday in August, so it was named after him, and of course he wanted to have thirty-one days in his birthday month, too, not to be outdone by Julius Caesar! So a day had to come off September and November to make up, and one added to October and December instead, to make it come right. So the Romans altered the calendar. The calendar was changed, years change, friends change, we change—only God never changes. 'I am the Lord,' He says, 'I change not' (Mal. 3:6). Then in Jeremiah 31:3, He tells us, 'I have loved thee with an everlasting love.' Do you not think such a loving, changeless Friend deserves all the love and service we can give Him?"

"Indeed I do; and I mean to make this New Year just His from the very beginning, Mother. Oh, how happy I am; and why ever



did I wait so long for this happiness? Why I might have had it ages ago, if only I had asked Him to come into my heart before!"

Dear reader, have **you** asked the Lord Jesus to come into your heart? If you have not, will you not ask Him **now**, and then you, too, will have this wonderful happiness that Xynthia had and have assurance of a Happy New Year.—Cleveland Gospel Herald.

THE BIBLE

It is the one book in the world that reveals a God infinitely above our own natural imaginings, worthy of our love and worship, and inexhaustible in His wonderful nature.

The heart of man the whole world over ever hungers for God. St. Augustine cried, "Lord, Thou hast made us for Thyself and restless are our hearts until they rest in Thee." The Bible message is God's perfect answer to that despairing cry of our Spirit-starved humanity.

The Bible is a miracle—one coherent message written by God's prophets over a period of centuries, comparable to nothing else on earth.

It treats nature with a dignity and comprehension comparable to no other book ever penned.

It treats the book of nature too, as a world of parables of the spiritual life, as the spirit of man, disclosed in his language of metaphor, trope, parable, and allegory has always unpremeditatedly held it to be.

Alone does it reveal sin as the act of a traitor in rebellion against God.

It reveals God's righteousness in Christ, His judgment of sin, and His great mercy to every sinner who trusts Him.

It is an intimate revelation of Christ, God-man, the only Saviour of the world, to all His followers the Way, the Truth, and the Life.

It reveals God's gift of His Holy Spirit—our ever-present Guide on our earthly pilgrimage.

It is the one book in the world which is always young and fresh and inspiring.

The Bible has stood the persistent assaults of Satan and all its enemies through all ages and it goes on shining with ever-increasing luster.

Whatever there is in civilization that is worth while rests on the Bible's precepts.

If only half the people would accept and apply the Bible whole heartedly myriads would be won to Christ and the terrors which threaten our nation today would all vanish, and peace with her attendant blessings would reign.

Everywhere and in all its teachings the Bible claims to be the authoritative Word of God, and as such I accept it. Well has one said:

This Book, this holy Book, on every line
Marked with the seal of high divinity
On every leaf bedewed with drops of love;
This lamp from off the everlasting throne,
Mercy took down, and in the night of Time
Stood, casting in the dark her gracious bow;
And evermore beseeching men with tears
And earnest sighs, to read, believe, and live.

—Dr. Howard A. Kelley.

Forgiveness is followed by forgiveness of others (Matt. 6:12).—Selected.

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No. 1

THE WAGES OF SIN

By Ursula Miller

BARBARA, a young wife of less than a year, had stopped at her parents' home on her way to the city to ask her mother to go with her. They had some errands to do and such purchases to see to as their pantry shelves demanded. Barbara, a friendly soul, after arriving in town had been visiting here and there, and upon returning to the store where she had left her mother, after having deposited a box of groceries into her waiting automobile, noticed her mother in grave and earnest conversation with a strange woman. Or was she a stranger, she wondered? She was at least, unlike her mother's ordinary friends, concluded Barbara.

This woman was very untidy, to say the least, and was a spectacular contrast to Barbara's mother's unpretentious simplicity. Barbara noticed in addition to her general appearance of untidiness, a few details of her grooming, or rather lack of grooming. Her hair was, she thought, a long bob quite gray and apparently uncombed; the face was lined with wrinkles and haggard looking, although Barbara judged her to be some years younger than her mother. Life seemed to have been brutal to her, for some reason or other; her eyes seemed with one stroke of the brush to be ashamed, humiliated, haunted, and afraid, even terror-stricken. Although the day was quite cold, her only wrap was a very worn, even torn and not very clean, sweater; her shoes were quite old, quite run down at the heel.

Her entire presentation was most unprepossessing, yet Barbara observed she kept her mother spellbound. Barbara studied her rather surreptitiously, speaking, meanwhile, first to one, then another, of the other shoppers in the store and wondering rather vaguely whether her mother expected her to come and meet the stranger, her mother having somewhat Spartan and old-fashioned ideas of courtesy, especially to the poor or old. At this point Barbara saw her mother hastily gathering her small purchases. She joined Barbara, and they passed out of the store down to their waiting automobile without a word.

The day was not cold, not extremely cold, that is; the sky was overcast with heavy, low-hung clouds; a few flakes of snow were timidly venturing to earth announcing the near approach of many more. A promise of

fulfilment being given before the moderately sized, but absurdly traffic filled city was very far behind Barbara and her mother. Barbara's mind was on her driving, and her mother was preoccupied with her visitor.

"You remember Inez Hall, Barbara?" she asked meditatively.

"Hardly, mother. Am I supposed to?" Barbara laughed.

"Well not really, of course, young as you are, the mother remarked. "But you know where she belongs."

"I know, of course, that the Young's have an aunt, their mother's sister, about whom one does not speak except guardedly; not openly I mean. They seem terribly ashamed of her," said Barbara.

"Of course, and not without reason, one way of looking at it. No one enjoys the necessity of having to apologize for folks whom they love."

"So that was your friend of the grocery store with whom you carried on so earnest and grave a conversation!" exclaimed Barbara knowingly.

"Yes, Inez Hall. They are really destitute. She remembers you. What a sweet little thing you used to be. Said she read all about your wedding."

"Do they live in town?" Barbara spoke guardedly—"Our town, I mean."

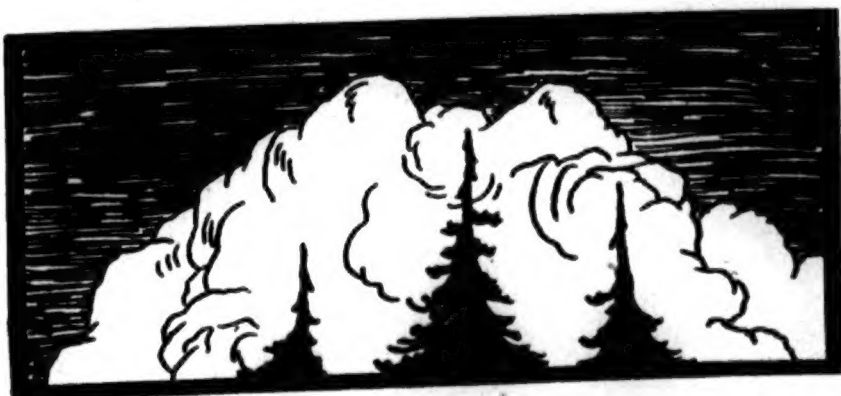
"They do now. I guess they have moved from place to place."

"For very good reasons, I imagine, Mother."

"No doubt. But they are very poor. Destitute, in fact." Barbara knew as well as she knew anything what was coming next. Her mother had led up to it gradually.

"They are really very poor. I thought we might take them a little something. He's sick. In fact, Barbara, I promised we'd come and see her the next time we are in town."

"Why, that will be splendid, Mother!" said Barbara without, however too much enthusiasm.



"They are so poor, Barbara, and we have plenty."

"I know by now that they are poor, Mother. Does that mean that they have worked and tried like all of us do?" Barbara's eyes held a challenge. "Why are they so poor, driven from place to place? Mrs. Young is a splendid person. Every one even speaks very highly of Mrs. Young's parents who are no longer living. What happened to this Inez? As hard as you work why do you have to take her food?" came from Barbara.

* * *

"Father thinks it is really much better for him and Milton both to be with us. So if you and Milton will stop with us for dinner we will take our automobile and go as soon as we can," Mother explained.

Barbara said that would be fine. Mother's "little something" proved to be quite a heavy and well-filled basket and Barbara's was no less so. "Even our little city has a slum district. It was a good idea, Mother, taking our husbands along." After some driving and seeking from Mother's more or less adequate directions they found the house; if house you can call it, thought Barbara, our hens have a better one. A mere hovel. One room with a lean-to porch almost ready to fall to pieces, or blow away. The room into which they entered at the half-hearted invitation with but indifferent welcome revealed a bed on which lay a man plainly dying. Inez offered the one chair to Mother, and the others stood about, not entirely at ease. That is Barbara and Milton were not. Father seemed at ease. He said, "Would you like a word of prayer? Some of God's Word?"

Not waiting for consent he read, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

"Sin blinds a soul so definitely to the promises of God, but let us all pray for response" and father led in imploring, beseeching prayer.

After that Milton and Barbara sang. Their beautiful voices and the words conveyed the message of the Father's love.

"Just as I am, without one plea,
But that thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come, I come!"

"Just as I am, and waiting not
To rid myself of one dark blot,
To Thee whose blood can cleanse each spot,
O Lamb of God, I come, I come!"

Thus they sang the five stanzas of the beautiful old hymn. Sorrowfully and somewhat silently they returned to their homes,

saddened by the fact that in a world of so much opportunity for good and for serving God there could yet be such plain evidences of wasted lives.

A short while later Barbara repeated her question to her mother, "What about this Inez? What happened? Why is she so different from her sister?"

"Well," her mother began, "it is a common enough story. Inez and her sister Lida were talented, beautiful girls. They were well-behaved Christian girls, very active in church work, and their future seemed promising and bright. Of the two Inez was more brilliant, more promising. She may have been praised too much for her own good. It was also said that she had a stubborn streak in her. I cannot say. After all, I was never with the family much. So I really know only what I heard or saw. The girls were popular and, of course, had their own company. Lida, of course, Brother Young and Inez, Brother Clymer.

"Not James Clymer?" Barbara gasped in astonishment.

"The very same."

"How dreadful!" Barbara resented the idea.

"You must bear in mind, Barbara, that the Inez you saw so recently is by no means the same being she was nearly twenty years ago. She really was a charming and beautiful girl," she added.

"Well, all right. But what then?"

"Well, their parents were old, and one year Inez's father hired a stranger to help in the rush work; an unusually handsome man, not entirely young. We all supposed her to be engaged to James, Brother Clymer. However, I doubt that now."

"I hope at least it isn't true," was Barbara's interruption.

"Well, at any rate, Inez began to go to places with the handsome stranger; quietly, at first, so no one should know, but always on Sunday evenings to church with James. This went on for some time. Only she went more with Hall and less with James. Finally people thought she and James had a quarrel; at least they broke up their friendship. And the first thing we knew she and Hall had slipped away and were married. Her parents were heartbroken, and all of us were dismayed. After that things happened rapidly, and not for the better. Inez and Hall never came to church. He was found to have even less character than was supposed. She became defiant and even insulting when approached with invitations to attend church or visit homes.

Her attitude was hostile, and she began to do things she had always known to be wrong. Her parents soon died, blaming themselves for their part in hiring Hall to work for them. They had been well-to-do and had only the two daughters. After the money was divided, Halls left for parts unknown. We heard reports. We couldn't help but hear. They soon wasted everything—money—friends—character—life. Wasted."

"Perhaps God was being kind to Brother Clymer," suggested Barbara.

"Oh, no!" her mother replied, quickly. "I mean of course He was kind to him, but not at the expense of Inez. Inez need not to

have wasted her life. She was, no doubt, unsuitable for him, but God could have taken care of that. Whatever Inez was or may have been, it seems she failed. That makes it so sad for those of us who know her."

Barbara was unusually sober. Barbara, whose background was a haven of beautiful girlhood added to being a cherished wife, realized the importance of NEVER taking the first step in playing with danger.

"It certainly is a deep warning not to trifle with the important values of life," Barbara said very soberly.

"It is, indeed, a dreadful warning," her mother replied.

* * *

Within the week Inez's sick husband was laid away—a pauper. Inez entered her sister's home, not entirely welcome if the truth were known, but because she had no place else to go.

The first, and as it happened, the last time she attended divine worship with her sister and family was the Sabbath following the New Year. A number of the saints had given glory to God in testimony. During a pause Inez arose. A hush enveloped the audience.

A NEW YEAR'S WISH

Dear friend of ours, the year is new;
We wish a happy year to you!
Whatever lies within its hand,
Easy or hard to understand,
Whether it brings you smiles or tears,
Filling your heart with joys or fears,
May He who marks the sparrow's fall
Protect and guide you through it all.

—Selected.

"I must add a warning to young people," she began. "If you look at my life you may see the result of a life lived without God. I knew better, too, but I failed to do better. I failed to do what I knew I should do. Since taking the first step down I have known almost every sin and dissipation; and believe me, my dear young people, there is nothing to it but a fearful looking forward to judgment. If you stay close to God you have an anchor, a hope. I thought when I was young that I could go a few steps in the way of evil and then return. But before I knew it I was in a quicksand of evil, a swamp, from which there was no returning. So beware of the first step. My misspent and wasted life is the result of the first step in the way of evil. And taking a way that is easy—drifting—instead of making an effort to turn away. And refusing to listen to the quiet voice of God when He speaks. He spoke to my erring soul and wandering feet. Dear young people, please take warning and beware the first step."

"Heavily she sat down. A subdued, sorrowing people knelt to pray, resolving to take heed, ere too late, that 'the wages of sin is death.'"

Protection, Kans.

He that overcomes evil with good, gains three victories at once, he overcomes Satan, his enemy, and himself.

THE BIBLE IN CLASSICAL LITERATURE

(Continued from page 20)

ment of literature "Brand", written by Ibsen's hand, is truly a religious play full of the spirit of the Scriptures. His play "John Gabriel Brookman" contains references to the Bible. He speaks of the "Great Unpardonable Sin" as the act of killing the love life within another. Other frequent passages cause us to know that his chief reading was the Scripture.

Goethe

The poet of pantheism and the greatest name in German literature copied much from the "Holy Word." The story "Faust" is the outstanding example. The story reminds one of the story of Job.

Tolstoi

The outstanding figure among Russian writers knew the Scriptures like Timothy. It is quite impossible to read Dostoevski's novels without knowing the Bible. For four years in a Siberian prison, the New Testament was his most intimate friend. His greatest stories are really commentaries.

Victor Hugo

The French genius and one of the greatest names of the nineteenth century literature, certainly makes us think of the teaching of Christ. The novel "Les Miserables" is the finest example.

Conclusion

"The largest and most important influence of the Bible in literature lies beyond all these visible effects upon language and style and imagery and form. It comes from the strange power of the book to nourish and inspire, to mold and guide, the inner life of man. 'It finds me,' said Coleridge; and the word of the philosopher is one that the plain man can understand and repeat.

The hunger for happiness which lies in every human heart can never be satisfied without righteousness; and the reason why the Bible reaches down so deep into the breast of man is because it brings news of a kingdom which is righteousness, and peace, and joy in the Holy Spirit. It brings this news not in the form of a dogma, a definition, a scientific statement, but in the form of literature, a living picture of experience, a perfect ideal embodied in a Character and a Life. And because it does this, it has inspiration for those who write in the service of truth and humanity.

"The Bible," said Huxley, "has been the Magna Charta of the poor and the oppressed." New light has broken forth from it to lead the upward struggle of mankind from age to age. Men have come back to it because they could not do without it. Nor will its influence wane, its radiance be darkened, unless literature ceases to express the noblest of human longings, the highest of human hopes, and mankind forgets all that is now incarnate only and forever in the central figure of the Bible."—From Century Magazine, 1910.

Philadelphia, Pa.

"In the Lord Jehovah is everlasting strength" (Isa. 26:4).

THE SWISS BRETHREN IN ST. GALLEN

III

By John Horsch

With this installment Bro. Horsch concludes his account of the trying experiences and severe persecutions of the early Mennonites in St. Gallen, which is still existing today as a large city in Northeastern Switzerland.

We noted previously that the Swiss Brethren of St. Gallen had accepted their faith with the silent consent of the Council. When the Council made the further profession and practice of their faith a crime, their disappointment and displeasure would be difficult to describe. According to Johannes Kessler's testimony their indignation knew no bounds. Recantation was not asked of them (as it was also not asked of the Romanists when the mass was finally abolished and forbidden), but they were forbidden by decrees of the Council to practice the Christian ordinances, to hold meetings, and to maintain their church or congregation. Those who refused to conform to these decrees were arrested and exiled, unless they left the city on their own accord.

Vadian, who somewhat later was chosen burgomaster of the city, says that the Council of St. Gallen found it an indescribably burdensome task to check the Anabaptist movement. The court records of St. Gallen contain considerable material relative to the persecution of the Brethren. Hans Kern, called Krüsi, a minister of the Brethren, was banished from St. Gallen on June 16, 1525. He was exiled with strict orders to keep silence regarding the treatment which he had received during his imprisonment. Shortly afterward he was burned at the stake at Lucerne. Laurence Hochrütiner and his family also were apparently banished. We find them in August of the same year in Basel. Wolfgang Ulimann and Sebastian Ruggensberger were banished from St. Gallen on July 17. Ulimann evidently returned to the city; he was, with Martin Bomgartner, banished again on September 6 with the threat of capital punishment if they returned.

An Inhuman Sentence

Again and again Ulimann returned to St. Gallen, being in every instance promptly arrested and exiled when he was found at the catch-polls. His father was a prominent man in the affairs of the city, and he had other influential friends and patrons whose intercession prevented severer punishment. After January 22, 1526, when he was again exiled after a long imprisonment, he seems to have avoided St. Gallen. In March of the same year he just missed being executed at Chur in the canton of Graubünden. In April, 1528, he was banished from Basel. Two years later he was executed with the sword at Waldsee in South Germany while attempting to lead a number of his brethren from St. Gallen and Appenzell to Moravia, where there was less persecution than in any other country or province. Martin Bomgartner, apparently a minister of the Swiss Brethren, was sentenced by the Council of St. Gallen, on November 19, 1526, to have his tongue cut out by the executioner. The records do not state whether or not this sentence was carried out.

Four Christian Heroes

Nicolaus Guldi, a prominent member of the Swiss Brethren congregation in St. Gallen, wrote in a letter: "I am forsaken of all the world, of wife, father, mother, and sister according to the flesh, and of all men, but it is well. Christ also was forsaken of all men and even of His disciples. It is enough that I be as He." Matthias Hiller, of St. Gallen, we find in 1526 at Strasburg in Alsace. On May 21 of the following year he suffered martyrdom in Rottenburg on the Neckar, in Wurttemberg, with three other Brethren, one of whom, named Geiger, was apparently also of St. Gallen. A contemporary chronicler described the execution of these men as follows:

The four men were led out to the place of execution on the same day that Michael Sattler, after enduring the most appalling tortures was burned at the stake. They manifested true Christian courage and stood loyally to the faith and to the Word of God, to the end, encouraging and comforting one another. When they arrived at the place of execution, a mounted courier came with a message. The margrave offered them grace and release, if they recanted. They replied that they valued the grace of God more highly than the grace of men and of all the world. With cheerful hearts they knelt down and the hangman did his gruesome work. Matthias Hiller, when his three friends lay dead before him, was again implored to save his life, by recantation. He said quickly, "By no means; this can never be the will of God. If I had seven heads, I would give them for the name of Christ." With these words he knelt down, committed his soul to God, and thus ended his life with the others.

Semi-Anabaptists

There is convincing proof that those Swiss Brethren who stood true to their convictions fled the city and territory of St. Gallen. Many of the large numbers of those who had united with them, failed in the test. They decided to follow the orders of the Council, to "stand still" as concerned the practice of the Christian ordinances, and to attend the services of the state church. In theory they approved of the faith of the Swiss Brethren, as formerly, but they abstained from teaching and practicing it. This was all that was asked of them by the authorities. The Council held, and quite rightfully, that these "stillstanders" were not Anabaptists. Clearly the faith of the Swiss Brethren would not be perpetuated through these people.

We have noted that in Zurich and other cantons, where Anabaptism was persecuted from the beginning, the growth of the Swiss Brethren Church was by no means as rapid as in St. Gallen. The consequent persecution brought to light the fact that many who had

in this city united with the Brethren had done so in the expectation that the Council would maintain its policy of toleration and liberty of conscience. When the real test came, many joined the ranks of the *Halbtäufer* (Semi-Anabaptists) who held the faith of the Swiss Brethren in theory, without publicly professing and practicing it. They did not have the courage of their convictions, consequently they desired to be considered members of the state church. The *Halbtäufer* were very numerous in other sections also, notably in the canton Bern and in the Tyrol.

Effect of the Cappel War

After the second War of Cappel, in 1531, the Anabaptist movement showed unmistakable signs of increased strength in various parts of Switzerland. The Cappel War was a struggle between Zwinglian and Catholic cantons, resulting in a crushing defeat of the Zwinglian forces and the death of Zwingli. Vadian, who in 1526 was chosen burgomaster of St. Gallen, makes mention in his *Diarium* of the fact that after the War of Cappel in various places, particularly in the canton Zurich, the spread of the Anabaptists again claimed the attention of the civil authorities. In St. Gallen also the Council was again called upon to deal with those who transgressed its orders as regards Anabaptism. Vadian states further that in a session of the *Tagsatzung*, or national assembly, held in the Swiss town of Baden, in 1532, the official representatives of Swiss states passed another decree demanding the arrest of all Anabaptists in every part of Switzerland, and the execution of those who declined to recant. Two men and four women suffered martyrdom by drowning in Baden about the time when this order was passed.

Hans Marquart in St. Gallen

In June of the year 1532 the Council of St. Gallen learned that a minister of the Brethren, Hans Marquart of Weissenhorn, had repeatedly preached in and near a private house in the vicinity of the city. Hans Marquart who, as Vadian says, was an eloquent speaker and had a thorough knowledge of the Scriptures, had formerly been priest in the city of Constance, then for about three years Zwinglian preacher at Reinach in the canton Bern, and had then united with the Swiss Brethren. His preaching near St. Gallen was attended by large numbers, and resulted in the awakening of many.

Among those who were reached and decisively influenced by him was Master Conrad, the executioner of St. Gallen, who had led an evil life but now turned to God in sincere repentance. A certain criminal who had committed murder was sentenced to death and was to be executed. Master Conrad handed in his resignation declaring that he would never again take human life. However, he had not been baptized. The question how to deal with him was laid before the Council by the burgomaster. A strong minority of the Councillors were of the opinion that a measure of toleration should be granted the Anabaptists, and that there was scarcely an occasion for any action against them, but the majority sided with the burgomaster,

who took an attitude of intolerance toward the Brethren.

Hans Marquart was arrested and it was decided, before passing sentence, to arrange for a public debate between him and spokesmen of the state church, including Vadian. The debate was held June 19 to 21, 1532. On the first day the meetings were held in a room of the town hall but, beginning on the morning of the second day, in the large hall of the Weavers' Guild. Vadian has given us a valuable account of this debate showing the thoroughly evangelical position held by Marquart. Within a few days he was banished from St. Gallen. Three others, among them Otmar Roth, were exiled because they had assisted in arranging for Anabaptist meetings and had given lodging to Anabaptists. The *Ausbund*, the earliest hymn book of the Swiss Brethren, contains a hymn by Otmar Roth of St. Gallen (No. 58).

Church Discipline in St. Gallen

The Anabaptist church was suppressed in St. Gallen. As stated above, those who stood true, fled the city. And yet there is interesting evidence that Anabaptist influence continued to live in St. Gallen. It made itself felt even among the clergy of the city. When in 1528 the Romish communion service was finally discarded and the evangelical observance introduced in St. Gallen, the Council of the city, as well as the clergy, expressed the opinion that "church discipline, according to Matthew 18 and I Cor. 5, should also be introduced." However, the opposition to discipline in the state church proved too strong for such an attempt.

Dominik Zili, formerly schoolmaster, then preacher, in St. Gallen, was a zealous defender of the need of church discipline. In a synod of the Reformed state church, held in 1529 at Rheineck, the use of discipline was decided upon for St. Gallen and some adjoining districts, but this decision was not carried out. Zili also demanded the prohibition of worldly amusements, such as dancing. In various successive synods he sharply contradicted and criticized Zwingli, who was personally present, for denying the need of church discipline. Evidently Zwingli was convinced that under the state church system, such as was in vogue in the various Protestant cantons, church discipline was an impossibility. The practice of church discipline had been tried and had proved a signal failure at Basel, by Oecolampad. Dominik Zili also objected to the oath which was required for preachers of the state church at their ordination, because it contained the vow of obedience to the Council without making mention of the authority of Scripture.

Swiss Brethren in Appenzell

The canton of Appenzell was separated from St. Gallen only by a narrow strip of territory which was ruled by the prince-abbot of the cloister of St. Gallen. Eberli Bolt, of Lachen in the canton Appenzell, the first martyr of the Swiss Brethren, labored in this canton, as well as in St. Gallen, with great success. After his execution in May, 1525, Hans Kern, called Krüsi, of Klingnau, who was mentioned above, preached and

baptized in the canton Appenzell. At Gossau in this canton there was a large congregation of the Brethren. At Teufen Hans Kern won the majority of the adult population who apparently united with the Swiss Brethren and ceased to attend the church of the Zwinglian preacher Jacob Schurtanner. Johannes Kessler states that Schurtanner was "deposed" by his congregation (parishioners). This would undoubtedly mean that they refused to attend the services of the state church. Schurtanner seems to have continued the observance of the mass, though he preached Zwinglian doctrine, and this doubtlessly offended his parishioners. He left Teufen in April 1525, probably before the middle of April, when the mass was abolished at Zurich. The first Protestant communion services in the canton of Appenzell were held two years later.

Assuming that Kessler's statement that the people of Teufen deposed Jacob Schurtanner to mean that they shunned the services at the parish church, they only followed the advice given by Zwingli in his book *The Shepherd*, published March 26, 1524, which he had dedicated to Jacob Schurtanner. In this book Zwingli had written: "If the shepherd (pastor) is false, do not listen to him,

and if all parishioners recognize him as false, dismiss him by a unanimous vote. If you cannot do this, refuse unitedly to hear him."

Hans Kern lived not in the canton Appenzell but at St. Georgen in the territory ruled by the prince-abbot of the cloister of St. Gallen. Here he was arrested by an officer Melchior Tegen, and taken to Lucerne to be burned at the stake—the second martyr of the Swiss Brethren. George Blaurock was active in Appenzell in April, 1529.

In October, 1529, a disputation with the Brethren, arranged by the Council of Appenzell, was held in the church at Teufen, indicating that the Council took a comparatively mild attitude toward them. The leniency of the government of Appenzell toward the Brethren caused Zwingli and the Zwinglian governments of certain Swiss cantons to address this government, in 1531, urging the need of taking a more determined attitude and at least punish Anabaptism by exile. Zwingli also, and others, offered assistance in case another disputation was considered necessary. It is uncertain whether there was a second disputation. Many of the Brethren of Appenzell fled to Moravia, the land of comparative religious liberty.

Scottdale, Pa.

HE BLAZED A NEW TRAIL

An interesting comment on the passing of the originator of the Daily Vacation or Summer Bible School movement.

WHEN Dr. Robert George Boville, the other day, passed through celestial gates, into the presence of his Lord and of the vast hosts of the redeemed gathered within the realms of light, he must have been welcomed with loud acclaim. Here was one coming to his crowning who, by founding the Daily Vacation Bible School, had made one of the most valuable of modern contributions to the life and power of the Christian Church.

How well and widely the story may be known we do not know, but it may fittingly be repeated. After he came to New York, in 1901, as secretary of the Baptist City Mission, he was led to organize the nation's first extensive Daily Vacation Bible School by the discovery of two determining facts.

The first that was there was a rise in the number of cases brought before children's courts as soon as the public schools closed in the spring. The second was that there was a group of young college and seminary students who, at home on vacation, were willing to donate their time to religious training for these children. Four of the idle churches affiliated with the Baptist Mission were thrown open and 1,000 children were enrolled for Bible-school classes.

The success of the schools, as carried on during the next four years, could not fail to attract the attention of others. The Greater New York Federation of Churches solicited Dr. Boville's co-operation in 1905, to extend the movement throughout the city. Two years later he was made director of a national committee of 100 ministers and educators which sponsored the opening of summer schools for religious teaching in more than twenty American cities. The scope of the

work constantly grew, and Dr. Boville traveled throughout the land organizing Bible schools.

Then the idea crossed national boundary lines, and Canada fell in line with the movement in 1916, and the organization was incorporated as the International Association of Daily Vacation Bible Schools. Two years later, missionaries in the Orient requested the extension of the movement to foreign lands and Dr. Boville spent one year in the Far East founding schools. By 1922, there was The World Association of Daily Vacation Bible Schools, of which Dr. Boville was a director, being active in the work until within a week of his death, at the ripe age of eighty-three.

Dr. Boville is in reality a gift of Canada to World Protestantism. While he was born in Ireland, and educated in the university of Aberdeen, Scotland, it was as a young man that he came to Ottawa, Canada, and continued his studies in McMaster Hall Theological Seminary, Toronto, whose training he supplemented by attending the Universities of Leipzig and Heidelberg, in Germany, and the Sorbonne, in Paris. For eighteen years thereafter he was pastor of the James Street Baptist church of Hamilton, Ont., immediately preceding his call to New York, where the greatest opportunity of his life opened to him, and he made one of the finest contributions of his generation to the Christian Church. Who can estimate the vast influence of a man like that? To blaze a trail for a new road over which the feet of thousands of little children will find the way to God and life is an achievement of surpassing worth. We know of nothing greater. We

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January, 1938

CHRISTIAN MONITOR PULPIT

GOD'S BLESSINGS FOR THE NEW YEAR

By Paul Huddle

TEXT: I will bless the Lord at all times: his praise shall continually be in my mouth.
—Psalm 34:1.

While the business man is taking stock and many people are pondering over the newly made New Year's resolutions, which are all too soon broken, even before January slips by and is forgotten, shall we consider with the Psalmist an attitude fundamental to every child of God for a New Year meditation—that of blessing the Lord always and filling the mouth with continuous praises.

Our text expresses this attitude cherished by each one of God's children. "I will bless the Lord at all times: his praise shall continually be in my mouth."

First, let us consider the One whom we are admonished to bless—"I will bless the Lord at all times." He alone deserves our blessing, worship, and gratitude. As our Creator He formed us, as our Father He cares for us, and as our Saviour He graciously provided His only begotten Son Jesus to redeem us from our sins and through His righteousness make us meet to be an heir of God and a joint heir with Him.

Then, too, this blessing is reciprocated. Psalm 34:8, "Blessed is the man that trusteth in thee." We bless the Lord of our life by doing those things which are well pleasing in His sight, and He promises that no good thing will be withheld from those who walk uprightly. Even if there were no rewards hereafter, the gracious privilege of being a child of God here would amply satisfy our every desire and longing, in a clear conscience and a happy earthly life. But a home in glory, face to face with Him, crowns of life, rejoicing, and glory, await the faithful. However, sometimes we need guidance and correction and even chastisement, and we praise God for those experiences along the way, for when exercised thereby they yield the peaceable fruit of righteousness. Heb. 12:11.

Again we should praise Him for deliverance. Not only from sin, but for His deliverance of the righteous from all their troubles, when they cry to Him. Psal. 34:17.

"Oh, it's just like Jesus, to set the sinner free, It's just like Jesus, who died upon the tree; Yes, it's just like Jesus to bear the Cross for me

And prove His heavenly love."

Answered prayer is another reason for praising God continuously. Transcending even the piercing of the ether waves by man's voice over thousands of miles and nothing short of the miraculous is the fact of God's giving us the things asked for according to His will, in Jesus' name. John 14:14 and Jeremiah 33:3, with Psalm 2:8, should direct our praying in channels of blessing for His praise. Truly the greatest unused power in

the world is the power of prayer. James 5:17, "Elias . . . prayed earnestly that it might not rain; and it rained on the earth not by the space of three years and six months. And he prayed again and the heaven gave rain, and the earth brought forth her fruit." Here was a pleading in earnest that God recognized in high heaven and honored his servant's cry by definitely granting his request. Then witness Elijah praying down fire from heaven, convincing the ungodly, or Moses pleading with God to bless His chosen ones, and see God's promises to care for His own verified.

His arm is not shortened today, nor His resources less abundant, nor His willingness to hear and answer our prayer any less. Are our pleadings as persistent as Moses', or our prayers as earnest as Elijah's, or have modern Baals robbed us of this, our momentarily power and privilege? Is our life vibrant and vital, aglow with power and purpose, because we are in touch with Him? James, the practical writer tells us that one of the reasons we have not is because we ask not. How our praises should ascend to Him who invites us to ask and ask largely, that He may give and give liberally, for He upbraided not and is more willing to give than an earthly father. Matt. 7:7-11.

The sure promises of the Scripture are another of the choice blessings of a merciful God. Though all do not apply alike to every people and generation, they portray fruitful illustrations of God's love, longsuffering, and redeeming grace toward erring man. Some one reckoned over thirty-three thousand promises written in the Bible, and their certainty is attested to by the valiant Apostle Paul, as being yea and in Christ amen, unto the glory of God. II Cor. 11:20. How many of these never-failing promises have you, reader, appropriated in your own life? "For though Christ ten thousand times be born, yet if he be not born in thee, thy hope is yet forlorn." A child of God marked in the Bible each promise "tried" and "proven" on the margin, and many pages were well filled with these two words. Were you following this plan how would your Bible appear? Are you satisfied with husks when God meant for you as His child green pastures and still waters? God rejoices when we accept by faith His every word and precept, and thus we bless Him at all times.

Then again God's revealed truth in all the Scripture through His servants, prophets, apostles, and chosen ones, whose hearts have been right toward Him, and whose chief concern is with that of John that their children walk "in truth" (II John 3) calls forth

blessing for the Lord at all times. Our service is more than lip service or than that of men-pleasers, if acceptable to Him, and will be prompted by a life saturated with the truth as revealed in the Bible by God in the person of His Son. Witness how the statements rang out concerning Him even from those opposed to Him: "Never man spake like this man" and "He taught as one having authority, and not as the scribes," whose words were mere platitudes pleasing to men's ears but rejecting the embodiment of truth, Jesus Christ; hence their helplessness for lost sinners. The law given by God to Moses no one could keep, but grace and truth came by Jesus Christ, and it is God's will that abundant grace and power be shared to every soul to abandon sin, to confess Christ as a personal Saviour, and to accept as a free gift the atonement, to live a cleansed life, to maintain a pure heart, with the old nature put under, and the new man Christ Jesus put on. Then may we bless God and sing His praises with the poet:

"My life, my love I give to Thee,
Thou Lamb of God, who died for me;
Oh, may I ever faithful be,
My Saviour and my God!"

I'll live for Him who died for me,
How happy then my life shall be!
I'll live for Him who died for me,
My Saviour and my God!"

The second clause of this text and coordinated with it is: The continuous praise of the Lord in my mouth.

Blessing and praise, two of the blessed things which will occupy the redeemed in future glory, may well fill our mouths continually. For He alone is worthy of praise and adoration. His praise shall fill our hearts and burst forth into thanksgiving and song for all that the Lord has done, is doing, and will continue to do for His faithful ones. Whose praises do we sound forth from day to day? The heavens declare the glory of God and a scanning of them will help us better to appreciate His wisdom, creative skill, power, and care of His creatures, and make us to adore Him, the Bright and Morning Star. All nature proclaims a beneficent Creator, who in love and wisdom created all things for His glory and crowned this work with making man in His own image, yet man shamefully by transgression fell and needed a way back to God, which was marvelously provided on the tree of the cross. Victorious over the enemy, and triumphant over death, hell, and the grave our Redeemer ascended to God, where He now is our Intercessor. As the morning stars who sang together (Job 38:7) and all the sons of God who shouted for joy let us catch the glad refrain of God's praises and continue heralding with the angel: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

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Editorials

Welcome, 1938

Most people, we believe, look forward to the New Year with a certain amount of joy. The greeting, "Happy New Year," not only expresses a wish but to some degree an anticipation. As we look back over the year that is about to close, we, of course, along with all other people, recall varied experiences. Some of them brought joy and satisfaction; others sorrow and disappointment. In this way joy and sadness, pain and pleasure, are intermingled in our lives like the rain and sunshine in nature. It is no doubt best that it should be so, and the poet has fittingly expressed this thought as follows:

"Had we not a sorrow or a cross to bear,
For Him who bore the burden of our sin,
Would we know the sweetness of His love and care
Or even strive eternal joys to win?"

"Can we prize the sunshine and deplore the rain?
Repining when the days are dark and drear?
Can we hope for pleasures, yet deny the pain,
Or share the joys of life without a tear?"

Nevertheless, while we know that the future, like the past, will bring checkered experiences of life, it is but natural for us to look ahead to better things. And this is right for the Christian, for we can rightly expect as we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," that there will be better things farther on along the journey of life.

But this is only true of the Christian. A harrassed world may not look forward with hope to the coming of the New Year, even though hope does constantly spring up in the human breast. The suffering and hungering and distressed of war-ridden countries in some sections may have little to look forward to, excepting as others more fortunately situated come to their rescue with food and clothing and medicines to help supply their needs.

Thousands in our own land, because of unemployment and distress of various kinds, may not look forward to the New Year with joy. But all of us who love and serve the Lord can confidently say, "Welcome, 1938, for whatever you have to bring to us of joy or sorrow, pain or pleasure, we take as coming from a kind heavenly Father who knows what is best for His children, and who sends just the right proportions of sunshine and rain so that they may grow more and more unto His likeness."

Winter Bible Schools

The Short-term Winter Bible Schools have become an established institution in the Mennonite Church. Beginning at our full-term church schools, which still have these short-term sessions with good attendance and interest, the movement spread out into various sections until we have at least twenty schools, if we count in also the Sunday-school normals and winter young people's institutes. This is a movement that, if wisely controlled and conducted in harmony with the principles of the Bible and of the church, can not help but have a large influence for the good of the cause. It is hard to compute in advance the number of young people who will attend these Bible schools, but we would consider 1200 to 1500 to be a fair estimate. Add to this the 550 or more who are enrolled in our three regular church schools, and you will find probably a total of 2000 young people taking instruction in our own church institutions this winter.

This shows the tremendous responsibilities and opportunities wrapped up in the Winter Bible School movement. The responsibility is first, with the church to provide the right kind of instruction and instructors for these young

people who are anxious to learn more of the Word of God and to equip themselves for better service in the kingdom of God. If the schools are directed and manned by people who stand for and teach the whole Gospel and are fully loyal to the Church, we may rest assured that the influences that go out from them to the people who attend will work mightily for the cause of the church and the promulgation of the whole Gospel to all the world.

But responsibilities also rest upon the young people for taking advantage of these means of development and training in the Christian life which the church has provided for them. Every young person who has the opportunity should this winter avail himself or herself of the privilege of taking in a number of weeks of Christian instruction and inspiration and fellowship with others of like faith and purposes. In this they should receive full co-operation on the part of parents and church leaders. Thus are distributed the responsibilities and opportunities in relation to our Winter Bible Schools. May these institutions of the church enjoy increased attendance, interest, and spiritual influence this winter.

In This and Succeeding Issues in the New Year

With this issue we enter the thirtieth year of publication of the Christian Monitor. We want to call the attention of our readers to the good things which we expect to share with them in this and succeeding issues of the Monitor. We expect to continue the regular features of helps in the departments for the **Young People's Bible Meeting, Sunday School, and Bible Study**. We believe that these features alone are well worth the subscription price of the paper. The more you use them in the study of Young People's Meeting subjects and Sunday-school lessons the more you will appreciate them, for they may give you just the added points of interest and spiritual insight that you need to round out your study and preparation. We would ask you to notice especially the fundamental spiritual truths which Bro. S. F. Coffman is at present bringing out in his Bible studies. Notice also the special articles relating to Young People's Meeting and Sunday-school work in this issue.

In these troublous and uncertain times our readers will appreciate more and more Bro. C. F. Derstine's **Comments on World News**, as they interpret world events in the light of the Word of God throughout the year. Those who are interested in church history, and all of us should be, will read with appreciation the well-written and thorough **Historical Sketches** which Bro. Horsch gives us from time to time. Our readers also will continue to enjoy the interesting **Glimpses of the Holy Land and Palestinian Sidelights to the Sunday-school Lessons** furnished each month by Anis Charles Haddad, a native of Palestine. We shall also continue to publish stories and articles, upholding high Christian ideals and giving information along missionary and educational lines. The article on the new **Commission for Christian Education and Young People's Work** will appear later, instead of in this issue as had been stated.

Two new series of articles begin with this issue. **The Bible a Supernatural Book**, by Lewis C. Miller, minister and Bible student, and **Glimpses of Tanganyika**, by John E. Leatherman, missionary to East Africa. Next month Bro. John C. Wenger, student in Zurich, Switzerland, will begin a short series of articles entitled, **From Cyrus to Augustus**, which will give us a glimpse into Jewish history between the Old and New Testaments, while Bro. John P. Duerksen, Kingman, Kans., will give us the first installment of a series on **Mission Work among the Hopi Indians**.

Do not miss any of the numbers of the Monitor during the year, for we are aiming to make the paper better and more interesting than ever. Interest your friends in the Monitor, and send in as many new subscriptions as you can. And do not fail to renew your individual papers or clubs when they become due. And, finally, may we count on your continued support in prayer that the Lord's name may be honored and His work advanced through the medium of the Christian Monitor.

Christian Life

A MESSAGE FOR THE NEW YEAR

By Margery Coffman

It has always seemed more or less illogical to celebrate the coming of a New Year in January when all the world is settled into its winter's sleep, like a tired, old gentleman enjoying his afternoon nap! Spring-time, when the earth is brimming with new life and the very air is full of the evidence of abundant life, seems a more natural time for the coming of the New Year. However, thinking the matter over, after the blessed season of Christmas happiness, while the Christian world is still aglow with the memory of that first Christmas in Bethlehem when old things have become new in the birth of a Saviour, we conclude that this is the very best of times to usher in a glad New Year. Hearts are most responsive to good around Christmas time, and a New Year may be rung in with a carillon of kindness while the faint echo of Christmas bells still lingers on the frosty air! A Happy Christmas and a Glad New Year! They do seem to follow one another quite logically! So we will not quarrel with the established calendar, but continue to celebrate our new years on January's first day.

In that brief moment when time seems suspended between the old and the new, it is as if one stands poised between two ways, looking in retrospect, backward into the past, and forward, in prospect, into a vision of the future. And the time wherein one stands is the most immediate present, where the view narrows down into an introspective one, and becomes an inward searching of one's most intimate self. That sounds somewhat complicated, but it is really very simple and presents an excellent exercise for a New Year's meditation—to look into the past, backward; into the present, inward; into the future, outward!

Looking backward over the past year, nineteen thirty-seven does not appear very different from all other years that have passed. There have been (still are) wars and rumors of wars. We expected that, for God, long since, told us that it would be so, and we remained untroubled. We were touched deeply, but were unsurprised when the year brought forth the usual quota of famine, pestilence, and the like calamities. Unsurprised, because God warned us that such things will continue to be upon this earth until He comes to change all things. This year that is drawing to a close has added some good to the world's store of knowledge; some good in the realm of science; some good in the field of medicine; some improvement in the world of industry. We may consider that our civilization has gone one step forward in certain directions, although one wonders how far backward we have slipped in others! Last year marked a quickening of the conscience in concern for the underprivileged in the crowded centers of our lands,

as was not perhaps so evident in former years,—a quickening which we pray may not be silenced by the weight of unsympathetic legislation brought to bear upon it. This compassion for our less fortunate kindred is, we feel, a direct influence of the Christian forces that are, despite all evidence to the contrary, at the foundation of the governments of North America, and at the heart of vast numbers of the great American peoples. The calamities with which nineteen thirty-seven has been crowded have brought this movement to the fore, and it forms a bright spot on our backward look over the days of our past year of national life.

This period of retrospection in which we are indulging recalls the many instances of the friendly relations we are enjoying internationally on the vast northern continent. With grateful hearts we acknowledge the efforts of our statesmen to keep intact the peace of our two great countries, lying side



A NEW YEAR GREETING

By Margery Coffman

I stood alone on a mountain high,
With naught between my soul and the sky,
And far in the east dawned a crimson glow
Where a bright New Year was beginning to
grow,
While hasting past in the fading day
The Old Year waned away.

I looked down from my vantage high
On the peak of a mountain of time,
And saw all the yesterdays wasted and done,
Days that had sparkled with rain and with
sun,
Hours and minutes once precious and gay,
Now lost, and speeding away!

I looked again from my pinnacle high
Down at the year plodding steadily by,
And I saw all the love and the loss and the
gain,
Saw all the joy and the hunger and pain,
And I mused as I gazed, "Lord, what do YOU
say
Of the year just fading away?"

I turned my back on my mountain's height
To face tomorrow's clear new light,
As the New Year dawned in the east afar;
And up in the sky shone the Morning Star,
Portent of Hope till the great, glad day
When time shall pass away!
Beamsville, Ont.

by side, with a quiet frontier between. We are living as friendly neighbors should, and it is our happy duty as Christians to help further strengthen this relationship by our faithful witness of the Gospel of peace and goodwill in our own and in all lands. There is no national covenant as strong as the covenant of good will that exists in Christian fellowship, and it is just possible that the exchange of friendship between the Christian churches on both sides of the line is a small, but very strong, link in the bonds that bind our two countries together so peacefully.

Home life is so closely allied to national life that it is impossible to think of one without the other, for what touches the homes of a nation, affects national welfare in the same ratio. It seems to me that the homes of 1937, are on an average, far more comfortable than ever they used to be among our own people. Practically all homes have their cars, electric appliances, central heating, and all the other modern conveniences that go toward making us so comfortable. But according to the latest researches and reports, home life is not on the high level it used to be in years gone by, when the home was, with the church, the center of all activity. It is the Christian homes in a community that form the backbone of its society, regardless of the fact that the names of members of those homes seldom find their way into the society columns of the newspapers! I am not in the position to say whether home life during the past year has improved, or whether it has not, from a national angle. In our own church body, as in all previous years, new homes have been established, and it is for them to see that they continue in the traditions of the pure and loving home life that our church has established in the past.

Life within the home is made or marred by the position which religion holds within the family circle. So it is a natural sequence to allow our backward vision to survey for a moment the religious life of the past year. Being not very conversant with the movements of other denominations, it is impossible for me, personally, to make a very broad comment on the religious growth of nineteen thirty-seven. According to the publications of the British and Foreign Bible Society, we find that interest in the printed Word of God continues to increase, and several new languages have been added to the translations already made by the Society. The King James Version of the Bible continues to be the world's best seller, so we may conclude that there are still people eager to receive the Word of God.

As to the work of our own church, we may rejoice that we have not fallen by the wayside with respect to keeping on with the work that we feel God has outlined for us. While it has been noted that one of the wealthiest church organizations here in Canada has been obliged to close down many mission enterprises due to lack of funds, and it is true that the same crisis has confronted our own church, we have been enabled to overcome the difficulty without any permanent curtailing of our mission work. In case that seems to border on boasting, let us remind

ourselves in the words of Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." It is, however, gratifying to note that even in the difficult times of last year, God has upheld us in our efforts to further His cause.

Our Bible school movement has grown apace, and now there is scarcely a Mennonite community where summer Bible school is not held, while winter Bible sessions are becoming increasingly popular among our young people. This is splendid, and if nineteen thirty-seven has added one new Bible School to our list, it has not been a year without gain!

We have not turned a deaf ear to the call of suffering in war-torn areas, nor have we neglected the cry for help from the destitute in our broad western areas. But we have done no more than we ought to have done, and the honor must go to our God, who gave us so "exceeding abundantly" of His Spirit of love and compassion, that our hearts waxed loving and compassionate also.

This is by no means a thesis on statistics, and the above instances will serve to encourage our spirits to further effort in the work of the Lord. Christianity has not yet lost its hold on the world, and our own beloved church is still continuing in her faithfulness to the doctrines of Jesus Christ. There is no way of measuring the spiritual condition of a church other than a survey of its activities. Faith without works is dead, and the works performed in the name of a church are the outward expression of her abundant faith, or the accusation of her lack of it!

As a church body, we may have had internal disorders, but by the intervening grace of God, no permanent harm has been incurred. Whether or not we have grown spiritually, is not ours to say. So long as our teachers and ministers continue to teach and to preach the whole Gospel of Jesus Christ—the Wonderful, the Everlasting Father, and the Prince of Peace—and as long as our people continue to interpret their faith in that Gospel by the lives they live,—that is all that matters. And we may, in company with all true Christians throughout Christendom, at the close of the Old Year, raise a stone of remembrance, as Samuel did of yore, and call "the name of it Ebenezer, saying, Hitherto hath the Lord helped us!"

Our period of retrospect may well close on such a note. Individually, collectively, I am sure we can all say with the utmost conviction, "Hitherto hath the Lord helped us!" So, farewell 1937!

Introspectively, there is little one individual can say for another. It is to be hoped that the year that is now passing into the limbo of forgotten things, has added some strength of character to each individual who has weathered its storms. It is to be hoped that each Christian finds his faith substantially strengthened as he opens a new book of three hundred and sixty-five clean, bright pages. As we open this new book and New Year's resolutions become the order of the day, let us as Christians make no idle resolves, nor any resolve at all without first doing as Paul urged the Corinthians to do. Before plunging rashly into any fine resolu-

tions to be better, to do better, let us all observe the injunction of that wise apostle when he said, "Examine yourselves, whether ye be in the faith; prove your own selves." When the soul is at last firmly convinced of the rightness of his relationship toward God, then and only then will he be able to step boldly ahead, carrying his new resolutions to a final triumphant conclusion. With a heart at peace with God, full of faith and a high resolve to attain to the best in Christian living, we can face the vicissitudes of life anew with a Gideon-like courage, using as our slogan the cry, "If God be for us, who can be against us?" Then, welcome, 1938!

And now we are face to face with the New Year as it rises, bright, clean and fresh, out of the mists of morning. We have looked backward into the past, reminiscently. We have noted the mistakes and blunders that have soiled the once clean days of nineteen thirty-seven, and we have rejoiced at the bright spots that still glow with the good deeds wrought in the name of the Lord Jesus. We peer eagerly into the future, but it is only by faith that we are allowed to see even a short distance beyond the veil. We know that the year holds the usual measure of discouragement and success; of despair and joy, the usual bright sunshine followed by dull clouds; the rain, the snow, the warmth, the cold, follow in their natural sequence as they always have. No one knows what fate is in store for any one of us, and no Christian has any desire to know, for we are sure that whatever be our lot in the

future, our God is keeping watch over us. We can but pray that we may have profited by the lessons of the past year, to the end that we may avoid making the same mistakes this year! Whatever the outlook, have we not the same promises that have upheld us in the past? For the dawning year, and for all future years we have the same generous promise to buoy up our tired spirits.

Gird up your loins, Christian, for the conquest of a new year for the Lord! Buckle on your armor, with the knowledge that your "God shall supply all your need according to his riches in glory by Christ Jesus!" What better assurance of God's loving care can we take with us through the days to come? With such assurance fresh in our hearts after the renewal of remembrance of His promise to us in the festival of Christmas, we can meet the New Year with joy on our lips and faith in our hearts! A Happy New Year to you! As a finale to these three periods of vision, the backward look on the old year, the inward searching of our own hearts, the outward peering into the veil that hides the future from us, let us place over them all these words that are the fulfillment of all faith, past, present and future; brave words that have carried the Christian faith unharmed through all the turbulent centuries until today; words that are as fraught with strength and truth today as they were yesterday. These words, our banner for 1938! "Jesus Christ, the same yesterday, and to day, and for ever."

Beamsville, Ont.

CHRISTIAN ASSURANCE

IV. Tests to Confirm Assurance

By John R. Mumaw

It is important that every Christian should test the basis of his assurance of salvation by the teachings of the Word. In this article Bro. Mumaw gives eight important tests.

This group of Scriptures is taken entirely from the First Epistle of John. The letter was written to Christian people to confirm their belief in the Gospel and to encourage them in their Christian lives. It proposes certain tests of Christian experience which every believer can use to determine his standing with the Lord.

1. The test of character.

If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—1:7.

"God is light." And Christ came to reveal that Light. In our knowledge of God and of His will we learn the secret of genuine happiness in Christian living. The person who walks in the light is one whose life is conformed to the will of God. It is not a test of profession but a test of purpose and aims in life. Is your love motivated by the love of God? Is it a witness to the grace of God? Do you glorify God? If in this self-examination you find evidences of Christian character—walking in the light and not in the darkness of sin, you have a proof of fellowship with the Father and of the cleansing effect of the blood of Jesus Christ.

2. The test of confession.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1:9.

We may claim the promise of God's forgiveness upon the condition that we confess our sins. God has proposed our pardon upon the basis of Christ's atonement. Having acknowledged our need of a Saviour in a penitent confession of our sins, we may thereupon claim His promise through a trustful submission to His will. Confidence in the Word of God and in the reconciliation which has been effected through Christ maintains the assurance of Christian experience.

3. The test of obedience.

Hereby we do know, that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.—2:3, 4.

The keeping of the commandments of God is vital and essential to the spiritual life. It is offered here as a proof of our communion with God. To claim eternal life without obedience to the Word makes the disobedient Christian a liar. Our claim of fellowship with God is attested by faithfulness to the will of God. It is manifested therefore in obedience.

to the divine commands. Are you keeping the commandments of God? Are you loyal to the doctrines of Christ? In obedience to His Word you have the proof of sonship.

4. The test of perseverance.

Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life.—2:24, 25.

A genuine Christian profession is characterized by stability and consistency. If we want to experience the joy of assurance we must continue in the things which we have been taught of the Lord. The promise of continuance with the Father is dependent upon our abiding in the Gospel. To withdraw from our dependence upon Christ is to forfeit our right to continue fellowship with the Father and His Son. The promise of eternal life is effectual to those who abide in the Gospel.

5. The test of conduct.

And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.—2:28, 29.

It is not within the province of this discussion to vindicate the righteousness of Christ. We know that He is righteous, and therefore we have this proof that every one who is conformed to that image of Christ is born of Him. "The proof of being a Christian is found in the life one leads." Righteousness, therefore, is a test of fellowship as well as of salvation. Right conduct, which consists of conformity to the will of God, becomes an evidence of our Christian experience. Because we walk in righteousness we should not be ashamed at His coming, for we look for His appearing with confidence.

6. The test of love.

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.—3:14.

In our efforts to confirm the assurance we have of eternal life we have this additional proof that we have actually been raised to newness of life when we love the brethren. That does not refer to a superficial profession of love but involves the heart condition which only God and self can know. He who finds therein an attitude of hatred toward others has no eternal life abiding in him. The Christian who can give a sincere testimony of his heart that he possesses a genuine love for his brethren has that experience within him as a proof of his having obtained eternal life.

7. The test of conscience.

Beloved, if our heart condemn us not, then have we confidence toward God.—3:21.

The context offers the conscience as a means whereby we can know that we are of the truth. To have a clear conscience is an indication of our sincerity in love and honesty in deed. The person who is disobedient to the divinely informed conscience discovers

a breach of fellowship with God. Contrary to this, the one who knows nothing against himself has a confidence toward God which gives him an evidence of Christian experience.

8. The test of experience.

And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us by the Spirit which he hath given us. . . . Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.—3:24; 4:13.

As we have already noted in some of the passages quoted from the Pauline epistles, the Holy Spirit is given as a witness within. In these verses the Apostle John offers the presence of the Spirit as a proof of our dwelling in God. Knowing that we are led of the Spirit is a proof that God has given us of His Spirit. The fact that God has given us of His Spirit is the evidence we have that God abides in us. This witnessing of His Spirit with our spirit becomes a most blessed assurance in the life of every Christian who recognizes the means of God's indwelling presence. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life" (5:20).

Harrisonburg, Va.

GOD'S BLESSINGS FOR THE NEW YEAR

(Continued from page 7)

May we again and again praise God in thanksgiving and songs, with Scriptural attitudes toward Him and our fellowmen, while we tarry here as strangers and pilgrims, with our affection on things above until we take up our abode with all God's chosen and faithful in the eternal city whose builder and maker is God, and where praise shall not only fill our hearts and minds but be the gracious theme of redemption of the saved of earth, and may our hallelujah's and alleluia's chord with the Song of Moses and the Lamb, as the Lamb's glory and honor are sung through eternity. There heaven's spaces will re-echo with the never-ending chorus of praise to God and the Lamb in the presence of the holy angels. Rev. 15:3.

NEW YEAR'S EVE

The Old Year drops its curtain down
While many things seem but begun.
Of all our plans when it was new,
What really has been fully done!

How weak our efforts all have been!
How lacking in compassion strong!
How little we have truly borne
To fill our neighbor's heart with song!

How rare the nights of burdened prayer!
How few the mercy errands run!
Yet for this ministry we're called,
To see in hearts God's grace begun.

O God, forgive us for our lack
Of yearning for the lost, undone!
Come now within these hearts of ours
Anoint us this new race to run.

—James F. Brabazon.

Until then our constant, fervent prayer is, in the words of the poet:

"Walking, Saviour, close to Thee,
Trusting in Thy love and grace:
Guide, oh, guide us tenderly,
Till we see Thee face to face.
Saviour, Saviour, keep us, Saviour, Thine
alone,
Till the shadows all have flown,
And we meet beside Thy throne."
Huntingdon, Pa.

HE BLAZED A NEW TRAIL

(Continued from page 6)

may share in his achievement by holding strongly to the ideal and purpose of using the D. V. B. S. as a means to bring the child into vital and saving contact with Jesus Christ, the great Friend of children. There is nothing more gloriously possible for us to do than to win children for the kingdom of Christ, and nothing which will so quickly and effectively establish that kingdom throughout the world. We pay tribute to the memory of Dr. Boville.—Edwin G. Frey.

STRIKE FOR HIGHER WAGES

The only woman, except Tobe Brown's mother, who ever accused him of being handsome died ten years ago in a hospital for the insane. That's a fact. In the public school he was known as "Freckles." At college they called him "Sorrel Top."

The week after Tobe was graduated from a Southern college he began to work at two and a half dollars a week. His classmates laughed at him and loafed around until autumn, waiting for something better to turn up. At the end of twelve months Tobe was getting twenty-five dollars a week, working for the same firm with which he began. He had been steadily advanced during the year, filling satisfactorily a half dozen positions.

To a friend who asked how he managed to rise so rapidly he explained: "I always strike for higher wages."

An elderly gentleman, a retired merchant, hearing the remark, called Tobe aside, when the friend had gone, and said: "Young man, I accidentally overheard you. I do not know you, but you seem to have an honest face. At the same time I am well acquainted with your employer, and your statement puzzles me. Possibly I misunderstood you. Did you say that your success in this business is due to your striking for higher wages?"

"I did," responded Tobe, courteously, with a merry twinkle in his steel-grey eyes.

The old gentleman was not satisfied. Later he called on Tobe's employer, reported the conversation he had heard and Tobe's confirmation, and then quizzed:

"How about it?"

"Well," laughed Tobe's employer, "I think the young man was having some fun with his friend, but it is a fact that I have raised his wages four times during the year and that he struck for higher wages every time. In fact, he strikes for higher wages every day and every hour. He has never asked me to raise his pay, but everything he does is a hard, earnest strike in the interest of his employer."

"Oh, I see!" chuckled the retired merchant, turning to go.—Visitor.

MISSIONS

GLIMPSES FROM TANGANYIKA

I. The Land

This is the first of a series of articles on this interesting province of East Africa, in which the Africa Mennonite Mission is located.

Introduction

The purpose of this series of articles is to give the reader a comprehensive view of the East African mission field. Such features will be considered as pertains to the land itself, and the people with their religious, social, and industrial background. As a preparation for a presentation of our approach to the people with the gospel of Christ, a view of their religious conceptions together with the influence of imported religions and civilization will be given.

We desire that our Lord Jesus be glorified by these glimpses from Africa, and to that end we will try to avoid all appearances of the sensational and that which would appeal to the merely venturesome spirit. Africa is a land with a certain element of mystery and wonder about it, and because of this, human imagination, with just a little impetus, soon runs wild. Misconceptions concerning this land may have their rise in fanciful or careless reporting by those who live here. The desire for excitement and the curious on the part of most people may lead certain ones to pass on to others a bit of strange information without first thoroughly investigating the trustworthiness of the matter. By way of illustration, an African newspaper recently came out with the unusual information that a lion was found shot to death with porcupine quills. That porcupines would shoot their quills and with enough force to kill a lion was news indeed! I promptly and very unwisely sent this same edition home to friends in America. Some weeks later this publication came out with some correspondence proving definitely that porcupines **do not** shoot their quills; if the said lion was killed by porcupine quills, they at least were not shot. Realizing how easy it is to give currency to ideas that do not strictly embody the truth, we undertake this writing with deep and prayerful concern.

The Land

Tanganyika is a British mandate in East Africa with an area a little over four times that of Pennsylvania. It was German territory prior to the treaty of Versailles, at which treaty it was placed into British hands. Along with the violent unrest in Europe at the present time, there is some sentiment afloat favoring a revision of Europe's colonial policy in Africa occasioned by the above-mentioned treaty. We are very grateful for the open door made available to Christian missions through British supervision, and pray that it may not be closed.

The topography of Tanganyika is fascinating to admirers of God's handiwork, presenting a panorama of undulating hills, sparse-

ly wooded mountains, imposing escarpments, huge rocks, lakes, and large plains. Enormous anthills built by the famous white ants can be seen almost any place. Here on the shores of Lake Victoria where three of our stations are located the land reaches an elevation of 3,800 feet above sea level, but the highest point in the territory, in fact, in the whole of Africa, is the snow-capped Mount Kilimanjaro with a height of 19,324 feet. Many of the larger hills and mountains appear to be remnants of ancient volcanos. Because of there being no freezing as a weathering agency, there are many large rocks made smooth and rounded by exfoliation. These rocks are of igneous origin, and



Mount Kilimanjaro, Situated Near the Northern Border of Tanganyika

here in the Musoma district are mostly granite.

There are few typically jungle regions, due largely to the altitude of the land and the limited rainfall. But possibly the nature of the soil is another factor accounting for the comparative sparsity of vegetation. At least in this part of the territory, tree life is not abundant, the thorn and cactus being most predominant. Here, close to the lake, such fruits are obtainable as pineapples, oranges, lemons, mangoes, bananas, papayas, custard apples, and guavas. The lemons are very large. I measured one of the larger ones and found it to be twelve inches in circumference. The native children eat lemons with as much gusto as they do oranges. Mangoes could be obtained in abundance for merely the effort of picking them if it were not for the monkeys. Before the fruit is nearly matured they swarm through the trees, and after they have finished their mischief, the ground is literally strewn with partly con-

sumed mangoes. During the rainy season the grass grows very tall. Six feet is nothing unusual. Grass makes excellent roofs if it is put on properly. A description of the vegetation of Tanganyika would hardly be complete without some mention of the sisal plant. These plants are the raw material from which American farmers get their binder twine. The plants themselves resemble a huge pineapple stalk, and from the leaves are obtained the fibers used in making twine and rope. Sisal production is one of Tanganyika's chief industries. The sisal plant develops into a tall, straight pole, twenty or more feet in height. These poles are light and strong and are a boon in building work. The seasons of Tanganyika are more or less regular. February to the end of May marks the season of the heavy rains. During this season many of the roads are impassable, and travel is limited to where absolute necessity demands. The mosquitos come out in hordes. From June to the end of September is the dry season with little or no rain, followed by a period of light rains from October to December. January is generally dry.

The plains of Tanganyika have something charming about them that is hard to describe.

On these large plains, both of Tanganyika and Kenya, are to be found possibly the largest game reserves in the world. Here can be seen many of the animals and birds that are familiar sights in American zoological gardens. The zebra, hartebeest (antelope), wildebeest (gnu), and gazelle are the most common. In addition to these, there are giraffes, elands, rhinoceroses, lions, leopards, cheetas, buffalo, elephants, and ostriches. The danger connected with these wild creatures is commonly exaggerated. For instance, the lion is not considered to be as fierce an animal here as he is in America. He is not regarded as dangerous unless hungry, wounded, or if the young are interfered with. Our native carpenter reported some months ago, that while coming across the plain from Mwanza on his bicycle he saw a lion along the road, but the animal made no attempt to interfere with him. Needless to say, however, he lost no time in getting out of that vicinity. The African buffalo and the rhinoceros are

a cause for more concern. The rhinoceros has poor eyesight, but a very keen sense of smell. When he scents anything that may be an enemy, in spite of his huge and apparently unwieldy body, he is off like a flash, fully bent on charging anything at all. He knows no fear or favor. If the object of his ire happens to be a motorcar, he will plow right into it and is able to wreck it pretty badly. Closer to our stations we have other animals such as deer, dik-diks, and the very familiar cottontail. At certain seasons there are wild ducks and guineas close by. I understand that the guinea is a native of Africa. Wandering about are large numbers of baboons, whose specialty is to ravage gardens. In the absence of the owner, they will visit his sweet-potato or corn patch and clean it out completely. Snakes are not very numerous, that is, we ourselves have not seen many. The python and the adder are quite well known among many of the natives.

Lake Victoria and its bays abound with life. Very frequently at night we can hear the deep, guttural complaints of the hippopotami as they wade about in the deep mud and shallow water. Fish are abundant, especially so during the rainy season. The waters along the shore are infested with crocodiles which are a great handicap to fishermen because they eat the fish that get caught and in doing so, destroy the net. Among the biggest of favors one can do for a native who lives along the lake is to shoot a crocodile. Several weeks ago, I was happy in being able to get two, one of which was six feet eleven inches long, and the other ten feet and a half. We have never heard of their attacking anyone on the land, but it is extremely dangerous to go into water where they are. There is one other animal which travels at night and which every native knows and hates, and that is the hyena. He is known as a thief. He is also a coward and a deceiver. A native would likely be surprised to hear that even the hyena may have his proper place in God's scheme of nature. Whatever that place might be, we do find that in preaching the Gospel, the hyena serves us admirably with a most fitting illustration of the African's worst enemy, sin.

A consideration of the insect and bird life of Tanganyika which would do justice to the facts would take a volume or more. When Solomon advised sluggards to consider the ways of the ant, maybe he implied more than most of us realize. The ants are among the outstanding marvels of creation. They are amazing workers. The size of the job makes no difference. They are tireless and know no discouragement! They are systematic and are able to co-operate with each other. They take advantage of the opportunity and work while they can. As to the number of varieties of ants in Tanganyika we have no idea. The white ants, previously mentioned, are especially interesting and do all their work in the dark. They cannot exist in the light. For their homes, they build thousands of mud hills, many of them as high as fifteen feet. It is safe to say that in several years' time they could build a hill as tall as a man. Recently they started to build a hill right in our church building here at Bu-

kiroba, and I took special interest in noting the progress of it. Within several months' time it had grown approximately eighteen inches high and covered about one and a half square feet. In removing it from the building we took out over three wheelbarrow loads of dirt. The dirt from these hills is excellent for brick making and plastering because it dries very hard. In appearance, it sometimes resembles cement. These ants are very destructive of property. To keep them out of the walls and woodwork, it is necessary in building to put a layer of cement on the foundation walls and build on top of that. The black and white ants engage in warfare among themselves. At one of our stations a long line of black pincher-ants was seen climbing up the wall of a certain building. Shortly after, a large quantity of dead white ants were thrown out on the ground from under the eaves, and when this interesting process stopped, the black ants filed out again, each siezing a white ant, and proceeding onward in orderly fashion.

Of other insects there seem to be species without number. They come out mostly after dark. During the day, huge swarms of lake flies, resembling clouds, can frequently be seen out over the lake. Some of the natives catch these in large quantities and make cakes out of them. I might add that the renowned bedbug is much at home in Tanganyika. If you happen to be visiting in a native home and one of these "bugs" begins a promenade up your sleeve, no one is insulted if you pre-emptorily dispose of it. Occasionally locusts and grasshoppers visit the country and leave a trail of devastation behind them. The scorpion, mentioned in the Bible, is everyone's common foe, for it is capable of inflicting a very painful sting.

The birds are all strange to us with the exception of the duck, dove, hawk, and guinea.

Although their songs do not rival those of the birds of Eastern Pennsylvania, their rich hues more than compensate for their unattractive vocal ability. One of the most beautiful birds is the crested crane. This bird is protected by the government. There is a small and very common bird resembling the English sparrow, but instead of being entirely grey, it has also a tinge of red. The ostrich can hardly lay claim to any avian beauty, nevertheless he is very interesting. The last time we were out on the plain in the Suguti Valley we saw a group of seven ostriches. We pursued them a short distance with the auto in order to see them run, and not a one stopped and tried to bury his head in the sand!

The healthfulness of Tanganyika's climate is surprising in view of current reports concerning the unhealthfulness of African climate in general. Speaking strictly from the viewpoint of the climate, there is far less danger here of such sicknesses as colds and pneumonia than there is in such lowland regions as Philadelphia. The air is dry and crisp. Although the sun is very hot, being directly overhead at times, there is usually a breeze blowing and the heat is seldom oppressive. During the forenoon the wind always blows from the east, but in the afternoon it comes in off the lake from the west.

Much more could be said about this land, but space will not allow. We request that it be borne in mind that what has been said about Tanganyika, and especially about our own immediate field here in West Tanganyika, is not meant to apply to the whole of Africa. There are vast sections of Africa which we know practically nothing about. Some parts differ from each other as much as Alaska in North America differs from the Southern States.

Musoma, Tanganyika Territory.

RURAL MISSION AND EXTENSION WORK IN THE OREGON DISTRICT

By John M. Snyder

Bro. Snyder in this interesting article not only tells of rural work and its possibilities in the district of which he writes, but presents a challenge to the church in other places to enlarge its rural mission activities.

The rural work in the Oregon district centers geographically in three localities. These may be designated as follows: Albany, occupied by the Albany and Fairview congregations; Hubbard, occupied by the Hopewell, Zion, Bethel, and Molalla congregations; and Sheridan, occupied by the congregation of that name. It is the writer's intention to write of the rural extension activities of this field by localities as mentioned above.

As in many other sections, most of the congregations of this district were organized primarily to provide religious opportunities for people of our own faith living in the various localities, and in every case this factor was present to some extent. However, in some cases there was also a very definite missionary motive in starting and carrying on the work, which resulted later in the organization of congregations. This was especially true of the three younger congregations—Bethel, Sheridan, and Molalla—which

were an outgrowth of some of the older churches. Zion and Hopewell in the Hubbard locality, and Fairview and Albany in the Albany locality, were the pioneer churches formed by the Amish and Mennonite settlers respectively when these settlements were first established.

In the preparation of this article a personal visit was made with one or more representatives of each of the rural congregations, and the description of the work in the various localities embodies the information thus obtained.

All the various churches of the district hold one or more series of special evangelistic meetings each year, during which time efforts are made to reach the lost of the surrounding communities and reclaim and revive those who have backslidden or have grown cold spiritually. It may be noted that the majority of accessions to the Church come as a result of these meetings.

I. Work in the Albany-Fairview Community

In the Albany community the principal line of extension work is carried on by groups of young people who visit homes in the community on Sunday afternoons, as occasion affords, for the purpose of singing. Summer Bible school was also conducted several summers in the Albany church. While this church is located in the city of Albany it is largely composed of rural people, and the Bible school conducted here served the rural community as well as the section of the city in which it is located. Several of the members used their cars to bring in children to the school, and there was a good attendance. Classes were held for young people of high-school age, as well as for younger children. This is an effective method of reaching out with the Gospel message, and it is hoped that it will be continued in the future.

Representatives of both the Albany and Fairview congregations spoke of a field for prospective extension work in the district west and south of the city of Lebanon, about seven miles from the Fairview church. This is a territory fairly thickly settled with people of a quite substantial class. It borders upon a hill country where extensive lumbering and timber working operations are being carried on. New logging operations are being opened up at present in the Sweet Home district, with the result that this town has approximately doubled its population in the past eighteen months. This territory seems to offer a rich opportunity for opening up extension work by the churches in this locality. In fact, it presents their greatest challenge for an aggressive effort to bring a vital Gospel testimony to people not now receiving the good news of salvation.

As a further avenue for extension work mention was made of the County Old People's Home, but this is not at present being worked. Also there was an investigation made a few years ago in surrounding communities by a young brother which revealed several openings for services in schoolhouses, etc., but this was not followed up, and nothing is being done along this line at present.

II. Work in the Sheridan Community

In the Sheridan district there has been a considerable amount of extension work carried on. This congregation, itself the result of extension work started by the Hopewell congregation in the McMinnville community, has always manifested a live missionary spirit, and they have a fertile field for their work. The bishop in charge reports an interesting policy which has proved quite effective in promoting extension activity. When a member of his congregation comes to him with a burden for some line of work that ought to be taken up the burdened individual is promptly made responsible to see that the work in question is arranged for and carried on.

A brother, one of the deacons, became burdened about two years ago for Ballston, a small town about four miles south of Sheridan, and was charged with responsibility for work there. Services were held there regularly for some time. At present the principal emphasis is being placed on visitation in the

homes. About six homes are reached regularly, and the prospects are that some from this place will be won for the church.

Services are also conducted at a mountain village named Blaine, about sixty miles from Sheridan. A union Sunday School in charge of one of the Sheridan members living in the community is held regularly, and once each month one of the Sheridan ministers holds preaching services. Transportation to this point is furnished by members who volunteer for this purpose. There is one Mennonite family living at this place, and four of this family are members of the church.

Regular services are held at the Poor Farm at McMinnville, about twelve miles from Sheridan. Some street meetings have been held in Sheridan, and there is agitation for renewing efforts along this line. There has also been some visitation work done in the community around Sheridan. Steps were taken some time ago to organize the young people of the congregation into groups with definite assignments for visiting, singing, etc., in the community. A summer Bible school is conducted each year with large attendance.

Another project of this congregation which is still in the planning state is the purchasing of some buses similar to school buses. With these it is planned to go out into the surrounding community and bring children and others in to the services, especially Sunday school. The great obstacle to this kind of work at present is the lack of building facilities to handle an increased attendance. The building which they have used since 1923 is too small for their work, and a new building has been undertaken. The new building is planned to be especially adapted for Sunday-school work, with separate classrooms, etc.

A great need is also felt for more visitation work in the church and surrounding community. It was stated that the opportunity offered in this line of work is as great or greater than that found in our city missions, which support several full-time workers.

III. Work in the Hubbard Community

The Hubbard locality is occupied by four organized congregations, two of which, viz. Bethel and Molalla, are the result of extension work done by the older congregations in this community.

The Bethel congregation is the outgrowth of Sunday school and preaching services conducted in schoolhouses in this neighborhood by workers from Zion and Hopewell prior to 1912, when a church building was erected.

A brother who owned some property in Molalla, about four miles southeast of Bethel, felt that we should start a work there. Accordingly he offered the use of a small building on his property as a hall for Sunday school and preaching services to be held by workers from near-by congregations. This invitation was accepted, and the work was started. A short time later a young unordained brother and his wife moved into Molalla to look after the work of the Sunday school. They, with the help of workers from the neighboring congregations and some who had moved to Molalla, kept the work alive until a congregation was organized and the work placed on

a more stable basis. The young brother referred to has since been ordained and is now serving the congregation as pastor.

The four congregations in this locality carry on several lines of activity. Once each month a group from Zion has been going for fifteen years to the Multnomah County Poor Farm with from four to six hundred inmates, and the Sanatorium adjoining with from thirty-five to fifty inmates, for services on Sunday afternoons. Here they come into contact with people from all parts of the world. There have been a number of confessions and some accessions to the church through this work. Until recently the Zion congregation had been sponsoring services every two months at the State Training School for boys, located near Woodburn, and they also rendered their annual Christmas singing program there. Due to a change in the chaplains this work has been discontinued for the present, but there are some prospects that it may be reopened sometime in the future.

For the past three or four years the annual Christmas program has also been rendered at the Silver Hill Community Hall near Silverton, Oregon. A sister who was converted as a result of rural Sunday-school work carried on by some Mennonite school-teachers near Hoopup, Colorado, has located here and has started a union Sunday school. Once a month preaching services are conducted by one of the Zion ministers. Singing classes were suggested as a possible addition to the work in this community.

The Silver Hill community is but one of a number of places in the hill country bordering the Willamette Valley in which there are open doors for the evangelical Gospel message. An account of the work done a few years ago in what is known as the Fernwood community will illustrate the possibilities of work in these districts.

Several brethren of the Hopewell congregation developed a conviction that, while it is a commendable thing for Christian people to gather together in special meetings, such as mission meetings, etc., there ought to be an effort made to take these good things out to people who do not attend such special services. An investigation was made in the foothills above Molalla, and permission was obtained to use the Fernwood schoolhouse for services. A singing program followed by a short message comprised the first service.

That same summer a two-week Bible school was conducted by a sister from Portland and one from Hopewell, with very good interest and attendance. Preaching services were held each evening during the last week of the school, resulting in two confessions. A little later in the summer a two-week series of evangelistic meetings was held by two brethren from the Hopewell and Sheridan congregations. Interest in the community ran high, and there were eighteen more confessions, including two whole families. Of these the first ten came one evening after the services had been dismissed. Most of these people were nominally members of the Lutheran Church, but they had been out of touch with their church for years, and they had a great heart-hunger for evangelical truth.

which they accepted wholeheartedly. Two young girls from the families referred to were taught the doctrine of the devotional covering which they accepted, and they wore it to high school as well as to other places. As a result of the work here there were twelve souls received into the Hopewell congregation by water baptism. Six of these members, comprising one family, have since become dissatisfied and have joined another denomination. Nevertheless, they have maintained an active interest in Christian work, and one daughter is now in preparation for the African mission field. The other six converts are still in the church, actively helping in the work of the Molalla congregation since its organization.

Circumstances have made it necessary to discontinue services at Fernwood, but there is some prospect that it may be resumed in the future. Other similar communities are without the evangelical message, and they present to the churches in this locality a great challenge for aggressive and Spirit-filled Christian testimony and teaching.

Hopewell, Bethel, and Molalla congregations all use the summer Bible school as a means of reaching children from non-Mennonite homes in their respective communities. One brother expressed it as his opinion that the summer Bible school is the key which will open the door for presentation of the message in unworked communities as well as in many homes within reach of our churches.

In the Bethel congregation plans are definitely under way to launch a program of Christian work which, so far as the writer knows, is unique among our Mennonite churches, at least in this country. For fifteen or more years a brother in this congregation has had a vision of an opportunity lying untouched at the very doors of our rural churches, and he has advocated the idea of calling and supporting visiting missionaries to work in the communities surrounding our churches, bringing to them the Gospel. Many homes would welcome such contacts, and the work might be carried on without a heavy burden of expense.

In our city mission stations we deem it necessary to support two or more, as the case may be, full-time workers who spend their time making contacts and ministering to the needs of those they may be able to reach. It is a large work, and demands all the time and energy the workers have to give. They labor against great odds; the Gospel has much competition in the way of amusements, pleasures, sinful attractions, and the prevailing spirit of indifference to spiritual things, intensified by the concentration of ungodly people and influences. But it pays! No one whose heart has been stirred by a testimony of one who has been saved from a life of sin through the efforts of some of our city missionaries will question that it pays.

Now let us look at another picture. Within a radius of a few miles of most of our rural churches live hundreds of people who are strangers to the personal experience of a whole-Gospel faith. We live among these people; they are our neighbors. And just beyond them are hundreds of others. And

yet in most cases only a haphazard effort at best, or perhaps none at all, is made to get into their lives with the Gospel.

Here is a field ample to occupy the entire time and energy of two or more full-time workers for each of our established congregations, carrying on a program similar to the work done by city mission workers. The field is at hand—so close, perhaps, that the majority of us have failed to see its possibilities—have not thought of it as a mission field.

It is such a vision of the field and the work that might be done that has caused the above-mentioned brother to persistently agitate for such a program. The result is that a number of others have also caught the vision, and after careful consideration steps have been taken to launch the work.

The greatest obstacle to putting the program into operation is the difficulty of obtaining workers able and willing for the task. At this writing negotiations are in progress with a young brother and his wife in an eastern state who have been recommended for the work.

In surveying the Oregon district we find a well-defined missionary spirit finding expression in various lines of extension work in the several communities. But it is not enough. There are open doors which need to be entered—waiting souls, hungering for the Gospel. It is noticeable, too, that where most is being done there is the greatest sense of more to be done.

It has been the conviction of the writer for some time, and it has been strengthened by this survey, that there is a serious lack in our carrying out of the task of evangelization committed to the church. In every community there exists work that should be done and contacts that should be made. Several of the ministers of the district have expressed their vision of work that ought to be done—opportunities which should be grasped—open doors which should be entered. Numerically we are well supplied with workers, both in the ministry and among the laity. Furthermore, the ministers in particular are specifically charged, both by the Scriptures and the church, with the responsibility of positive leadership in extending the work and bringing the Gospel message to all men. But to a large extent this work is going undone.

It is to fill the need for work in our communities that such a program as that being initiated by the Bethel congregation is intended. It will be noted that this program calls for the support of full-time visitation workers by the congregation. The practical result of this effort will be the establishing of a new unit in our working organization. While this program as proposed is a long step toward taking care of the needs and opportunities that exist, it is the opinion of the writer that this work could be done most efficiently and effectively through an existing unit in our organization, namely those who have been called and dedicated to just this field of work, and who have accepted the call and consecrated themselves to the task—the minister or ministers of our congregations.

At this point let us briefly consider some factors that have an important bearing on

this proposition. First, however, the writer wishes to be understood that as a young man, not a minister, he is aware that he is perhaps unable to appreciate many of the problems which face our ministers, and he has no intention to criticize or disparage the noble efforts that they are putting forth and the work they are doing. The only purpose is to express a conviction as to how our task might be more effectively carried out.

The work of the minister under our system is usually a part-time job. Few would be willing to classify it as a job of secondary importance, but the fact remains that in the majority of cases the greater part of the time and the best energy of our ministers is occupied with their secular occupation. It cannot be denied that there are many advantages gained by the minister who earns his own livelihood by secular work. But we wish just now to emphasize that successful spiritual conquest demands time and energy—more time and energy than many, if not most, of our ministers find themselves in a position to give. And it is a tragedy—a tragedy for which we as a church will one day be called to give account—that we have been willing that our ministers neglect the work with which they have been solemnly charged because of the pressing demands of material needs.

Here let it be understood that the writer is not advocating a salaried ministry. It is a matter of personal conviction that the salaried ministry system is essentially unscriptural; that it tends to commercialize and degrade this high and sacred calling, and that it is at least partially responsible for many of the evils of present-day professed Christianity. We oppose a salaried ministry; let us not close our eyes in smug self-satisfaction to the tremendous fact that a neglected ministry also fails to meet the standards set forth in the Scripture. The writer feels that it is a major task of the present-day Mennonite Church to solve the problem of making it possible for our ministers to give their best for aggressive Christian service without their having to neglect important, though lesser, responsibilities.

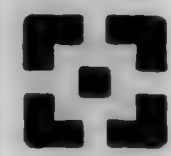
If our congregations are to undertake an aggressive program of Gospel extension work with our ministers as active leaders as suggested above two things must be true. First, there must be an enlarged vision of the existing needs and opportunities and a greater willingness to give themselves to aggressive extension work. The writer appreciates that there are many ministers throughout the Church who have a large vision of the need for aggressive extension work. And much work is being done by such men, often at considerable personal sacrifice. On the other hand, there are also many who accept the existing as right, and who are seemingly well content to give themselves to the task of making a living—and sometimes accumulating considerable of this world's goods—even though there are round about them souls going to eternal destruction who could be reached if necessary time and effort were put forth.

Secondly, there must be a greater vision

(Continued on page 32)



BIBLE STUDY



TABERNACLE STUDIES

LXX. The Blood of the Lamb—Hebrews 9:11, 12

By the Bible Study Editor

The place which the blood occupies in the matter of our salvation is most important. But the blood could signify nothing unless associated with the proper sacrifice and with a proper application of the blood after it was shed. Many do not understand the need of the blood atonement because they do not appreciate the significance of the shedding of blood, and the relation of that blood to man and to God. God has no need of blood in His spiritual kingdom, for flesh and blood do not inherit the kingdom of God. There is no virtue in man offering human blood to man, for it is a thing which is usually abhorrent to mankind. But when the proper sacrifice is provided and the proper use of the blood has been made, and its significance is understood, the blood of atonement becomes the wonder of heaven and the source of joy and praise to man.

It was the divinely appointed Lamb of God whose precious blood was shed for the sins of the world, that provided the occasion for the glory of heaven and of earth. It is the ministry of this atoning blood which we desire to appreciate in this study. The cry of the four and twenty elders who fell down before the Lamb is the cry of all redeemed ones in this world and in the world to come. "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9). This was the song of the elders. It was not a mere proclamation; it was a theme of their praises.

The Law of Shedding Sacrificial Blood

"Without shedding of blood is no remission" (Heb. 9:22). The law concerning sin was not written in blood; it was written in death. "The soul that sinneth it shall die." "The wages of sin is death." Wherever the guilt of sin was proved and no atonement was possible the cutting off of that soul was required. Wherever there was a possibility of forgiveness there was required the death of a propitiating sacrifice. It is evident that more than the shedding of blood was required to propitiate the offense against the law of God. "The wages of sin is death."

In the very nature of every sacrifice that was made from the days of Abel unto the death of Jesus Christ the shedding of blood for sin was unto death. It would have been impossible to offer any sacrifice upon the altars of God without effecting the death of the sacrifice. No sacrifice of blood alone was ever demanded on God's altars. It was claimed by one that Jesus shed enough blood in the Garden of Gethsemane to atone for all

of the sins of the world, and that one also claimed that the death of Jesus was not essential to our salvation. Could the anguish of Jesus have atoned for sin? Then the Father would have heard His prayer and saved Him from the cup of Calvary. Could the torture of the crucifixion have saved the world from its guilt and reconciled it unto God? Then the challenge of the priests would have been met and Jesus would have come down from the cross. Not until the moment prior to His giving up the Ghost did Jesus say, "It is finished." We may well sing, "What can wash away my sin? Nothing but the blood of Jesus." But we must see in the shedding of His blood the death of the Lamb of God. When He shed His blood He laid down His life. He paid the wages of sin; He made atonement for the soul that sinned by dying for that sin. "For the life of the flesh is in the blood: and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17:11). This passage is the key to all Old Testament sacrifices, and it is the key to the significance of the shedding of the blood of the Lamb of God.

The fat of every sacrifice for sin must be burned upon the altar. It could not have been accomplished by the partial shedding of the blood of the sacrifice. The flesh of every sacrifice was required to be made use of, either by burning on the altar, burning outside of the camp, or by being consumed by the ministering priests. There was no blood sacrifice that could escape death in the fulfillment of its ministry. Jesus did not and could not have escaped death by the shedding of His blood in atoning for the sins of the world. He paid the wages, and made atonement, and reconciliation was effected by His ministry; because He shed His blood and died when He was slain for our sins.

Too frequently in these days do men speak of the sacrificial nature of Christ's life. His life has no significance as to our redemption from sin, except that He lived a life of righteousness which is attributed to those who accept first His work of atonement. It is true that His life in the world was sacrificial in character, because He gave up His glory in order to take upon Himself the humiliation of human life. But when God made Him to be sin for us, He made Him to become the sacrifice for sin by death, not by a humiliated life. His life became a ministry for us by becoming the True Bread that came down from heaven. His death became our sole redemption, because He was the Lamb of God whose

life blood was poured out unto death for a sacrifice for sin. Let us then see in the shedding of the blood of the Lamb the pouring out of His life and the accomplishing of the only thing that could take away our sins. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand" (Isa. 53:10).

The Offering of Blood

Only special offerings could be placed on the altars of God. Only one offering could take away the sins of the world—"The lamb without blemish and without spot." There was but one manner of offering the blood of the sin offering for all of the people, and that process was to be followed scrupulously from its first details unto the last. Thus did Christ minister in the offerings of His precious blood on Calvary.

The ministry of Christ as a priest of God was altogether outside of the Temple at Jerusalem. He worshiped in the Temple,—in His Father's house,—and there engaged in doing His Father's business, beginning at the age of twelve years. But in His priestly ministry He had no right at the altar and He had no offering according to the law. Heb. 7:14; 8:3, 4. But His appointment as a high priest after the order of Melchizedec gave Him both a priestly ministry and an appropriate sacrifice. Heb. 5:5, 6; 9:11, 12. The place of His ministry is also significant. He offered His sacrifice unto God. By His ministry in a more perfect tabernacle, not made with hands, entering once into the holy place, purging the heavenly things themselves, entering through the veil of His flesh—Christ has accomplished for us an eternal redemption. Heb. 9, 10.

The passages in Hebrews 9 and 10 indicate that the ministry of Christ was within a temple consecrated for Him by the Father. The temple of His own body was the place of His ministry for us. Jno. 2:18-22. How often He prayed to God for His followers from that temple! How often He gave them the true shewbread from heaven! How often the light of the Holy Spirit dawned upon their hearts and minds as He took them alone with Him into the holy place of God's presence! But there was no sacrifice of blood for them to mediate for their sins. The day came when the sin offering of God must be made. In that same temple all of that great eternally ordained sacrifice was made. The great High Priest and the great Sacrifice were one. There were the high priests of the Aaronic priesthood and the leaders of the Jews gathered together to lay their accusing hands upon the sacrifice of God. There was Pilate of the Gentiles to deliver Him also to death. And there was Jesus, God's High Priest, to take His accused life in His own hands to bear it to the place of death. In the cross was the

place between the earthly altar and the holy place of God's presence. There was He slain. But from that place no one could follow that High Priest as He presented Himself before God. How Jesus laid down His life and presented Himself unto the Father in that sacrificial ministry no one may ever know. It was all done behind the veil of that Divine Temple. He went through the veil of His flesh into the very Holiest of All, into the presence of the glory of His Father. But He came as a priest from among men. He came bearing the blood of sprinkling which was presented to the ark of God's covenant in heaven. In the presence of the Glory,—Dwelling between the wings of the heavenly mercy seat,—His blood of atonement was witnessed to, and God was satisfied. The Lamb of God had accomplished that for which He had been sent from heaven. No man saw that precious blood carried by that holy priest of God. All men had withdrawn and could not enter with Him into that spirit realm. Within the temple of His body all of that sacred rite was accomplished. No one saw and no one knew, for then the Lamb of God had died.

Word was sent to Pilate to permit the taking down of that temple of Christ's body, to lay it away in the sepulcher. Pilate marveled that He was dead already, and gave word to the soldiers to make sure of His death. It was after the body was dead that the side was pierced and the blood and water flowed out. The body of Jesus had been crucified outside of the camp, according to the Scriptures, for there must the sin offering be taken. But the blood of the sacrifice had been offered inside of the holy temple of His body. As the Priest of God He had offered His blood within the holy temple of His body, and as the Lamb of God He had been offered outside of the camp. The piercing of Jesus' side revealed to men and to all of the witnesses that Jesus was dead. His blood had been shed. He paid the wages of sin. He died for the souls that had sinned.

"I Lay Down My Life"

Jesus knew what would be required of Him to save the life of His sheep, and of the other sheep which also He would bring. Suffering was not the end of His coming into the world. It was one of the necessary experiences leading to His death, but the laying down of His life was the purpose of His coming into the world. Here again, the love of Christ and His fulfilling the righteousness of God are often confused. The Shepherd truly loved His sheep and laid down His life for them. But the sheep could not be saved without laying down His life. The laying down of His life was not an incident in His love,—it was the end of His love. He came to lay down His life for the sheep. The love of Christ could have been manifested in years of sacrificial labor for the good of mankind, but the righteousness of God and of Christ could not have been fulfilled without the laying down of His life for the sins of the world.

The Blood of the Lamb, and Death

Jesus spoke of His blood as the New Testament for His disciples. But a testament is not in force without death. He spoke of it as

being shed for the sins of many. He called the use of the bread and cup a memorial, for it had to do with His death. Paul is very definite in declaring that the memorials have to do with the death of Christ. I Cor. 11:26. He also speaks of redemption and forgiveness as accomplished by the death of Christ. He refers more frequently to the death of Christ than to the blood of Christ. But He tells us that Christ made peace for us through the blood of the cross. Col. 1:20. But since the wages of sin is death, Christ accomplished the redemption from that death by shedding His blood unto death. And having shed His blood unto death He "dieth no more" (Rom. 6:9).

There is a certain inconsistency in speaking of the blood of Christ as at present sprinkling the heart, or as being applied to the heart or being of those who come to Christ for salvation. If Jesus died once, He dies no more. Rom. 6:10. In that death of Christ He died for all. II Cor. 5:15. Jesus is not now a bleeding Saviour, for He was quickened from the dead by the Holy Spirit. He is no longer flesh, and He is not bleeding as in the flesh. As a lamb that was slain for sin His flesh was consumed by the fire and changed into that which no longer bleeds. The offering of blood was made once for all, and He now lives in the glory of a resurrection life. But God accepted the shedding of His blood unto death as the propitiation for the sins of the whole world. He needs no longer to bleed for our sins. The emblem of the bleeding heart is one of the religious superstitions that has come down to us from those sources which have idolized the babe, the body, and the blood of the Saviour of men.

One of the sources of cleansing for the Hebrews was that of the ashes of the red heifer. Num. 19:2, 5, 9, etc. The ashes represent those who have died with Christ for sin, and trust in the redemptive power of the One who died for them. It is thus that the efficacy of the death of Christ is ever present for those who need the forgiveness of their sins. The atonement is not accomplished by a new offering of blood, for that great sin offering was made once for all. The memorial of that death may ever be brought to the consciousness of those who look to Him for salvation and forgiveness. The believer neither celebrates a bleeding nor a dead Saviour when he appropriates the death of Christ for His sins, for Christ died, not to remain in the power of that death. He died to meet the penalty of sin, and was raised from the dead. He took up His life that had been laid down, and hence lives forevermore. He is the High Priest forever who made atonement by His blood and lives forever to make **intercession** for the transgressors. Atonement is accomplished by His death, and intercession continues forever because He lives.

Beyond the Veil

There are some people who claim that Jesus never rose from the dead and that His body was removed from the grave by the power of God and carried into heaven, in order that His disciples should not worship His body here, and in order that God could prove that Jesus had died for sin. What does the tabernacle teach regarding this work of Christ? The high priest entered into the most

holy place with the blood of the bullock and then with the blood of the goat. The blood was only sprinkled once on the mercy seat of the ark of the covenant and seven times on the earth before the mercy seat. Only a sprinkling of blood was made in that sanctuary which represented heaven itself. The blood was but touched on the horns of the golden altar, as the priest came from the most holy place into the holy place. The blood was but touched on the horns of the brazen altar, and the rest of the blood, by far the greater portion of it, was poured out under the altar which represented the place of sacrifice in the world.

The cross of Jesus was the altar of His sacrifice. His death committed Him into the hands of His Father. Luke 23:46. It was beyond the veil that He offered the blood of His atoning sacrifice, even before the blood was poured out upon the earth when the soldier pierced His side with the spear. It was the offering up of the blood, the laying down of His life in the presence of God, that sprinkled the mercy seat of heaven and reconciled the heavenly things for the salvation of men. The way into the holiest was completed by that entering of Christ into the presence of God at the time of His death. "It is finished."

The resurrection of Christ from the dead was typical of the high priest's coming forth in the robes of his priesthood after he had made atonement with the blood and after he had washed himself from the ministry of blood. Beyond the veil of His flesh, at the time of His death, Christ reconciled us unto God with His newly offered blood, within the walls of His own body and heart, where he had poured it out, before the soldier pierced His side some time after He had died. By that piercing John and others were able to see and believe in the offering of the atoning blood.

Beyond the veil there lives now the Priest of the New Covenant, who makes intercession for us. He is the Lamb who bears the marks of His wounding and death. There is no dead body in that place of eternal life. There is no freshly flowing blood in the realm where the blood was but sprinkled nineteen hundred years ago. The presence of the Lamb that was slain, is proof of His death and the ground for our forgiveness. The personal pleading of the Son of God in behalf of those who come to God by Him is the power of forgiveness for all who call upon the name of the Lord. We know that He died, and we know that He is alive forever more. It is that fact which gives us access to God and gives us assurance of our salvation. It is beyond the veil that our prayers are heard and answered. It is beyond the veil that our peace with God is secured and from whence we have received the Holy Spirit. From beyond that veil our great High Priest shall come forth with His glory and with the glory of all angels and all saints to receive us unto Himself.

If I had lost my way in London I should inquire of the first person I met. Here we are lost in this dark wilderness, and do not know the way to our Father's Mansion. Surely, then, we should inquire the way.—D. L. Moody.

Educational

OUT IN THE WILDERNESS OF JUDEA

By Anis Charles Haddad

This article gives interesting sidelights to the Sunday-school lesson for January 9, "Preparing for a Life of Service."

On our trip on the snakelike road leading from Jerusalem to Jericho we come upon a region of extraordinary solitariness and desolation—the place among the mountains of Judea which an old and highly probable tradition has fixed upon as the scene of our Lord's temptation. It is not merely a barren desert, fountainless and dry, but like a place to be shunned, a spot on which the very dews of heaven would refuse to fall, blasted, judgment-stricken! It is so torn and disordered that it looks as if the earth had here suffered some convulsion in which its very bowels were turned outward. Dim mists hung over it like some unwholesome exhalation.

Opposite the ancient mounds of Jericho rises the Mount of Temptation, almost all of it pierced with the caves of anchorites or hermits of past times. It is very probably the actual elevation which Jesus ascended immediately following His baptism in the Jordan. One can take in at a glance from the summit of the mountain, the whole valley of the Jordan and Mount Hermon, the ever snowcapped mountain, in the extreme north, until one loses count of the distance amidst sky and horizon on the mirror of the Dead Sea in the south. We could also see the towers of the Holy City and the magnificence of the surrounding country, and so it is easy to understand how those wonderful views fitted in with the suggestion of the tempter—"All these will I give thee if thou wilt fall down and worship me."

We are tempted along the line of our desires, and our Lord was tempted in all points as we are. He had been dreaming, in the days of Nazareth, of a world-wide and universal reign. And now the devil comes and whispers to Him, "Renounce God and ally yourself with me, and I shall give you the longing of your heart." What a magnificent temptation, tribute to the magnificent Redeemer! What a fierce temptation, when we bear in mind that these kingdoms were the yearning of His being! But our Lord in an instant recognized the treachery, and recoiled from it in an infinite abhorrence, and emerged triumphant because He was true to God. He took the long, long road which is the road of heaven—the road that was wet with sorrows and with tears—the road that led through loving human service to the crown of thorns and to the pierced hands.

We pictured the temptation in that terrible lonely wilderness which came to the Saviour of the world to give up His great intention and take for Himself earthly glory and bodily comfort as He stood on this mountain overlooking the desolate place. But the Saviour's

answer scorned the suggestion and He chose the shame and the suffering of the Cross in order that He might save the souls of His people. The plain beneath was the scene of our Lord's fasting and the topmost peak of the mountain that of His temptation. This somber mountain seemed to stand out like a magnificent memorial to Him who here gave the lie to the devil and who here proclaimed that the world was God's—the world He would shortly redeem on another hill—that of Calvary!

And yet men come and look upon that which we see this day and question whether these "things were ever really so!"

Face to face with the dark fate which led



Stony and Thorny, Lonely and Wild, Fearful and Hot, Is the Wilderness of Judea, Where John the Baptist Lived and Preached

Him to the crucifixion, Jesus must have had moments of doubt invaded by tempting whispers, as other have had, whether His predecessors or His followers. But there was no opening for Satan's darts in that sinless spirit. The Prince of Peace came and had nothing in Him. How many have been bowed down by the paralyzing hesitations of some mental crisis, asking themselves which is better—to see the wrong and hold one's peace, to condone the weakness of the successful Pharisee, that you too may succeed through him; to drown with your hopes, your all in the side of everyday needs, or to be yourself; to carry your cross with resignation, knowing that nothing, not the riches of the whole world will profit you if you lose your soul!

We pitched our tent on a historical site—the Wilderness of Temptation—every circumstance at the same time rushing into my mind connected with that awful period when Christ was "driven into the wilderness to be

tempted of the devil." And was it really here that our Lord fasted for forty days while Satan hurled at His holy soul every temptation? It is difficult to imagine any one, human or divine, doing anything else in such a place. From the earliest centuries of Christianity, ascetics and anchorites resorted to this wilderness, for fasting and prayer, and one monastery still remains clinging as it has done for ages, to the barren rocks.

I had heard and read so much of this wilderness that I felt sure that I would not like it. I knew that during the spring it would be a carpet of flowers, and indeed it was! Billows of color, like shaded silk, blending pink and blue and grey, that was the grass, softly swaying in the wind, and great golden stretches of poppies that turned to scarlet-coated soldiers in the sun, poppies that seemed to be marching to victory; bands playing and flags flying. I knew the thrill of the miracle of the opening of the earth, of the green fire of spring. But never, never had I even dimly imagined the greys of the wilderness, greys that I did not know existed, greys that would break a painter's heart by their elusive beauty!

Limestone mountains rise one above another without blade of vegetation, and such

as appeared to me to be unsurpassable for fearfulness, while towering cliffs and terrific precipices stared wildly over our path and gulf-like ravines yawned below us. It was a wild lonely country, but full of mysterious grandeur. From this part our Lord must have entered, "into the wilderness." Oh, the loneliness and the solemnity of it all! And yet the terrific grandeur! Neither words nor views can adequately represent the desolation of this frightful area, seamed with a thousand sterile gorges. And through this wilderness our path lay. It may appear as of little moment to those who are used to it, those who daily pass through it, but to me it was altogether the most awful scene I ever beheld. I do not think I ever realized what our Lord's sojourn in the wilderness meant!

Later I realized why the temptation of Christ had been so much in my thought; why as I looked at the rocks and mountains I could understand how it was that our Lord's

temptation had to do with stones. There was nothing else to tempt Him with. It is a bare and unbeautiful place, the wilderness; or would be if it were not for the short-lived flowers.

Then I thought of the prophets of the Old Testament and of Isaiah in particular. Just because Isaiah is the poet of the "wilderness." He was there first, he saw it, and he said: "The wilderness shall rejoice and blossom as the rose." When we were there the wilderness was really rejoicing. All the flowers seemed so young; it looked like a children's party. The guests so clean and smiling and sweet-smelling and clear-eyed, all in their little party frocks of the simplest shades—pale blue and pink and clear yellow. The flowers looked as if they had brought their knitting along with their gracious

heads in little poke bonnets, the whole party swaying with excitement. Some of the cacti, however, were quite grown up. Haggard and painted and vivid, pushing their way through the gentle greys of the underbrush, exhibiting their insolent beauty, they made me realize with a start that Isaiah knew about them also. And then the sunrise, so swift, so majestic, so awe-inspiring; the sunset, so solemn, so perfect, so unearthly in its beauty; the moon swinging up and up, and then all the sights and sounds and scents of the night—it took Isaiah to understand them and to put them into language for ever.

"And the parched ground shall become a pool, and the thirsty lands pools of water." And our Lord says, "Come ye yourselves apart into the wilderness and rest a while!" Jerusalem, Palestine.

THE BIBLE A SUPERNATURAL BOOK

I. God

By Lewis C. Miller

Bro. Miller herewith begins an enlightening series of articles on the Book of books, the inspired Word of God. By a happy coincidence, this article also furnishes excellent material for the Young People's Bible Meeting topic for January 16, "How We Know God Exists."

INTRODUCTION

This Thesis first of all declares the Bible to be the Word of God and therefore a Supernatural Book. It contains authoritative, inerrant, and revealed truth. This manuscript claims that the concentrated truth which illumines mankind is the Holy Volume of Scripture made up of the Old and New Testaments; that this Book is the full and final revelation of God speaking to man. Upon the Volume is set the seal of the eternal God; and, as God, remains the same yesterday, today and forever, always to shine forth in grandeur, glory, and power, for it ever has been, is now, and ever shall be "The power of God unto salvation to every one that believeth."

The proof of the Supernatural Book is contained in the Book itself. For truth always upholds truth. This thesis shall present established facts contained in the Book in regular order. It shall not attempt to interpret the Infinite. One cannot extend his researches beyond his field, neither make conclusions broader than his premises. As one who has devoted his life to a study of man, his walk, his need, and his development, this author unhesitatingly declares God and His Volume as fulfilling every claim; and as being fully adequate to meet every need of man. The divisions into which this manuscript naturally fall, each one, substantiates this fact. In addition thereto are the prophecies of Scripture, which in their fulfillment continually proclaim divine origin; and the miracles actually performed which authenticate its doctrine and give it Divine sanction.

These proofs all cluster about a central figure, Jesus Christ, the Son of God, who is Himself the Way, the Truth and the Life.

In my preparation of this work I acknowledge my obligation and appreciation to Dr. Randolph S. Foster, and his "Studies in Theology;" to Dr. Richard Storrs and his "Divine Origin of Christianity;" to Dr. Charles J. Burton, President of the Pike's Peak Seminary, my venerable friend and teacher who has led me into a better and deeper understanding and appreciation of the Book of Books; to Dr. A. W. Luce, Chancellor of the Pike's Peak Bible Seminary, who through these years of study has ever been to me a wise counsellor, friend, and brother; and to my beloved wife and chum whose many sacrifices and prayers were a continual inspiration to me in my work.

A forceful spirit of thankfulness compels praise and gratitude for the Book of Books, the Bible. It reveals to us an absolute personality distinctly separate from creation—the Father of His children and in perfect harmony with all that He has made. This is God!

God is a Spirit to be worshiped in spirit and in truth. Aside from the revelation and inspiration conveyed by the eternal message from God, there is the continual spiritual contact of the Father with His child; of Creator to creature; of the Infinite to the finite; revealing God to man. As Richard Storrs says in his, "The Divine Origin of Christianity,"

"The Doctrine of man, as a person before God, is not a whit more definite and complete than the doctrine of God as a person above man."

The three basic objects of all human thought, reason, and knowledge are: myself, cosmos, and God. **I am.** Therefore being constituted capable of self-consciousness **I know myself** and hence am conscious of personal being. **The world is.** I being constituted capable of perception know objects outside of myself in my presence. Hence I know other existing objects and beings. **God exists.** I being a creature, the product of absolute Being, in thinking of myself and the things about me come in contact with **Absolute Reason**, in which is manifested the fullness of wisdom, love, and truth, and so I know God.

"And I know that I know Him in the act of knowing Him."

The unity or oneness of God is plainly and certainly revealed in His creation, and in His word. Pronouncing Him Sovereign of the universe; of day and of night; of pleasure and of pain; of life and of death; of good and of evil. The unlimited Sovereign power of this personal Deity is self-evident to every thoughtful, rational personal creature.

Upon His absolute constructive wisdom depends the stability of His creation and the future of His creatures. His **eternity** is expressed very simply in the inspired Word.

"In the beginning God" (Genesis 1:1).
"Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8).
"From everlasting to everlasting" (Psa. 90:2).

"How short in comparison the millions of aeons of the scientist, astronomer, or evolutionist!"

The purity of God stands out with celestial grandeur and brightness in His Word. Especially is this true of His Laws, commandments, judgments, and of His love. It is this immaculate purity of the Creator from which sinful man shrinks.

"Holy, Holy, Holy is the Lord of Hosts."

A holiness continually rebuking and condemning pride, greed, malice, and every selfish lust of man.

This One and only true God, which human philosophy cannot know, is revealed to man in the one and only Supernatural Book, the Bible. Revealing Him as immanent in nature, the founder of the universe, with love and compassion as unlimited as His power; and friendliness and mercy as infinite as His exaltation. Truly to Him we are made to render praise and glory for ever and ever! Amen!

"In the beginning God!" is the introduction to the Bible. This volume is a revelation of God to man. God is a Supreme Being worshiped by a great majority of all human beings.

The God of the Christian is a personal, absolute, eternal, infinite One, all-wise, all-powerful, everywhere present, immutable. The arguments for the existence of God are found in His Revelation to us, the Bible, and are re-echoed from every human breast.

God said, "I AM THAT I AM" (Exodus 3:14).

The fact of His being demonstrating His actual existence as a person, as Anslem stated:

"God must be thought of as that Being than whom none else can be thought of greater; But this Being, the highest and most perfect that we can conceive, may be thought of as existing in actuality as well as in thought." "I AM THAT I AM."

This is the **ontological proof** that God is. It insists that something real has existed from eternity and shall continue through eternity. The things that are (the universe) were preceded by a Being uncaused, independent, and self-active. As a theistic argument the ontological proof is almost identical with the proof termed "**a priori**."

The second argument is closely related to it. As human beings we have acquired the idea of God. This idea could have been conceived, only, from a Being corresponding to the idea.

"And man became a living soul" (Genesis 2:7).

God is Himself, in human affairs. In history the one outstanding fact is Providence. His hand and His righteousness are revealed unwinding the entire thread of human existence. Truly the history of man is governed by continual divine manifestations; and the soul of man reaching out for an eternal in-

finite source blends the human with the Divine: And the idea of the Infinite is born. In the knowledge of man there is error, theory, opinions, and doubt. In divine wisdom there is no mistake! Instead there can be only infallibility and eternal truth. For this the mind of man is continually reaching and longing. The unseen influence compelling this grasp is the **psychological** evidence of God. The ultimate problem of thought is to find the unity of all in a rational system. This unity is possible only in the recognition of a personal God. The word psychology is derived from two Greek words meaning "the soul" and "a discourse." The soul of man "reaching out" for God.

"In the beginning God created" (Genesis 1:1).

This statement beginning the Bible is a brief but complete summary of the **cosmological** proof of God. There is cosmos, hence there must be a pre-existing Cause. The argument may be briefly stated:

"Everything and every change in a previously existing thing must have a pre-existing and sufficient cause."

The creation aside from God is, and consists of a system of changes. Therefore the universe must have a cause outside of itself and existing prior to itself. This is the essence of the cosmological argument. It treats simply with the phenomena of the universe as originated and dependent existence. It is the argument "a *posteriori*."

"In the beginning God created the heaven and the earth" (Genesis 1:1).

Genesis 1:1-29 gives a preview of the beginning of things: of matter and of life, both animal and vegetable. Since creation so clearly reveals and demonstrates order and design, responsible for it must be some One who designs and governs. The Supernatural Book simply and clearly pictures the Creator to us at His work!

"The heavens declare the glory of God; and the firmament showeth his handiwork."

This is called the proof from design, or the **physico-teleological argument**.

"Righteousness exalteth a nation but sin is a reproach to any people."

In every normal human breast is conscience confirming this truth. The **moral argument** of God is derived from the heart of man, and his relationship to the universe based on recognition of good and evil, right and wrong, the monitions of conscience, the fact of the observance of government and the force of such governments against transgressors. All these testify to the fact that man after all is a moral being. This fact, alone, demands a God.

"And God said, Let us make man in our image." "So God created man in his own image."

The God, who has to do with men as moral actors, created us after His own likeness as free moral agents, and in that character exercises over us a moral government. This moral government of the Divine Creator is absolutely universal. Wherever human char-

acter or personality exists, there God is an ever-present moral Governor. This is called the **ethical proof** of God.

The next proof of God follows immediately the moral one. In each of us is implanted the instinct to worship. This instinct is coupled with a universal belief in a Supreme Being. Many learned scholars have termed this as only a probable argument, but to me it is most convincing and conclusive.

"The true Light, which lighteth every man that cometh into the world."

This light shines inwardly into the very temple of every human soul. Man instinctively depends upon and craves companionship with the Infinite.

The Supernatural Book is an outstanding proof of the existence of God! In every written production of man are found grains of truth mixed with measures of error. A review and sifting of all human opinions and productions reveals **not one** single exception. The Bible stands alone the only exception to this rule. Absence of error in a single volume covering so wide a scope is ample proof of divine origin. The author must be superior to any human being. The Supernatural Book not only declares, but also demands, a Supreme Author.

"All Scripture is given by inspiration of God" (I Tim. 3:16). "Holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21).

THE BIBLE IN CLASSICAL LITERATURE

VIII. Writers of Other Nations also Inspired by the Bible

By John H. Koppenhaver

This concludes Bro. Koppenhaver's interesting presentation of the influence of the Bible on the writers of classical literature.

American Writers

Because of time we limited ourselves to mentioning only the outstanding writers of England. This paper is incomplete, of course, for we have an exhaustless subject. There are certain American poets who likewise frequently quote the Bible, and it would be possible to write a paper about each one telling how they drew heavily from that acme of all sources. Dr. A. H. Strong has written a five-hundred-page book entitled "American Poets and Their Theology" in which he discusses eight of our outstanding American poets.

The three Americans whose poetry we can never forget were Whittier, Longfellow, and Lanier.

One who will take pains to examine Whittier's poems, looking for traces of Biblical influence, will find it necessary to leave pencil marks upon many lines and paragraphs. "The Bible," says Stedman, "was rarely absent from his verse, and its spirit never."

The poems of Longfellow may well be studied for their Scriptural allusions. We refer here only to "Evangeline," and to one particular feature of the poet's use of the Bible, his skillful Scriptural similes, an example being when the change of the seasons is described—"Wrestled the trees of the forest, as Jacob of old with the angel."

In the prose writings of the southern poet,

The last proof, and to me the most real and conclusive, is the **personal proof**.

"I am a Person. I know the Person God."

More than that I am related to Him. He is my Father! He is also my best Friend. I converse with Him. I commune with Him. I dine with Him. He instructs me.

I have found many friends among my associates, all of whom have been invaluable to me. Some of these proved tried and true through the severest trials and stress: but among them all found I none who could fill the place of my supremely adequate Friend, God.

"In him we live, and move, and have our being."

The story of the two prodigals so aptly told in the Bible by Doctor Luke (Luke Chapter 15) reveals to us the human family, our needs, and our possibilities. In this portrayal we have the profligate, deliberate transgressor; and we have the superior, sanctimonious, self-righteous sinner. Both were sons of the Father! Both were entreated of Him!

Shall we come to ourselves, arise and go to the Father? For all that He has is ours. Our Father which is in heaven, whose name is hallowed, truly is, and is abundantly adequate for our every need. With Him we may inherit all things.

Manitou Springs, Colo.

Sidney Lanier, we see often expressed the poet's sense of God's nearness. "The Crystal," of whom Lanier writes in another deeply Christian poem, is Christ. "Jesus, good Paragon, thou Crystal Christ."

We must also mention Nathaniel Hawthorne, the truest modern representative of New England Puritanism, whose indebtedness to the Bible is manifest to all readers, especially in "The Scarlet Letter" and "Magnum Opus." We cannot conceive of an author writing a book of such intense moral power, apart from the influence of the Bible.

Another example of Scriptural influence on the best English prose is furnished in the writings of James Russell Lowell. The two volumes of Lowell's letters contain references to twenty-five books of the Bible.

Then there is the work of such men as Bryant, Emerson, Poe, Holmes, and Whitman, showing that these men knew the Bible, and time and time again turned to IT for inspiration and direct assistance.

Henrik Ibsen

This Norwegian dramatist and poet, acclaimed the world over as the greatest figure in all modern literature, was well acquainted with the Bible. Ibsen's own words were, "My chief reading is always in the Bible, it is so strong and mighty." That great mon-

(Continued on page 4)

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

PREPARATION FOR A LIFE OF SERVICE.—Mark 1:1-13

Lesson for Jan. 9, 1938

Golden Text.—Prepare ye the way of the Lord, make his paths straight.—Mark 1:3.

Verse 1. Mark does not give the details of the advent, but he does state that the One of whom he is going to give the life story was a person by the name of Jesus; that this Jesus was the Messiah (Christ); and in a distinctive way the Son of God. The beginning of the heralding of the Good News was the preparatory work of John the Baptist. But what was the Good News? Why this, that at the end of the ages God had sent His Son to accomplish the world's redemption from sin and to usher in the kingdom of God. Already in Daniel's time God had declared that the heavens do rule in the kingdom of men, and the Psalmist declares that his kingdom ruleth over all; but with the preaching of the Gospel we have the establishment of a spiritual kingdom on earth that shall extend to all nations and peoples of the earth, ruling not with the might of the mailed fist but with the power of the Spirit in the lives of its individual citizens. This is the kingdom that shall have no end.

Verses 2, 3. Upon the visit of kings in the East there always has been a lot of preparation for their honorable reception. The highways over which the monarch travelled were improved for that special occasion, and at the time of the visit couriers ran ahead of the chariot as Elijah had done before the chariot of Ahab from Carmel to Jezreel. In the spirit and power of Elijah John had turned the hearts of the people from the vain worship of Jewish forms to genuine repentance from sin. Again had rung the cry, "If the Lord be God, follow him," and again the multitudes had turned from vain traditions to the wisdom of the just.—Luke 1:17.

Verses 4-8. According to John 3:25, 26 baptism is an act of purification similar to the Old Testament ceremonial ablutions. May we not get an idea as to its form of administration from the fact that under the Mosaic covenant waters of purification were always applied either by sprinkling or pouring and never was the sin-stained one immersed. But more important than the form of baptism is the condition of the heart of the applicant. The viper's brood is entirely unfit to receive the rite. There must needs be proof in deeds of sorrow for sin and repentance before there can be baptism for remission of sins.

Verses 7, 8. The messenger is not greater than the King. He is indeed signally honored

above his fellows when he is chosen as the forerunner, yet he that is least in the King's entourage is greater than he; yea, even the one who looses and carries the Master's shoes. All that Spirit-filled John can do is to preach repentance and witness to the coming One. As a priest he can assist the penitents in the rites of cleansing; but what good are they if they have no spiritual counterpart? This spiritual cleansing and anointing only God Himself in the person of the Son will do when He baptizes His own who have been cleansed by His blood with the Spirit of power, judgment, and burning. Isa. 4:4. One of the most important milestones in the preparation for service is, like John, to realize your own nothingness so that you will magnify Christ as the all-in-all.

Verses 9-13. Although the Son of God, Jesus took His place on earth with sinful men. He did this at His baptism, and He did so at Calvary. Although conceived of the Holy Ghost He received the Spirit without measure at His baptism that He by its power might fully conquer the powers of evil while in the flesh. If He needed the fullness of the Spirit to fulfill all righteousness, surely we do also.

Although the Son of God, Jesus was tempted as a man is tempted, in all points like as we are. The Word does not say that He could not sin, but it says, "who did no sin." None of the evangelists dishonor our Lord by claiming that our Lord's temptations were but a stage play. It is no credit to a man not to sin when He can't; but it is to the eternal credit of our Lord that He wrestled to victory by forty days of prayer and fasting. Now He can sympathize with us in our struggles, and now He can succor us when we are tempted.

BEGINNING A LIFE OF SERVICE Mark 1:14-28

Lesson for January 16, 1938

Golden Text.—The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.—Mark 1:15.

Verses 14, 15. Mark does not mention the ministry of our Lord in Judea from the time of His baptism to the time of John's imprisonment some six months later, but begins with the preaching of Jesus at that point of time where John is stopped. With the arrest of John, Jesus leaves for Galilee and there begins the Galilean ministry. The message is the same as that which John had preached. Repentance from sin and faith toward God is the one message that every generation has needed since Adam, and every generation will

need until He comes. It is needed not only by the few that dwell in the depths but for kings also and all in between, for all have sinned. Preachers of today are commissioned to preach the same, and he who will not have repentance and faith as the basal message in all his preaching can hardly be said to be preaching the Gospel. When Mark and Luke write, writing to Romans and Greeks respectively, they say, "The kingdom of God." When Matthew, writing to Jews, refers to the same, he says, "The kingdom of heaven," and Paul calls it the "Gospel of the grace of God." This Gospel declares God's grace, and all who believe are translated out of the kingdoms of this world into the kingdom of His dear Son.

Verses 16-18. These men had been believers in our Lord for some time, as is shown in John, chapter 1. Here they are called to forsake everything to become disciples in the school of Christ. David had been a shepherd boy; God made him a shepherd to the House of Israel. These men were fishermen; God called them to become fishers of men. Faith and faithfulness lift us from the realm of the material into the field of the spiritual. He who, like swine, continues to look down will be dragged down; but he who looks up will be lifted up.

Verses 19, 20. When God calls men to His service he calls the busy ones. The family of Zebedee were not only active workers; they had business ability. They had hired servants, and it is thought by many that John spent much of his time in Jerusalem in selling the fish caught by Zebedee and Sons. Who will not mend his nets during the day will not catch any fish at night. To succeed in life the tools with which you work must be kept in good condition. It is never time wasted to do so. Neither is it time wasted to study your Bible and to pray.

The "straightway" of the disciples is worth many "tomorrows" of the dilatory. "On the road of By-and-by one arrives at the House of Never." "Never put off until tomorrow what you can do today."

Verses 21, 22. The original means Sabbaths. That is, the first Sabbath that Jesus was in Capernaum He attended services at the synagogue, and continued to do so every Sabbath thereafter while He remained in the city. The decay in the religious life of the individual or of the community is evidenced by their lack of regular attendance at the place of worship. Many claim to be church members today who have been absent from church so long that they do not even know the name of the pastor. It would be a healthy state of soul if you minded missing a service more than you miss the daily paper when the newsboy fails you. The teaching of Jesus was different. Avoiding all sophistry He taught

truth simply and powerfully. Religion meant more to Him than discussion of theological subjects. Religion was to him life,—daily living on the plane of godliness. And He taught more of doing than of believing and has promised eternal life only to those that obey Him. Heb. 5:9.

Verses 23-28. Not everybody who goes to church is a saint, but it does everybody good to go to church. I can't guess why the demoniac went to church. Perhaps he hoped to see his lady friend there. There may have been any one of a hundred other reasons I could give. But it did him good to go. Many a man who has gone to scoff has remained to pray. Mean men and devils never would like to be treated the same way as they treat others. Devils torment and destroy, but they dread to be subjected to both torment and destruction.

Christ is Lord over the powers of evil, and while they may have a strangle grip on men Jesus can deliver. The works of Jesus are the strongest proofs attesting His Deity. The Word is of Divine origin. But the fact that both the Word and the Son are still potent in transforming lives is what makes the preaching of Christ and Him crucified the only worth-while message to the world today.

MINISTERING TO PHYSICAL NEEDS

Mark 1:29-45

Lesson for January 23, 1938

Golden Text.—And he healed many that were sick.—Mark 1:34.

Verses 29-31. After Jesus was driven from Nazareth He came to Capernaum. One of the most astounding facts of history is that its best citizens are least wanted. Entrenched sin will kill if disturbed, and if you are a good man in the positive sense you will denounce and fight it. And such a stand usually ends in persecution and martyrdom. Even in the church the man who rebukes sin in the congregation soon finds himself very unwelcome. At Capernaum Jesus made his home with Peter, and His first act in the home of Peter was to heal Peter's mother-in-law of a fever. It always pays to let Jesus come into the home. If you love Him enough to give Him a personal welcome into your home your house will be blessed from the day of His coming, as was the house of Obed-edom while the Ark abode there.

Verses 32-34. The Sabbath ended at sunset. Fearful lest they might violate the Sabbath these people waited until it ended before they thronged to the home of Peter for the help that they were persuaded that the Lord could render to their afflicted loved ones. Others followed the crowd out of curiosity until the whole city had gathered together. These miracles were not the invention of a lively imagination on the part of a press agent. They were real and proved by the healthy lives of those who had been sick. If you have power with God you will not find it necessary to make claims of deliverance and healing that would not be proved by facts. Dowie claimed that he healed more people than did our Lord. He died insane. Let us hope that he was insane when he made the claim.

Verses 35-37. You can not afford to let the

press of doing even good things rob you of time to be alone with God. Jesus might be too busy to sleep, but He was never too busy to pray. Follow His example.

If following Jesus meant healing of the body when sick, and feeding when hungry, all the world would seek Him. These people at Capernaum sought Him mostly for these things, but where renunciation of sin was demanded if they would follow Him the followers became few. It is so today. Mankind is always glad to get such gifts from God, but wants to use them to serve the devil more strenuously.

Verses 38, 39. Healing of the body was not the primary purpose of Christ's life. That He did because He had such a heart of love that He could not bear to see suffering. His main purpose was to preach the Gospel, heeding which would deliver His hearers from the doom of hell, which suffering is far worse than any bodily affliction.

Verses 40-45. The power of God is unlimited, but in relationship to man it is limited by our faith. At Nazareth Jesus could do no great work because of their unbelief. They limited the Holy One of Israel. But here we have the right attitude on the part of the suppliant. He did not say, "Lord, you must heal me;" nor, "If you can, please heal me." No man has a right to dictate to God as to what He must do, nor will faith question God's power. Whatever He wills, He can do; and if I ask in faith, He will do.

But we come now to another problem, Did this man do right in disobeying our Lord after he was healed? Surely you can't blame him for blazing the fact abroad that he who had been a leper had been cleansed by a touch of His blessed hand. No, but he was at fault for disobeying the Master and thus making His work of preaching the Gospel more difficult. It is common for us to give our testimony at the wrong time. Like Israel at Kadesh-Barnea we refuse to go up when we are ordered to do so; but forbid us, and then we will be sure to go. But disobedience can never bring a blessing to us, nor further the cause of Christ.

MINISTERING TO SPIRITUAL NEEDS

Mark 2:1-12

Lesson for January 30, 1938

Golden Text.—Son, thy sins be forgiven thee.—Mark 2:5.

Verse 1. After having been driven to foreign shores by the sensation-mongers of America two years ago, Lindbergh has just returned to the shores of his native land. Hardly had he walked down the gangplank when the news was broadcast by radio to all of America. Will the man be left in peace this time, or will America's poor breeding again assert itself in allowing the family no privacy? The next few days or months will tell. Our blessed Lord had been driven into the seclusion of the deserts as a result of the unwise advertising He had received, from those that thought they were His friends, so that He could no more openly enter into the city. After a time He returns to Peter's home. Some one saw Him. At once everybody had to tell everybody else, and all crowded to the

home to hear and see Him. But a new element enters into this gathering—criticism. And from now on this will grow and culminate in bitter antagonism and crucifixion. And why? Because Jesus claims power to give spiritual help as well as physical.

Jesus preached the Word unto them. He could have found many an excuse to give a lecture to the Jews on political conditions in Palestine or to give a lecture on economics, or on other world problems; but He confined Himself to preaching the Word. Paul tells Timothy to preach the Word. That Word is an inexhaustible treasure house, and there is no need for the minister to seek themes for sermons elsewhere.

Verses 3, 4. The evident reason that animals go away from the rest of their kind when sick to die alone is that they could not endure the cruelty of those that are well. Similar conditions exist among men occasionally. But we can be thankful that among the great mass of mankind there is pity for a suffering fellow man. And it is a great consolation to one in affliction to know that the care rendered him is that impelled by love. Loneliness and death are preferable to being a burden to those who do not love you. But these folks loved the sick man. They had done all they could for him, but that did not cure his palsy. Conditions were urgent, they could not wait until the crowd had scattered. Unable to get their friend to the One who they were confident would help when all else had failed, they carry him to the roof, tear up the dirt and stones and joists, and let him down right in front of our Lord. This is active faith, and such faith gets results.

Verses 5-12. Some sicknesses are the result of sin. This probably was such a case. The best way to cure a disease is to remove the cause. For this reason the Lord said, "Thy sins be forgiven thee." But there was another reason,—namely, It is easier to heal the body than to save the soul, but the Lord came primarily to do the latter, and it was necessary that the people be made aware of this fact at once, or they would turn Him from being the world's Saviour into just another benefactor.

Reason, if logical but based upon wrong premises, will reach wrong conclusions. Due to ignorance these scribes concluded that our Lord was a blasphemer. Their reasoning was started on a wrong premise. They thought He was only a man. Had he been only a man He would have been a blasphemer, for only God has authority to forgive sin. But they were ignorant of the fact that this Person before them was the Son of God; and strangely they could not grasp the tremendous fact of His deity until after they had crucified Him, and He had risen from the dead. Even then some would not believe.

The Son of Man has power (authority) to forgive sins. He wanted all men to learn this great truth. Then they would come to Him for forgiveness of sins, as well as for healing. He healeth all thy diseases, and forgiveth all thine iniquities. Sin brings disease and death. Christ came that we might have life and have it more abundantly. After this man was healed he had a more abundant physical life: are we to doubt that after the Master had forgiven his sins that he didn't have a more abundant spiritual life? He had it. Do we?

CHALLENGING THE SOCIAL ORDER

Mark 2:13-22

Lesson for February 6, 1938

Golden Text.—I came not to call the righteous, but sinners to repentance.—Mark 2:17.

Verse 13. The older an organization gets, the more it becomes subject to fixed rules and conventions. Any new method to attain the same ends is considered taboo by those who make up the rank and file of the body as well as the leaders. These rules and conventions often have the effect of strangling the efforts of those who are laboring under new conditions. An illustration of this is afforded in our own brotherhood, among quite a few others. There was a time when the Mennonite people were almost entirely German and resided in German communities. Conditions changed. There was real need of preaching in other languages for our own children's sake and for our neighbors' sake. Convention objected and so strenuously that in some communities it caused the death of congregations. Convention's inability to adjust itself to changing conditions is one of the church's most difficult problems in meeting new conditions. Jesus did not restrict His teaching to the synagogue, as convention would have dictated, but preached wherever the crowd was found. And a boat on the lake while the crowd stood on the shore was as sacred a place to Him as the pulpit in a church would have been.

Verse 14. Love makes Mark speak of the subject of this verse as Levi, the son of Alphaeus. The house of Alphaeus was an honorable one, as you will learn elsewhere. Levi was a black sheep in an otherwise flock of white sheep. Mark doesn't say that. Only Levi himself refers to his former delinquency. If I love you, I will not talk about your shortcomings to others, but I will speak of them on my knees before God.

Verses 15-17. Matthew (Levi) was no half-way convert. When the Master called him he forsook all and followed Jesus. He was a man of wealth, and during the years when he had been a publican he had made the acquaintance of many others of the same profession. All his old friends and acquaintances he invited to a dinner in his home. The most honored guest was Jesus. Levi wanted his old friends to meet Him and to accept Him as their Saviour too.

Verses 18-20. Why do you do what you do? Do you go to church, read your Bible, have family worship, abstain from meats on Fridays, etc.? Why do you do them? And why do not other people do as you do? The probable reason that you do these things is convention—in your mind the proper thing to do. But what gain is there in these forms and ceremonies? Don't blame other people for refusing to do as you do unless what you do results in an evident growth in godlikeness. What is the use in fasting when there is neither sorrow for sin nor a burden for sinners? Yes, fast and pray, etc., but may it spring from the heart, and not be a lifeless ritual.

Verses 21, 22. Age is the period of set habits; youth is the period of experiments. Age is also the period of senility and decay. Old clothes get full of holes, and old minds and

bodies lose their powers. No process has yet been discovered that will restore youth to old age. That which has become old is ready to vanish away. Patches of new cloth on old garments do not make the old new. The Old Covenant restricted to the Jewish people, and by their ecclesiastical leaders restricted still more, had become senile and morally decadent. Only a New Covenant with a Spirit of universality and a message of love and faith and hope for all men, irrespective of race or

condition, could meet the world's need. It could not be patched on the Old, nor contained in the Old wine bottle of Jewish national and religious ideals. To be a Christian is to become a cosmopolitan or world citizen. All men are my brothers, and in every nation he that feareth God and worketh righteousness is accepted of Him, and becomes my brother in the fellowship of the people of God. May the church never lose the spirit of youth until He comes.

MARK, THE ATTENDANT

By Edward Yoder

In this article, Bro. Yoder, editor of the *Advanced Quarterly*, gives us a very illuminating sketch of the life and activities of John Mark, author of the second Gospel, which we shall study in our Sunday schools during the first six months of 1938. We are glad to present this article to our readers at this time when we are just beginning the study of the Gospel according to Mark.

Among the minor characters who figure in the New Testament record not the least interesting is a certain John, who besides his Jewish name bore also the Roman name Marcus or, as it is in English, Mark. He is designated in one passage by a term that might be roughly rendered "attendant" (Acts 13:5). Of this title more will be said below.

Naturally the great apostles and leaders among the early Christian believers interest the average reader more than do the mere attendants. Yet, as a matter of fact, the world constantly uses those who will serve as attendants, helpers, assistants, quite as much as it requires leaders and promoters. It should therefore be of some interest to study the character and life of one of the worthy helpers of the great apostles in the early Church. Mark, a man of limited ability himself, proved a useful attendant to greater men. His service in the Gospel was very substantial and is worthy of appreciative study. Putting together the scattered references to him that are found in the New Testament, and taking into account a few early traditions concerning him in the Church Fathers, we may get a fairly clear picture of a part of Mark's life and work.

Mark lived at Jerusalem. His mother owned there a commodious house. Probably the father was no longer living at the time our story begins. Their home was given to hospitality and served as a place of meeting for Christians in the early years of the Church. When Peter lay in prison one night and the Church was intently praying for him, one company of believers was assembled at Mary's house for prayer. One wonders whether Peter, as perhaps others of the Galilean apostles of the Lord, was accommodated with living quarters in this hospitable home when he took up residence in the Jewish capital after the Lord's ascension to heaven. It is possible, for we read that Peter went directly there after his deliverance from prison by the angel, quite as though it were home to him. Furthermore, the housemaid was able to recognize through the closed door the voice of him who spoke as Peter's. Acts 12.

The circumstances of Mark's home suggest that the family enjoyed some degree of wealth. The size of the house and the presence of a Greek slave-girl (Rhoda) point to this. Mark was related to Barnabas, probably as cousin,

and the latter possessed considerable wealth. Acts 4:36, 37. We learn also that Barnabas was a native of Cyprus. It is therefore likely that Mark's family originated from the Jewish Dispersion. They were Hellenistic or Greek-speaking Jews, and belonged to that devout type who in considerable numbers in every generation left the land of their birth to take up residence in their holy city, Jerusalem, in order to participate more directly in the life of their religious capital. There were numerous Greek-speaking synagogues in Jerusalem built and supported by these Hellenistic Jews from different countries. Acts 6:9; 9:29.

Peter in his First Epistle calls Mark his son. This statement probably means that the latter was converted through the influence of Peter's preaching, or at least that his Christian education was due to Peter's teaching. Early Christian tradition represents Mark as having been closely associated with Peter. Recalling that Mark's home was one of those centers of Christian fellowship where the believers gathered for instruction, worship, breaking of bread, and prayer (Acts 2:42), it is possible to picture what must have been a frequent scene in this home. Peter, or some other of the apostles, would be there, perhaps seated in the midst of an eager company of reverent listeners who were hearing with rapt attention the story of the teachings and miracles of the Lord Jesus Christ as He used to walk in Galilee.

Of course, there were no written Gospels at that time, which the Christian believers might read at their leisure. Those who desired to learn these marvelous stories about the Lord had to continue steadfastly in the apostles' teaching. And in the warm glow of fervor and enthusiasm that was kindled on the Church's first Pentecost the thousands of converts were undoubtedly eager to learn the thrilling account of the Lord's life and death from listening to it as told over and over again. We may be sure too that Peter and his fellow apostles never wearied of relating with graphic detail the stories of Christ at work healing, casting out demons, raising dead persons to life, feeding the hungry multitudes, and the scores of other incidents which they loved to recall with fond memory.

Mark was probably a comparatively young man when he became a Christian. Some have

thought that the young man so mysteriously mentioned in Mark 14:51, 52 as having watched the arrest of Jesus in Gethsemane was none other than the writer himself. He was early attracted to Peter. Perhaps there were affinities of character between the two men that drew them together. The apostle's practical turn of mind, his direct and forceful way of thinking, his warm, impulsive nature—all appealed to Mark. As this impressionable and deeply interested young believer listened to Peter's lively accounts of the life and deeds of the Lord Jesus in the days of His flesh, as also of His death and resurrection, he fell deeply in love with the story itself and still more deeply with the subject of that story, the wonderful Son of Man who came not to be ministered unto but to minister. If he was at all like intelligent pupils are, Mark often requested Peter to tell him again some especially thrilling story of the marvelous Teacher. He would certainly ask questions to help him visualize the details of the sacred scenes. It might be the feeding of the multitude on the hillside overlooking the Sea of Galilee, or the curing of the wild maniac in Gadara that he would ask to hear again. And the apostle would with loving appreciation and lively enthusiasm reenact the desired incident in vivid language before the eye of Mark's imagination.

Mark was very deeply impressed by the life of Jesus, especially by His deeds of service to people in need. His heart was strangely warmed as he saw more deeply into the significance of the Lord's sacrificial ministry and death. He felt an impulse to set down in writing some of the incidents from the Saviour's life, as an aid to his own memory and recollection, just as he had many times heard them from Peter's lips. The Holy Spirit, who so directly guided and inspired the early Church in its work and witness, led Mark to record what he had learned of the life of Christ.

There is a well attested early Christian tradition that Mark received from Peter the substance of the Gospel known by his name. Also there are occasional indications within the Gospel itself which mark many parts of it as the faithful reproduction of an account given by an eyewitness of the events. Such small details, for example, are the particular look in the Master's eyes on certain dramatic occasions, and the unearthly screams emitted by demon-possessed men when they came into the presence of Christ. Peter in his preaching about Jesus laid emphasis upon the very same lines of activity that Mark has stressed in his narrative, especially the service to the needy and the casting out of demons. See Acts 10:38 and compare with the early chapters of Mark. Very likely in the Jewish center of the new faith Mark came to be regarded by the Christian community as the helper of Peter in instructing converts in the story of the life and works of Jesus. In this service he would make use of the memoranda made of the stories he had heard from Peter.

In this way some years passed in the early Christian community in Jerusalem. Occasional waves of persecution came over the followers of The Way. One of these waves was instigated by a certain Saul of Tarsus, and it was very severe while it lasted. Many of the

believers fled the city for safety. Whether Mark was among these is unknown; perhaps he stayed by Peter's side during that trying time. Later one of the apostolic company, James the brother of John, was put to death by Herod. There was also a severe famine which added to the sufferings of the community.

About the year 46, in the midst of the famine time, a relief commission headed by two brethren, Barnabas and Saul, came to the city with funds for the relief of the needy brethren in Judaea. This mission represented the voluntary gift of love sent by the younger Christian Church in Antioch far to the north in Syria. It was prompted entirely by brotherly love and the spirit of Jesus in their hearts. Barnabas and Saul had already before this special mission labored together for a year in Antioch with signal success. Here a new departure in the work of the Christian Gospel had been made when converts from the Gentiles were admitted into the Christian fellowship directly from paganism. We read that the grace of God turned many Gentiles to the faith.

The success of the new method at Antioch turned Saul's eyes definitely toward the great mission which was to be the goal of his life, that is, the carrying of the Gospel to the Gentile population of the Roman Empire. Already at his conversion this future mission of Saul's had been revealed, and later as he was praying in the temple at Jerusalem the Lord specifically commanded him to take up that task. Acts 9:15; 22:17-21. His brief experience at Antioch had now shown him the immense possibilities of such a mission, and he seemed to be definitely preparing to enter upon it as soon as the way should open. While he was in Jerusalem on the relief mission he used the occasion for discussing his plans with others and arrived at an understanding with the leading apostles about the carrying out of such a mission. Gal. 2:7-9.

After the work connected with the relief mission was out of the way the two delegates were free to return to Antioch, from where they had been sent. But during the time of their stay Mark for some reason had come to their particular attention, and when they finally left the city we read that they took along with them John who was also called Mark. Possibly his kinship to Barnabas had somewhat to do with his joining their company on the return journey to Antioch. More likely it was something about Mark himself, some special qualification for Christian service, that commended him to the two men. If we are correct in assuming that Saul was at this time planning for a mission to the Gentiles, he probably saw in Mark a helper, an attendant exactly such as would be useful for the work he had in mind for that pioneering adventure in the Gospel of Christ.

When not much later the two leaders, Barnabas and Saul, were sent forth from Antioch by the Holy Spirit and were declaring the Word of God in the Jewish synagogues of Cyprus, we read that they had John as their attendant. The term which is applied to him in this connection is rather an unusual one. The Greek word is *hyperetes*, which in the New Testament commonly means "officer." In Luke 4:20 it is the title of the synagogue offi-

cial who had charge of the rolls of the Scriptures used for public reading. In Hebrew he was called *hazzan*. Someone has recently collected numerous examples of this title from the Greek writings of the first century, especially from the papyri. The most frequent use of *hyperetes* in these instances is found to be for a public or semipublic official who has something to do with the serving or handling of written documents.

On the strength of this evidence and on several other grounds it has been plausibly argued that Mark was selected by the missionaries, Barnabas and Saul, as their attendant or helper because he had then already in his possession a written account of the life of the Lord Jesus Christ. Perhaps this document was even substantially what we read today in the Gospel that bears his name. If this reasoning be correct, then a part of Mark's work as attendant was to act as custodian of documents, his own as well as the Old Testament Scriptures, which they certainly had with them, and whatever other literary equipment they took along. He might also serve as public reader of the Scriptures and as catechist of those who had been converted through the preaching of the missionaries. Neither Barnabas nor Saul had been personal followers of the Lord in His lifetime, and though they had learned the story of His life and work, they felt that an attendant who had made special effort to record the stories as heard from the leader of the apostolic group would be a great help to them on the mission.

This pioneering missionary party had not gone far when something went wrong. At Perga in Pamphylia John separated from the missionaries and returned to Jerusalem. Hardly a hint does the sacred historian give as to the reason for his action. Many commentators have speculated on the possible reasons for his sudden desertion. One plausible reason that has been advanced is that Mark was not in sympathy with the trend which the mission was taking.

Beginning with their experience at Paphos, in the west end of Cyprus, Saul, henceforth designated by his Roman name Paul, definitely assumed the leadership of the party. See Acts 13:6-13. These changes are not without their significance. So far the Gospel message had been proclaimed principally in Jewish synagogues. The Gentiles who became Christians at Antioch had been received into the fellowship of the Church amid Jewish surroundings, and even that procedure was seriously questioned in many quarters. At Paphos Paul preached the Word to a pagan official and also resisted a sorcerer with striking results. This experience seems to have crystallized Paul's decision to offer the Gospel of salvation by faith directly to the Gentile population. About this decision Mark may have had misgivings; but then so did a great number of other Christians. Paul, with the call of God ringing in his soul, had to push forward to his task almost alone. Barnabas stood by him, but generously stepped back and left the younger man to take the lead in the work, which he at once did at Antioch in Pisidia.

Whatever may have been the exact reason
(Continued on page 29)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

The five topics in this issue are distributed over a balanced program of thought for our Young People's Meeting. A character study for the junior is found in the topic: "Gideon—God's Leading." This also serves for a rich study for the seniors. The next topic is a study of doctrine. The great doctrine of God's existence is considered. The third topic is the first of a Christian Life series on Victorious Living. There will be seven topics in this series for the year, each taking up some phase of the Victorious Life. The first of a series of Mission Study topics is based on "Our Missions in India" and is found in the topic for the last Sunday in January. The topic for February 6 is the second in the series on Victorious Living. Look through the list of topics for the year and try to comprehend the plan of the entire selection and endeavor so to arrange your programs and workers who serve that each may have an opportunity to express himself on that phase of thought to which he may be suited and from which he may get the most out for his individual need, as well as for the needs of the entire group.

We trust the Young People's Meetings for the year may be a means in your congregation of helping all to grow and to use their gifts and powers in glorifying the Lord.

A short program in which every one on duty has made preparation, and gives his or her subject with prompt earnestness and from a heart that has fed on the theme, and in which there is a ready response to open discussion if opportunity is presented, is better than a long drawn out program in which tediousness and lack of zest is a noticeable feature, and in which the time hangs heavily on the minds of the hearers.

It is well to remember that if we occupy the time of a congregation with our words we should make those words as edifying as possible and not rob others of valuable time who have some vital truths to give.

A live Young People's Meeting in which the appetite of the audience has been thoroughly prepared for an inspiring sermon is a pleasure to your minister who is expected to follow your meeting in that important duty. Consider the entire service of the evening, and use the time to the best advantage for the best effect to all concerned. If you use all the minister's time and expect him to meet a tired audience, you are laying a double burden upon him, and it may be expedient for him to close the meeting shortly after it is in his hands. Seek co-operation with the preaching service so that God can use both you and your ministers in effective service.

The leader of the Young People's Meeting has a responsibility in making the meeting what it should be by his direction and encouragement.

Each individual in the meeting should co-operate with the leader in promptness to duty as well as promptness to time used and the giving of the very best thoughts upon the subject in hand.

GIDEON—GOD'S LEADING (Jr.).— Judges 6:11-40

Topic for January 9

MOTTO

"Lead me in the way everlasting."

MEDITATIONS ON THE TOPIC

I. **The Leading of God.**—A study of Gideon as a character will reveal how God works with the individual and the nation to bring them into the fields of thought and action most acceptable to Himself and of greatest blessing to themselves.

The distress of the Israelites because of their disobedience toward God and their drift from His holy law brought them to such a state of mind that they were looking for a way of deliverance. God chose to reveal Himself to a man who was qualified to work courageously with God and bring the needed lessons, to his people, of the power of God.

The messenger of God addressed him as a "mighty man of valour." Gideon responded to the revelation of God and was ready to co-operate. But he earnestly sought the assurance of his movements with God by tests that would remove every doubt. God graciously accepted the signs which Gideon asked

of Him and gave Gideon reason to press forward to his task in confidence.

Like Thomas, we may exact so much evidence that we may even dishonor our Lord by the strictness of its requirement. We may even grow childish in our demands for evidence in face of the evidences which God chooses to give us without our demands. Like the Pharisees, our demands may be the product of willful unbelief (Matt. 16:1-5) and show us to be wicked in heart.

But as truehearted children, we should earnestly seek to know and to do God's will and to follow His every leading. Earnest prayer will do much to make His leading plain if it is accompanied by a heart of obedient, unselfish abandonment of our will and our selfish desires for the fulfilling of His will and the glorifying of His name.

II. **The Text.**—Judges 6.—This chapter tells of the sin of the Israelites, of their distress in the oppression from the Midianites, of their prayer for deliverance, of their rebuke by the prophet, of the call of a leader and of how God led the leader and the people through His leadership. Succeeding chapters will complete the story of this leading.

III. **Suggestions for Junior Programs.**—Endeavor to get the story of Gideon clearly so that the boys and girls can tell it interestingly and emphasize its vital teachings. The great lessons which God was teaching Israel

in the period of the Judges need to be developed: Sin brings trouble; trouble leads people to humility and to seek relief in God; when people seek God, then He can teach them; when they are teachable, then God can send them a deliverer. Different parts of Gideon's experiences can be assigned to different individuals to tell and to draw out their lessons.

OUTLINE STUDY

I. How God Led Gideon.

1. By an angel who told of God's call.—Judges 6:11-14.
2. By accepting Gideon's sacrifice.—Judg. 6:15-24.
3. By directing him to throw down the altar of Baal.—Judg. 6:25-27.
4. By saving him from the wrath of his fellow citizens.—Judg. 6:28-32.
5. By answering prayer for a sign in the fleece of wool.—Judg. 6:36-40.
6. By sifting out his army.—Judg. 7:1-8.
7. By showing him the fear of Midian.—Judg. 7:9-15.
8. By honoring Gideon's leadership.—Judg. 7:16-25.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Lead."
2. Tell the Stories of Gideon's Leading.
 - a. The angel messenger.
 - b. Gideon destroying idolatry.
 - c. The fleece of wool and prayer.
 - d. Finding men for his army.
 - e. Driving the Midianites out.

For Seniors.

1. Humility, an Essential for God's Leading.
2. Faith and Courage in Following the Lord's Leading.
3. "If God Be for Us, Who Can Be Against Us?"

PERSONAL THOUGHT

If we would have God's leading, we must be obedient to the voice of God in the things already known.

SEED THOUGHTS

No one is fit for His work in the world till he has begun it in himself and in his own house, and put away all sin and rebellion, however hard the task.—Edersheim.

All was ready—yet one thing more did Gideon seek. It was not from unbelief, nor yet weakness of faith, that Gideon asked a sign from the Lord, or rather a token, a pledge of His presence.—Edersheim.

In all thy ways acknowledge him, and he shall direct thy paths.—Proverbs.

There is nothing so small but that we may honor God by asking His guidance of it, or insult Him by taking it in our own hands.—Jno. Ruskin.

HOW WE KNOW GOD EXISTS.— Rom. 1:19-21; Ps. 14; 148

Topic for January 16

MOTTO

"Have faith in God"

MEDITATIONS ON THE TOPIC

I. Knowing That God Is.—All are without excuse for ignorance of the existence of God, because "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:20). Whoever denies God, declares himself wilfully ignorant and unwilling to receive the evidences of His existence.

And while there is not only an instinctive knowledge that a universe could not be without a Creator, there is also a call to satisfy our intellectual powers that He is a reality. God has chosen to reveal Himself to men chosen to bring His Word before their fellowmen, as we have it in the Holy Scriptures. Holy Scripture proves itself as being from a source higher than mere human minds because of its marvelous harmony in all stages of its delivery. The prophets have never failed in their words, and the fulfillments of their prophecies give ample proof that the author of them is God. If God can carry out such a program as the Scripture reveals through the ages and produce a work that is unfailing, it would be only a proof of our ignorance to deny Him.

Men may know that **God is** by proving the faithfulness He exercises in response to man's acceptance of His plan. The answer of prayer, the evident blessing of God upon those who meet the condition of salvation, the inward peace, and the new life in Christ, speak in a voice to our spirit that we are the children of God and that God takes account of our acceptance of His truth. The transformed life of the believer declares the fact that an all-wise Creator will never fail to bring about what He has designed to do for fallen men who accept the Gospel plan.

II. The Text.—Rom. 1:19-21.—The unwillingness of man to receive the light which he has of God makes him doubly guilty and hence inexcusable because he will not know what he could plainly understand if he would accept the truth which is plainly manifest. Rejection of light darkens the understanding.

Ps. 14.—The same truth as in the above Scripture is held forth in this psalm. "The fool" says **in his heart** what his better judgment tells him is not, as he **would rather have it** because of his corrupt heart condition.

Ps. 148.—Everything in God's creation shows forth His praise and all intelligent creatures ought to express praises with intelligence because of the evidences that He is worthy of praise and worship.

III. Suggestions for Junior Programs.—The suggested assignments for juniors will give a general idea as to how the subject may be developed for the junior mind. The same principle holds in juniors as in older people. We shall find unbelief most firmly set in the hearts of boys and girls whose convictions of right and wrong have been mostly trampled upon by themselves or who have lived in an atmosphere of unbelief in which God and His Word are carelessly displaced by other thoughts and activities. Children whose parents and elders have only a "put-on" form of religion, while all the while they live as though there is no God will impress the people around them with doubt of a divine being. Even in the most wholesome surroundings, there are elements of doubt which come into the hearts of boys and girls because of their natural tendency to evil, and such will require not only intellectual arguments concerning God's existence, but through the working of the Holy Spirit upon their hearts

and minds they will be brought to a conviction which no words can express.

The best programs, therefore, are those which take it for granted that God **is** without raising the doubt, and which let the emphasis of the positive proofs stand out in bold relief. This will be found possible in the suggested assignment outline for juniors.

OUTLINE STUDY

I. We Know God Exists:

1. Because He has manifested Himself—
 - a. In the works of creation.—Ps. 19:1-6; Isa. 40:12, 26, 28.
 - b. In His Inspired Word.—Ps. 19:7-11; II Tim. 3:16, 17.
 - c. In His prophetic Word.—Amos 3:7; Isa. 44:26.
 - d. In His Son from Heaven.—Jno. 1:18; Heb. 1:1-4.
 - e. In the Holy Ghost.—I Cor. 2:11-14; Tit. 3:5, 6.
2. He Proves His Existence—
 - a. By His faithfulness to men.—Deut. 7:8, 9; I Kings 8:56; Ps. 105:8.
 - b. By answered prayer.—Ps. 34:4-6, 15, 16.
 - c. By His judgments.—Ps. 9:16; Rom. 11:33-36.
 - d. By His providence.—Ps. 107:31-43.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Living God."
2. Proving that God is—
 - a. By the wonders of His creation.
 - b. By the wonders of His Word.—Ps. 119:129-135.
 - c. By the good things He gives.
 - d. By the lessons He teaches.
 - e. By His peace to the penitent.
 - f. By the rebuke of the evil.
 - g. By the reward of the righteous.

For Seniors.

1. The Fool's Vain Desire about God's Existence.
2. Evidence of God's Existence.
3. Personal Assurance of the Living God.

PERSONAL THOUGHT

"Bless the Lord O my soul, and forget not all his benefits."

SEED THOUGHTS

There is a God, and we do not get rid of Him by forgetting Him.—Sel.

Blessed be God's voice, for it is true, and falsehoods have to cease before it!—Carlyle.

Earth's crammed with heaven, and every common bush afire with God; and only he who sees takes off his shoes; the rest sit round it and pluck blackberries.—Elizabeth Barrett Browning.

If the mind of God as discovered to us in His word and works is so vast and deep, what must be His mind in all its undisclosed resources in the infinity and eternity of His existence?—Jno. Bate.

Back of the loaf is the snowy flour,
And back of the flour the mill;
And back of the mill is the wheat, and
the shower,
And the sun, and the Father's will.—Sel.

VICTORIOUS LIVING—RIGHT BEGINNINGS.—Rom. 10:8-17; I Jno. 1:1-10

Topic for January 23

MOTTO

"Blessed are they that seek Him with the whole heart."

MEDITATIONS ON THE TOPIC

I. A Right Beginning to Be Victorious.—There can be no victory over the evils of our

nature as long as that nature is held in bondage to the satanic forces that are ruling it. The power of man's will is not able to break the bonds and reform the nature so that a complete victory can be obtained. Study as we must to know what our life ought to be, we shall still find that the truth spoken by the inspired word through Paul is pertinent, "I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members" (Rom. 7:23).

For this reason the victorious life must be founded on a **right beginning**. This right beginning is to accept the plan of God for the remedying of our corrupt nature and for the bringing into our being the power by which we are able to live a life acceptable to God. The first step into this life of victory must therefore be to get in a right relation to God whose law we have broken and against whom our whole nature is at enmity.

God has not only sought a way to reveal Himself and lead men to know Him and His way of blessing, but He welcomes the persons who, having realized their great need of help, are seeking to know and do His will. His Word will greatly enlighten the darkness of our lives if we give diligent attention to it, and are responsive in accepting its lessons for us. This will call our attention to the Saviour and Redeemer of our souls, the One who is able to save us and regenerate us and thus bring the divine nature into our lives and enable us to fulfill the righteousness of the law as we walk in the Spirit.

II. The Text.—Rom. 10:8-17.—This passage reveals how that the word of the Gospel believed, and the Saviour confessed and accepted, brings about salvation.

I Jno. 1:1-10.—This passage opens to us the way into fellowship with God. We must rightly deal with our sin and come to the Saviour for cleansing.

III. Suggestions for Junior Programs.—This lesson will open the door to teach the juniors **How to Become Christians**. The steps suggested in the outline of suggestive assignments for juniors will give one method of approach. With the help of these suggestions work out your own manner of presenting the matter according to the understanding of your juniors. Some of them may already be believers and perhaps can be used in developing some of the topics in a way that will be very helpful. There may be some with whom the subject is very tender. These should be dealt with in that gentle way by which they will be led nearer. The themes of hearing the Word, obeying God's voice to the conscience, repentance and confession and obedience are such that the junior can understand if they are rightly developed according to his experience in life.

OUTLINE STUDY

I. Getting Right With God.

1. A Consciousness of Needing God.—Acts 17:24-27; Ps. 42:1.
2. Faith to diligently seek Him.—Heb. 11:6; Jer. 29:13.
3. Hearing the Word.—Rom. 10:13-15.
4. Receiving the Saviour.—Jno. 1:12, 13.
 - a. Repenting of sin.—Acts 2:37, 38.
 - b. Confessing.—Jno. 1:9; Rom. 10:9.
 - c. Obeying from the heart.—Rom. 6:17; Acts 5:32.
5. Being Born again.—II Cor. 5:17; Jno. 3:3-7.

II. Walking in Newness of Life.

1. Feeding on the Word.—I Pet. 2:1, 2.
2. Walking in the Light.—I Jno. 1:7.
3. Continuing in prayer.—Col. 4:2.
4. Ready to serve.—Rom. 6:13.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Salvation."
2. Beginning Right.
 - a. Hearing the Bible taught.
 - b. Heeding the voice of God in our hearts.

- c. Confessing the Saviour as our own.
- d. Turning from all evil.
- e. Obeying all His commands.
- f. Receiving His blessing of a new heart.
- g. Asking God for strength and wisdom.

For Seniors.

1. The Need of Every One.
2. Steps to Salvation.
3. First Steps in a Saved Life.

PERSONAL THOUGHT

Have I begun at the foundation for the building of a victorious life?

SEED THOUGHTS

The main object of the Gospel is to establish two principles,—the corruption of nature, and the redemption by Jesus Christ.—Pascal.

Just as in the Father's house there are many mansions, so to suit the various moods and diverse cases of anxious souls, there are many chapters and compartments in the Gospel citadel; but the very lowest and simplest, if you can only reach it, is salvation. The nearest to the level, but still cleft in the Rock, is called, "The faithful saying;" and above its doorway you read, "Jesus Christ came into the world to save sinners."—Jas. Hamilton.

Have you on the Lord believed?

Still there's more to follow;
Of His grace have you received?
Still there's more to follow;
Oh, the grace the Father shows!
Still there's more to follow;
Freely He His grace bestows,
Still there's more to follow;

Have you felt the Saviour near?
Still there's more to follow;
Does His blessed presence cheer?
Still there's more to follow;
Oh, the love that Jesus shows!
Still there's more to follow;
Freely He His love bestows,
Still there's more to follow;

Have you felt the Spirit's power?
Still there's more to follow;
Falling like a gentle shower?
Still there's more to follow;
Oh, the power the Spirit shows!
Still there's more to follow;
Freely He His power bestows,
Still there's more to follow;

—P. P. Bliss.

OUR MISSION IN INDIA.—I Jno. 5:1-21

Topic for January 30

MOTTO

"He that hath the Son hath life."

MEDITATIONS ON THE TOPIC

I. The India Mission.—Every mission begins because of the fact that people are in need and that a Gospel is prepared for them and that some one must be sent to bear the message to the needy ones. Thus began the work in India as have missions of God's people in every land.

The needs in India were there long before the Mennonite Church was awake to them. God had a way to reach the heart of the Mennonite people through their sympathy with the starving millions in India during the time of famine. And this awakened a thought, How much more do they need the message of salvation than just the ministry of bread! The blessing upon this thought has led to the full development of all that we mean when we speak of "Our Mission in India," today. When we think of the mission in India, many of us remember the contribution we have made of friends and loved ones who have gone there to spend their lives in the service of Christ—preachers,

teachers, doctors, nurses, brethren and sisters, trained in the things of Christ and of His Word and of His work, who can serve the needy souls in that land of many darkened lives. By the ministry of our brethren and sisters, and God's blessing upon their service, we also think of what has been accomplished up to this time in the way of the lost of India already won and the manner of work done among them to further their spiritual progress and win more to Christ.

We also think of the land of which our brethren have spoken and what the conditions and perils are to those who leave their native land and go to seek the lost of India. All these things we desire to know and realize as we pray for our Mission in India.

II. The Text.—I Jno. 5:1-21.—The eternal life of which John speaks has come to those who have heard and received the message of the Gospel. If this message has come to us we should share the same with those who have it not.

III. Suggestions for Junior Programs.—In following the suggestive assignments it would be well to secure information from articles written in reports and in articles which make the various topics as lifelike as possible. Let the juniors who are able to develop the subjects do so. It might be valuable to have an adult who is able to prepare some of these topics from the junior angle of interest to do so and present them in the junior meeting as a part of their program.

OUTLINE STUDY

I. The Mission.

1. Its workers.
2. Its organized churches.
3. Its schools.
4. Its charitable institutions.
5. Its medical work.
6. Its evangelistic work.
7. Its Sunday-school work.
8. Its industrial work.

II. The Field.

1. Its location.
2. Its geography.
3. Its climate and products.
4. Its people.
5. The outlook.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Life."
2. Giving India the Word of Life.
 - a. Preaching the Word in the villages.
 - b. Teaching the Word in the Sunday school.
 - c. Preaching the Word in the churches.
 - d. Giving an example of life—
 - In school.
 - In the leper asylum, the orphanage, the charitable homes, etc.
 - In the home life.
 - In the hospital and dispensary.

For Seniors.

1. The Service of the Missionaries.
2. The Native Church and Her Native Workers.
3. Methods of Service in the India Field.

PERSONAL THOUGHT

How much does "Our Mission in India" represent the thoughts and prayers and gifts and service of my own heart and life?

SEED THOUGHTS

CONSECRATION TO HIS SERVICE

Saviour Thy dying love
Thou gavest me,
Nor should I ought withhold,
Dear Lord from Thee;
In love my soul would bow,
My heart fulfill its vow,
Some offering bring Thee now,
Something for Thee.

O'er the blest mercy seat,
Pleading for me,
My feeble faith looks up,
Jesus to Thee:
Help me the cross to bear,
Thy wondrous love declare,
Some song to raise or prayer,
Something for Thee.

Give me a faithful heart—
Likeness to Thee—
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won
Something for Thee.

All that I am and have—
Thy gifts so free—
In joy, in grief, through life,
Dear Lord for Thee!
And when Thy face I see,
My ransomed soul shall be,
Through all eternity,
Something for Thee.—Phelps.

VICTORIOUS LIVING—ASSURANCE.
—I Jno. 3:1-24

Topic for February 6

MOTTO

"If our heart condemn us not, then have we confidence toward God."

MEDITATIONS ON THE TOPIC

I. Assurance and Victory.—When the heart has fully sounded out its standing before God and has founded itself upon the Rock, all the powers of hell may not shake the soul from its place. As the Psalmist writes, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea." The fearful tremble and are defeated already, because they have no hope on which to stand. But the righteous are confident and hold their ground, and the Lord backs up their faith with His almighty power.

It is this confidence that enables the faithful to approach God in prayer and receive what they ask because they have nothing against themselves that would weaken their petitions before God. "Whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight." "The righteous cry and the Lord heareth them, and delivereth them out of all their troubles." And "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint" (Isa. 40:31).

False assurance may seem to make men strong in their wickedness, but in the end their false confidence will have a sad fall. "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, and he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace" (Ps. 37:35-37). "But the salvation of the righteous is of the Lord: he is their strength in time of trouble" (Ps. 37:39).

II. The Text.—I Jno. 3:1-24.—In this chapter the tests by which we may know our standing before God are clearly stated. The truly righteous do what is right and bear the marks of true sons of God in the character of the life.

III. Suggestions for Junior Programs.—Boys and girls readily understand the difference between the marks of the true Christian and the unbeliever. And some of these marks can well be named for their benefit. It might be well to search out the scriptures that speak of what the child of God is and

does and feels toward God and man and let the juniors memorize them and give such thoughts as they can gather from them. Many of these will be found in the outline study. They might exercise themselves in searching out other scriptures that teach the same thing and bring the result of their findings to the meeting.

The confidence that comes to one who has fully proved his own life is a great blessing and makes him strong to face opposition. We should be sure of our ground of assurance and not trust in lies.

OUTLINE STUDY

I. How to Get a Foundation for Assurance.

1. By the writings of Scripture for that purpose.—I Jno. 5:13.
2. By the fact of believing on the Son of God.—Jno. 3:36; 5:24; 6:47; Acts 10:43; Jno. 1:12.
3. By the expression of love.—I Jno. 3:14; 4:7, 16; 2:15-17.
4. By the expression of obedience.—I Jno. 2:3-6.
5. By the witness of the Spirit.—Rom. 8:16; I Jno. 3:24.
 - a. Believe not every spirit.—I Jno. 4:1-6.
 - b. The witness follows faith.—Eph. 1:13, 14.
 - c. The witness corresponds with what is written.—I Jno. 5:10-12.
6. By yielding to the Spirit's leading.—Rom. 8:14-17; Gal. 5:16-23.
7. By the fact of victory over the world and its evils.—I Jno. 3:6-10; 5:4, 5, 18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Know."
2. How to Be Sure of Salvation.
 - a. Knowing that we have received Jesus by faith.
 - b. Believing that God does what He says.
 - c. Because we have heavenly love in us.
 - d. Because we have a desire to obey His Word.
 - e. Because we have the Spirit in us who gives us love and grace and power to do.
 - f. Because we love righteousness and hate sin.
 - g. Because we are able to cease evil and do right.

For Seniors.

1. How the Scripture Says We May Know.
2. How to Try the Spirits.
3. The Christian's Walk in the Spirit.

PERSONAL THOUGHT

Let us faithfully prove our own life that we may rejoice with assurance that cannot fail.

SEED THOUGHTS

Assurance of hope is more than life. It is health, strength, power, vigor, activity, energy, manliness, beauty.—Ryle.

True assurance makes a man more humble and self-denied, but presumptuous confidence puffs up with spiritual pride and self-conceit; the one excites to the practice of every commanded duty, but the other encourages sloth and indolence.—Sel.

How many leave their title to heaven an undecided matter! Why do you not go to the records and find it? Give yourself no rest day or night until you can read your title clear to mansions in the skies.—Talmage.

"He who has not forgiven an enemy has never tasted of the most sublime enjoyments of life."—Lavater.

CREATING AND MAINTAINING INTEREST IN OUR YOUNG PEOPLE'S BIBLE MEETINGS

By Orie A. Miller

Bro. Miller gives us some thought-provoking ideas concerning the fostering of greater interest in our Young People's Bible Meetings. The article merits a careful reading.

Recently I saw a picture of a young man at his study. On the table before him was the Word of God (Bible); at the side and shining down upon him was the illumination of the Holy Spirit (table lamp); and above him was a Crown of Glory. Reaching down from above and before him was a hand holding a placard upon which was written, "Saved—God's Call To Service." But the sad part of the scene was that the young man was asleep. Below the picture were written these words: "Wake up, Young Man—stir up the gift that is in thee." This I believe is a fair picture of what is true concerning the greater part of our Mennonite young people.

On Jan. 6, 1894, or about 44 years ago, appeared the first edition of an eight-page bi-weekly, entitled "Young People's Paper." The editor and contributing editor were M. S. Steiner and S. F. Coffman, respectively, and the manager was J. S. Lehman. The salutatory of this paper contained these words: "We make no apology for being born. The hour has arrived when we must enter the arena of active life. As we look to the future we see—possibilities, perplexities, and opportunities."

Also, in this edition appeared several points worthy of note. They are:

"1. The young people have been left alone to grope their way in the dark on many questions—the social problem is WOEFULLY neglected.

"2. They are at the age when they begin to think seriously of entering this wonderful, active, confusing world on their own merits.

"3. They are contemplating choosing their life vocation.

"4. They are puzzled with the great problem of choosing their associates.

"5. They are perplexed over the fearful structure of their own organism. They need the MOST, BEST, and WISEST guidance—they receive the least.

"6. They need to learn more about God, society, and themselves.

"7. OUR MOTIVES—To see our young people knit together in the spirit of unity, filled with love for the higher life, zealous in His cause, powerful in His service, developing body, soul, and spirit into a symmetrical Christian character, increasing in wisdom, in stature, and in favor with God and man. Such is OUR MISSION."

On Feb. 13, 1897, this paper issued the first Young People's Meeting Topics. An appointed committee organized the topics and printed them two months in advance. The success of the meetings, therefore, did not depend upon the leader's ability to make good selections and classify subjects that would be interesting. Since Feb. 13, 1909, the topics, references, and subject helps have been printed much the same as they are today.

Many new ideas, methods, etc., come with the coming of young men. So these young leaders forty-four years ago saw a need and started and carried out the work, against some opposition, that has come down to us today performing a service for the church of untold worth. May we pay our tribute to them

by pausing for a prayer of thanks to God for these noble lives. The interest in the Mennonite youth which was manifest in them and the work they started must continue and increase if the gifts of God which lie dormant in them are to be stirred up.

In the analysis of our problem of "How to Create and Maintain Interest in Our Young People's Meetings" it becomes first of all necessary to analyze these young people. It is well understood that proper diagnosis precedes proper treatment, regardless of the field of labor. The young people for whose good these meetings are carried on naturally divide themselves into three groups. They are the early, middle, and later adolescent groups which include all between the ages of twelve and twenty-four.

The life of the early adolescent (ages 12-15 inclusive) is characterized as a period of physical change and rapid growth. Mentally, there is a change in ideals, and also, faith begins to yield to reason. Socially, companionship is the principal characteristic. Spiritually, this is the age of conversion. Seven times more are converted at the age of fifteen than at the age of twenty-six. It requires less time and effort to convert twenty adolescents than it does to convert one adult. It is sad but it is true that this is the age for which the church has made the least provisions. For boys of this age cannot be placed nor kept in the primary department; therefore they are usually neglected.

As for the middle adolescent group (ages 16-18) it is a time of readjustment. Physically, they are nearly grown. Intellectually, the change this time is to that of an independent thinker. Socially, it is a time of sentimentality when romance begins to dawn. Religiously, there is the greatest feeling of sin and the hardest struggle of the Christian life is found in this period.

The last or later adolescent group includes those between the ages of eighteen and twenty-four. At this age the social characteristics are at their deepest. Friends of the opposite sex are selected and naturally this friendship grows and terminates in a selected life companion. Mentally, they are powerful, but, failures are frequent because of lack of experience. Spiritually, they are unstable, as it is a time of disillusionment. There is, however, an increase in the power of the will. Outstandingly important here is the awakening of the desire to do service. At the age of twenty the selection of a calling is made, home ties are broken, and, economically, young people are becoming independent. Also, this is the danger line in conversions. Only one sixth of the conversions occur at this time, and by the time the individual has reached thirty the odds have increased to one thousand to one.

An answer to the question—how to create and maintain interest would therefore be—MEET AND SUPPLY THEIR NEEDS. You may ask, "What are their needs?" It

is adult leadership; the best, and much of it. Their need is adult companionship; great-hearted men and women. If there is an un-audible prayer of the Mennonite youth it is "Let not our lamp die out." These babes in Christ need proper nourishment and activity, which, if not supplied within the church, will be found elsewhere. They crave knowledge and activity and therefore need men who understand, the best men the church can supply.

Many Christians have talents or gifts, for we read, "When he (Christ) ascended up on high, he led captivity captive and gave gifts unto men." May this be made stronger by saying that all have gifts though they differ in proportion and kind, for we also read in Eph. 4:7, "Unto every one of us is given grace according to the measure of the gift of Christ." Too many gifts of Christian people are not discovered, developed, or put to use. A very apt admonition to the young people is the one given by the apostle Paul when he said, "Stir up the gift of God, which is in thee" (II Tim. 1:6). Jesus said, "The children of this world are wiser in their generation than the children of light." This statement is still true today, for it is a well-known fact that the methods of the church in spiritual education and training have not kept pace with, and are far inferior to, the methods used in secular education. The idea bears repeating that the greatest need of the young people is leadership. For now abideth the program, the young people, and their leader; but the greatest of these is the leader.

In regard to leaders of Young People's Meetings it is customary in some of the churches to change these every month. The advisability of this is questionable, for the average young person cannot intelligently lead a discussion, and furthermore, cannot adjust himself to his task in so short a time. An idea suggested to the writer is to have the superintendent of Young People's Meetings responsible for this part of the program. Naturally he should be a leader whose great concern is the upbuilding of the church so that they who are led may grow in grace and the knowledge of the Lord Jesus Christ.

Some essentials for Young People's Meetings (part of which were found elsewhere and copied) are for the leader to have everything in readiness. He should come with his heart full of prayer, his head full of the subject, having the hymns and the scripture lesson selected, being prompt at both ends of the meeting. The speakers should give their subject much prayer and preparation. The congregation should be there on time, finding their places in the pews before the meeting begins. Reverence for God's house and for worship, whether it is in prayer or in song, should be manifested by remaining outside the door until either of the above are finished. Spiritual songs, hymns, etc., are not marches but a method of praise and worship. Time for the tardy to enter can be tactfully cared for by the leader and the doorkeeper. There is a time for everything; a time to come in, a time to pray, a time to sing praises, and a time for fellowship, but all of these do not need to go on at once. Paul said, "Let all things be done decently and in order." Also, it may sometimes be all right not to kneel

for prayer. A little observation with eye and ear often proves that what is going on has nothing to do with the act and other forms at times may create a more reverent atmosphere.

Then too, variation in the type of meetings will add greatly to the interest. Care must be taken, however, to safeguard the spirit of the meeting when this is attempted. Profitable meetings can be realized by the assignment of definite individual memorization of Scripture. Also, where able choristers are available it has proved profitable to develop themes and express the same in songs, with occasional short Scripture readings and thoughts. Such programs demand good planning. Songs inspire youth to action, as well as bring them into fellowship with God. It is one of the most powerful tools in Christian education and worship. It is something all can and love to do. Paul writes in Col. 3:16: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Another good policy is to put as many to work as possible. Use them wherever they have the capacity and frequently enough to keep them spiritually exercised. Proper activities are found in prayer, especially intercessory; in witnessing for Christ; in visiting and singing for the sick and aged; and, in fellowship with other saints. Neighboring congregations interchanging programs gives a wonderful opportunity for growing Christians to testify. Here again proper leadership is essential. Having a group prayer meeting before giving the program affords opportunity for individual prayers, and, also, opportunity for the leader to give definite instructions to the group or to individuals along almost any line.

One thing to bear in mind is that the Christian youths of today will be the leaders of the church tomorrow. Stirring up the gifts that are in them is like fanning them into flame. This training should begin early, as in the case of Samuel. There must be individual growth, before there can be growth in the mustard plant of the kingdom. The church has no future without the young people, and the young people have no future without the church.

Wellman, Ia.

MARK, THE ATTENDANT

(Continued from page 24)

for Mark's desertion at Perga on the first journey, we know that Paul was deeply pained by his act. Something like two years after this embarrassing incident Paul and Barnabas were making their plans for the second mission to the Gentiles. Mark had during the interval undoubtedly changed his mind about giving the Gospel to the Gentiles, helped perhaps to understand the will of God and the guiding initiative of the Holy Spirit in this matter by the deliberation of the council at Jerusalem which met to decide upon it. See Acts 15:16-29. At any rate Barnabas planned to take him again as their attendant. Paul, however, stoutly refused to consider the proposal, asserting that he would not agree to take along one who had "played the apostate" previously in Pamphylia. As a result of

this difference of opinion Barnabas and Paul separated and the former took Mark with him to Cyprus, presumably for missionary work there. Luke in Acts 15:37 may be intimating to the reader in his quiet way that Mark had changed his view, by introducing him again with his Roman name as "John, who was called Mark." In a like manner he may be recording his own disapproval of the attendant's earlier, narrow Jewish view in 13:5 and 13, by the fact that in that narrative he calls him merely by his Jewish name John. With the departure to Cyprus in company with Barnabas Mark disappears from the record in Acts.

The subsequent career of Mark is largely unknown, though there are a few further references to him in Paul's Epistles. There is a tradition that he labored with Barnabas until the latter's death in Cyprus. Later he continued his service as a helper to the apostles, especially to Peter (I Peter 5:13), and also to Paul. It is gratifying to learn that the Apostle to the Gentiles ultimately became completely reconciled to Mark. The latter was in Rome during Paul's imprisonment. See Colossians 4:10 and Philemon 24. He may have been sent by the apostle on missions and journeys to the churches in different countries. During Paul's last imprisonment he writes to Timothy, telling him that when he comes to Rome he is to be sure to bring Mark with him, "for he is useful in helping me" (II Tim. 4:11, Moffatt's rendering). And so we see Mark, the attendant, who had once so sadly failed, succeed in making good and proving to everyone the value of his assistance in the Gospel.

It has been a common view among Bible scholars that Mark wrote the Gospel that bears his name at Rome after Peter's death (67 A. D.). This belief has been based chiefly on a passage in Irenaeus (about 175 A. D.). There are, however, conflicting traditions concerning this point. Other passages in the early Christian writers strongly imply that Mark wrote his Gospel before Peter's death. Clement of Alexandria expressly states that Mark wrote it during Peter's lifetime. Eusebius is said definitely to date the Gospel before the time of the first mission to the Gentiles.

Considering this line of tradition, and bearing in mind what we learn from the New Testament about Mark and his service as an attendant of the apostles, it seems reasonable to hold that he had set down the substance of his Gospel already quite early, at least by the year 47. It is, of course, quite possible that it was finally published to the world in its complete form from Rome at a later date.

In some such way as this has come down to us this faithful attendant's record of the life and death of the Lord Jesus Christ. The Gospel of Mark is worthy of long and loving study. It has a freshness and a directness found in no other. The Holy Spirit guided both its preparation and its preservation to us as one of the accounts of the Gospel of the Son of God. An appreciative knowledge of its writer and of the valuable service he rendered in the early years of the Christian Gospel may help someone to understand better this beautiful "beginning of the Gospel."

Goshen, Ind.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE SUNDAY EVENING SERVICES IN THE AMERICAN AND CANADIAN CHURCHES

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching.—Hebrews 10:25.

Frequently in browsing through various publications available to us in gathering "World News", we come across statistics concerning attendance at the churches of America. Through wide contacts and constant traveling we have come to the conclusion that many of these statistics are faulty. Too often with statistics various conclusions are formed. Statistics are never as bad as some make them appear, or as good some suppose them to be. However, we are all agreed that all too many people do not attend the **Sunday evening church service**. For that matter millions do not attend the morning services.

An old and unidentified description of a peculiar disease is going the rounds once more. Many secular newspapers have given the same wide publicity. Here is the "quote" under its original heading, "**Morbus Sabbaticus**":

A Sunday illness peculiar to churchgoers; symptoms vary, but never interfere with normal appetite; attack never lasts more than twenty-four hours; physician never needed; intermittent attacks at first, then chronic, malignant, and fatal—in order named.

The attacks come suddenly every Sunday morning; no symptoms felt on Saturday night; patient sleeps well until late Sunday, eats hearty breakfast, but about church time complains and feels the disease coming on. Difficulty passes just in time for patient to eat hearty dinner and go for an afternoon walk or auto ride. Similar occurrence comes at time of evening church service. Patient sleeps well on Sunday night and has no further signs of symptoms until the following Sunday morning.

Diagnosis is all very well, but this old screed misses some of the more typical symptoms, and it says nothing at all about the treatment. That's up to us who think the quotation clever!

The Sunday evening service is one of the most acute problems of the church. It parallels finance, and supersedes it. It is an important one. Some churches have faced the problem, and tried to find a possible solution. Some have succeeded; others have failed. Some say that the days of the **Evening Service** are ended, outmoded, and unworkable. We have heard the same about revivals, and the same about mass evangelism. Some men and churches get "cold feet" all too soon. Nevertheless, many churches still have stirring and effective **revivals**. Then also, **mass evangelism** does not seem to have died. Before the writer lies the report of one of the co-operating ministers, just one of 200 ministers, in the city of Baltimore, Md., where they conducted a fifteen-day campaign, with the well-known and greatly beloved, Gypsy Smith of London, England, as the evangelist. This man was reached for Christ in a motherless, Bibleless, loveless, English gypsy camp sixty-one years ago, and has since transformed it into a cathedral from which the glorious Gospel has been preached

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

to millions. These fifteen days, undergirded by the weekly prayer meetings all summer, by the co-operation of some 200 ministers and many laymen, netted approximately 12,000 decisions of surrender to Christ and consecrations. Hundreds of churches have been revived to the extent that they are going out after the lost, in old-time fashion. The lowest attendance at any one night was 3500, and the highest 11,700, with some 2000 turned away. Fifteen thousand attended the afternoon and evening services of the closing day, even with the majority of churches open in the city.

The writer does not believe that the day of the Sunday evening service is past. In our congregation we usually find from 300 to 1000 attending the evening services. The latter figure for special services, and the 1000 figure has been exceeded. On an ordinary Sunday evening we have seen 2500 in one service in one of the largest American cities, most of them with their Bibles in their hands.

Let us look at some of the forces that oppose this service. Some claim that they must rest this evening at home. Some are lured by other attractions. Some feel that they must take a drive. Others feel that they need the whole evening for courtship purposes. Some think the children can hardly stand two services a day. Others think that one service a day is enough. These excuses could be related **ad infinitum**. Let us quit making excuses, and MEET THE CONDITIONS. Men do not desert the armies because the opposing forces are many, the conditions hard. Why not be "good soldiers" for the Lord?

Let us seek at this time to consider the secret of an evening service of **lasting success**.

First, let us not "despise the day of small things." Listen, to Dr. W. W. Ayer, of Calvary Baptist Church, New York:

Attention has been called to the dreary effect of a small audience worshipping in an auditorium several sizes too large for it. But the spiritual atmosphere is apt to be even more chilly in churches where only a "little flock" in a large membership is spiritually alive. The church would be stronger in our generation if it were smaller and holier. She needs to become once again a little flock before it is the Master's good pleasure to give her the kingdom.

Second, let us as ministers listen to some of the quaint advice of "Uncle Ephraim":

"Our preacher is a pulpit grabber."

"A what?" Mirandy asks kinda shocked.

"A pulpit grabber. You know how he gets up beside the pulpit, digs his feet into the carpet, grabs the pulpit on each side and sets himself so the San Francisco earthquake and an eruption of Vesuvius combined couldn't ever make him tremble."

"Fact is, you can sorta classify all preachers. There's Reverend Johnson over at Maple Hill. He's a cherry picker. Keeps his arm reaching out and his fingers waving like he wuz up a tree

picking cherries off the top branches. Now I like Brother Johnson, but if he picked less fruit in the pulpit he might get more fruit from his efforts.

"Then there's the finger pointer, the glory shouter, the windmill agitator, and the high jumper. I reckon the seminaries must have a course in acrobatics."

"What kind of a preacher do I like best? Wal, I'll tell you. I like the preacher who digs for a good text, stands on it long enough to know it, strikes out with plenty of vim as though he was in earnest, jumps from one point to the next without getting himself and us all befuddled, runs up to a climax that stirs things up inside, reaches out into the world all around and gets folks to do something with things that are wrong. And then stops and sits down when he is through."

"Stopping and sitting down must be hardest to do, I reckon, considering how long most preachers postpone that part of their work on a Sunday morning."

Third, let us try preaching the **Word**. Not parts of it, not just beautiful texts from isolated sections. The writer was interested in finding out recently why an internationally known preacher nearly always spoke to from 5000 to 10,000 people in his church on the Lord's Day. This is simply, what conclusion we came to. First, he **believes** the Word. Second, he **preaches** the Word. Third, in one sermon he preaches **much** of the Word. Fourth, he has **faith** in the Word. Fifth, he is on **fire** with the Word. Sixth, he **fires up** others with the Word. Seventh, he expects his audience to go out and **win others** with the Word. **They do! "There's a reason!"**

The advice given by Canon Bernard I. Bell, of Providence, to some 200 pastors from all New England is timely. He pleads for more "**Doctrine in Modern Preaching**."

The protestant world is still under the spell of Mathew Arnold's definition of religion as "morality tinged with emotion." But even the rivals of religion, communism, and fascism, though tinged with emotion, are based on faith in intellectual principles—false, to be sure. Christianity is a doctrine concerning God to be believed. The world has no time today to listen to preaching on less vital matters. The public, finding next to no doctrine taught from pulpits, and weary of beautiful ideas and sentiments spun out of the void, has stopped going to church. "Apply Christianity to modern problems!" we cry, and rightly. But the world replies: "Tell us clearly, what you have to apply!" People do not come to church any more to be entertained. They can get better shows elsewhere. They come to worship, to learn about themselves and God, what they ought to be. Woe to the preacher who gives them aught else!

Personally, I believe it would pay the average Mennonite pastor to preach through all the "Doctrines" found in the "**Mennonite Bible Doctrinal Manual**," from the doctrine of God to heaven and hell.

Fourth, let us **try religion**. By this we mean, live what we preach. Live, what we have heard preached. Nothing catches fire, like living firebrands. Let us not forget what Samson did with the fox's tails, and the method used to set the Philistines' fields on fire. It still works with people, as with foxes.

January, 1938

Horace Greeley once received a letter from a woman stating that her church was in distressing financial straits. They had tried every device they could think of—fairs, strawberry festivals, oyster suppers, a donkey party, turkey banquets, Japanese weddings, poverty sociables, mock marriages, grab-bags, box sociables, and necktie sociables. "Would Mr. Greeley be so kind as to suggest some new device to keep the struggling church from disbanding?" The editor replied: "Try religion."

Fifth, and last, and **first of all**. The secret of a Sunday evening service of lasting success is found in building the service around the theme of **Evangelism**. There is no theme of more enduring importance. There is no greater task in the world than the winning of souls to Jesus Christ.

Note the experience of this Sunday-school Teacher:

For several Sabbaths she engaged in simply talking to her class about this, that, and the other thing, thinking that thereby she would be enabled to get more deeply into the hearts and the minds of the little girls as the starting point in a new effort in religious instruction. One Sabbath she took the entire lesson period and told them quite naturally and simply the story of Jesus. The following Sabbath she asked the girls what they would like to hear. Quick as a flash one little girl spoke up, saying: "Teacher, teacher, tell us more about Jesus and His love." The direction of the life of that teacher was totally changed through this experience.

Is this not a window into the soul of the world? Does it not speak volumes to us leaders? Is not the world crying aloud for the message of Jesus and His love? And are we not so often giving them stones for bread? A gospel of works will not save mankind; only a gospel of faith in the redemptive love of a holy God can perform that operation. The Christian is reminded that he must work out his own salvation with fear and trembling, but likewise to be told that "it is God who worketh in you to will and to do of His own good pleasure." Too long have we depended upon a system of works to bring to us the clean heart only to witness the wreck of all our dreams. **Here, there, and everywhere humble souls are catching the vision of the evangelist to respond to the multiplied cry of thousands of unhappy people who sincerely crave a deep and vivid faith in God and His kingdom;** let us pray that the Church will not be lacking in its united response to this need of the world and its eternal cry.

The editor of the Evangelical Messenger points out the reason why Dr. Charles E. Jefferson succeeded, on Broadway, N. Y., one of the most difficult streets, in one of the most difficult cities, to get and keep crowds:

In the tribute paid the late Dr. Charles E. Jefferson, by Prof. Robert E. Hume he tells us that when this distinguished preacher began his great ministry in Broadway Tabernacle church, at the age of thirty-eight, after eleven years in his first pastorate, in Chelsea, Mass., it was with the emphatic understanding, both on his part and on that of the church, that he should start on a three months' experiment. The three months' option clause was soon discarded by both sides. Dr. Jefferson remained as the pastor of Broadway for thirty-two years, resigning when he was seventy, and one of the recurring eulogies paid him was that he had the longest "run" of any "attraction" of any kind on Broadway.

* * *

The thing which especially impressed us was the statement that at the opening of each church year Dr. Jefferson always preached his first sermon from the text: "Other foundation can no man lay than that which is laid, which is Jesus Christ."

Before Dr. Jefferson retired, he said:

If the present pastor of the Tabernacle were asked to name one thing which, above everything else, accounts for the abiding vitality and strength of the Tabernacle, he would say it is the continuous proclamation of Jesus Christ as the Son of God. The lesser Christ is not enough for Broadway. Only the **greater Christ** is sufficient.

There is a theory that Jesus of Nazareth was only an extraordinary man, a Palestinian Socrates, a Galilean Francis of Assissi, a First Century ethical teacher, a Jewish prophet, a lofty spiritual genius, the founder of a new religion to be ranked among the other religions of the world.

In the Tabernacle pulpit Jesus is the way, the truth, the life. He is the door. He is the bread of life, and the water of life. He is the vine. He is the morning star. He is the light of the world. He is the Alpha and the Omega. He is the resurrection. He is the eternal word. He is God manifest in the flesh. He is the image of the invisible God, the effulgence of God's glory, and the very image of His substance. He is the foundation of the church, and the head of it.

In thirty years many old things have passed away, and many new things have crowded in. But the human heart on Broadway today is just what it was thirty years ago. And today, as of old, Christ is the one and only sufficient Saviour. In 1929 He meets the needs of Broadway as fully as He met them in 1898. Not a few brilliant New Yorkers have ignored the Man of Galilee; and others have noticed Him only to take away His crown. But at the corner of Fifty-sixth Street through all the thirty years the congregation has been singing with unabated enthusiasm:

"Jesus, Lover of my soul,
Let me to Thy bosom fly."

and

"In the cross of Christ I glory.
Towering o'er the wrecks of time."

Today, as thirty years ago, the minister of the Tabernacle takes delight in proclaiming the unsearchable riches of Christ who is the same yesterday, today, and for ever.

It may be in order to call attention to three factors, **the building, the program, the people**.

The building need not be ornamental, but it should be pleasant—well-cleaned, well-heated, well-ventilated, well-lighted, and a well-arranged place for the people.

Then the services should be of the best. Not leftover preaching from the morning. Good spiritual singing. Something for everybody. Something really worth-while. Let your community know about the helpful service. Tell them that they are invited and with a **welcome**. Start on time. Close on time. Let folks know that the church clock runs the same as the one at home.

Then a word about **the people**. Those who worship should come with the spirit of thanksgiving, the word of praise, and the general atmosphere should be one of **great joy**. People enjoy meeting happy folks. They dodge the glum and gloomy. The Church is not a graveyard, it is no funeral service, its message comes from the "hills of glory" where the angelic hosts sang glory to God, the message of the Christ who cried in triumph, "It is finished". Its proclamation is that of a "risen and glorified Christ", and the "Pentecostal" experience of the early church when the people were "**filled with the Holy Ghost**." Crowds will still come, if we meet their needs.

It may not be amiss to say, that it does not pay to scold the folks that came on account of the absence of the folks that stayed away: **Feed them well**. Men, like cattle, soon know the place where they get fed. **Refresh them often**; men like cattle have their normal thirst, and when this is slaked, it will not be hard for them to find the place where the stream flows.

PLACE OF 1940 WORLD'S SUNDAY SCHOOL CONVENTION

The 1940 Convention of the World's Sunday School Association is to be held in Durban, South Africa.

This was the unanimous decision of the North American Administrative Committee of the World's Sunday School Association at its meeting in New York on October 19. The formal invitation to hold this Convention in South Africa was accepted at the last World's Sunday School Convention held in Oslo, Norway, in July 1936. The invitation was extended by the South African National Sunday School Association and was supported by the Sunday School Committee of the Dutch Reformed Church and the Episcopal Church of the Province of South Africa. It was further endorsed by the Governor-General and the Prime Minister in behalf of the government of South Africa.

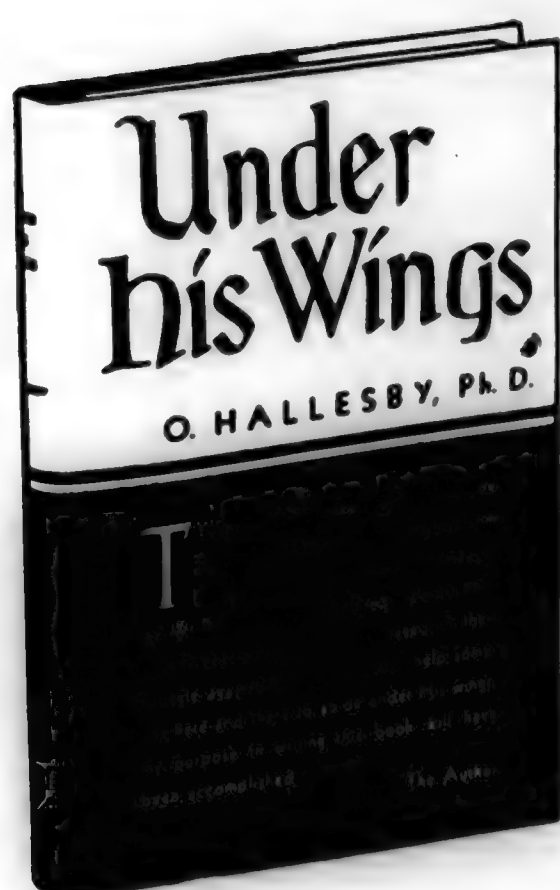
The three largest cities in South Africa—Johannesburg, Cape Town and Durban—all made bids to be the venue of the Convention. After long deliberation, in which all the elements necessary for success were carefully analyzed, it was decided that the Convention should be held in the attractive seaport of Natal, the city of Durban, during the last week of July, 1940. In arriving at this decision, the administrative committee was guided almost entirely by South African opinion. The climatic attractions of Durban, its accessibility both for overseas delegates and delegates within the Union of South Africa, its conveniences for an international gathering and the financial guarantee made so heartily by its Mayor and endorsed by the City Council on behalf of the citizens, seemed to make Durban the most suitable venue. Moreover there are assurances that the other cities will co-operate heartily with Durban in making the convention there a success.—Selected.

JEWES AND RUSSIAN REVOLUTION

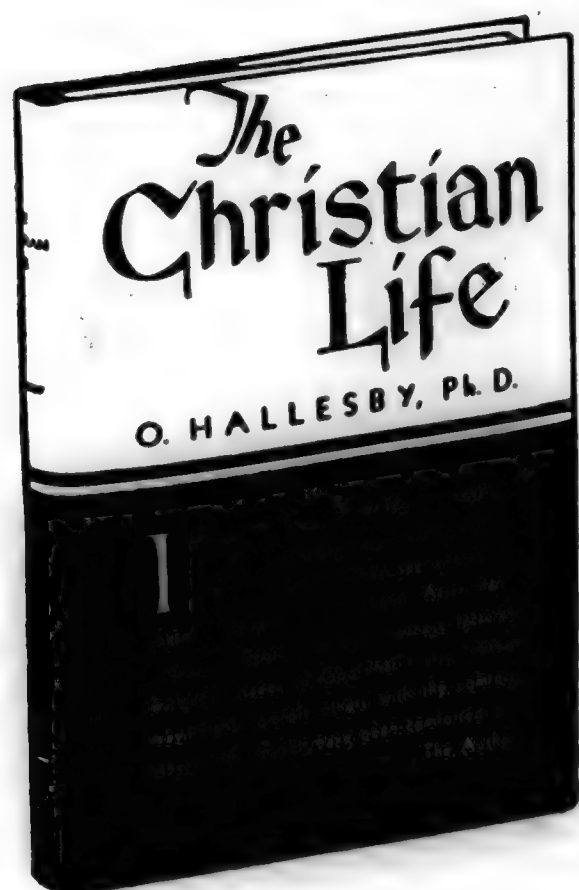
The oft-repeated assertion that the Jews, acting as a solid unit, were responsible for the Russian Revolution, was declared to be "nonsense" by William Henry Chamberlain, noted foreign correspondent. Mr. Chamberlain gives the names of many Jews who were leaders in the revolution and the positions they occupied and the non-Jews who held similar posts. Lenin was not a Jew, but two of his closest advisers were. Of the seven members of the political bureau of the Central Committee, who voted for armed revolt in October, 1917, four, Trotsky, Zinoviev, Kamnev and Sokolnikov, were Jews. Of the 25 or 30 key men in the Bolshevik organization at that time, about one-third were Jews. Stalin's rise to absolute power between 1923 and 1928 was accomplished by the elimination of many Jews from high positions. One by one he broke some of the most powerful figures of the early period of the revolution. At the present about four of the 20 members of the Soviet Cabinet are Jews. Many of the most prominent Jews are now in exile, and it would be death for them to return to Russia. Mr. Chamberlain says that Jewish thought contributed a good deal to the success of the revolution and many Jews have climbed to the top rungs of the Soviet bureaucracy, but to credit them with producing or directing the revolution would be contrary to fact.—Dr. J. D. Rankin, in United Presbyterian.

BIBLES FOR CHINESE

The British and Foreign Bible Society reports that a well-known and respected Chinese leader has purchased 12,000 New Testaments and 6,500 Bibles at a cost of over \$19,000, and has given them to government officials, officers and friends. On the cover of the books he had printed, "This is the greatest Book in the world."

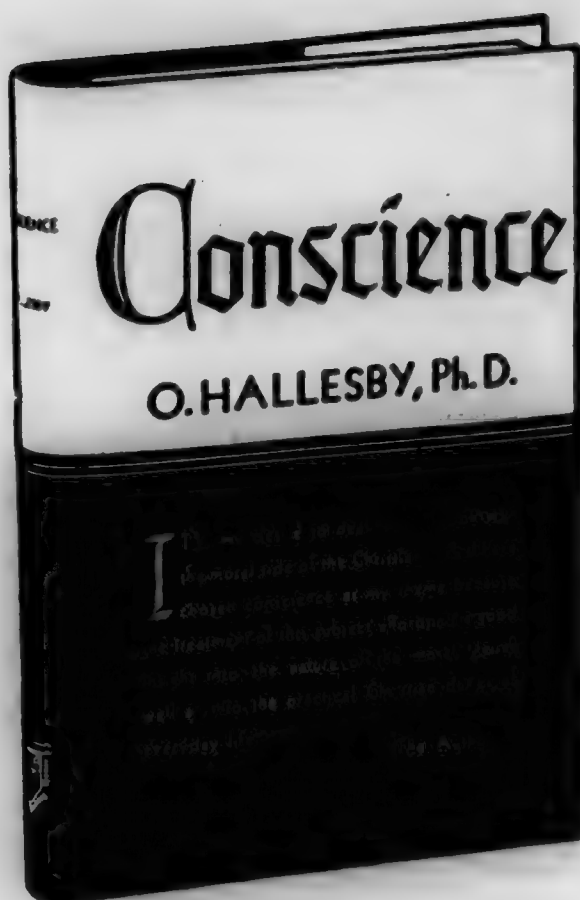
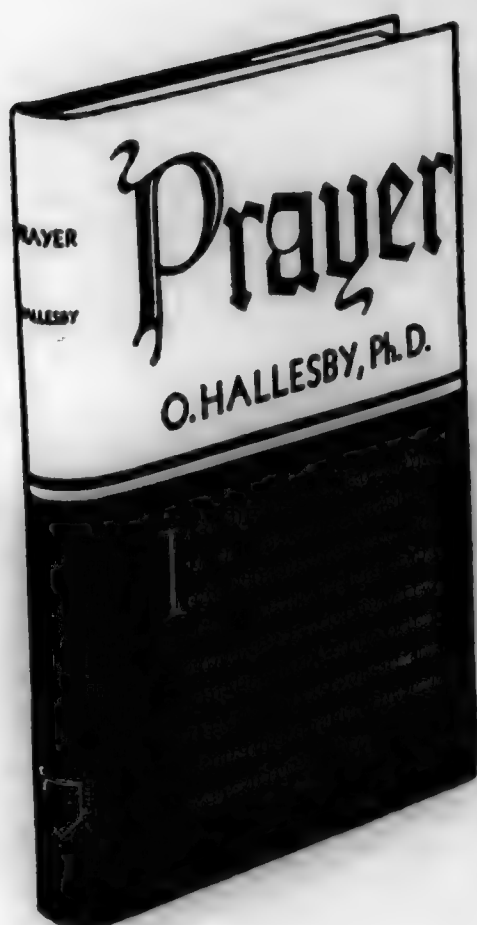


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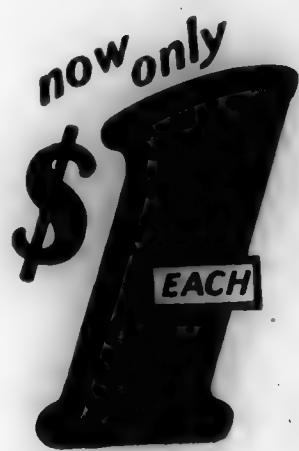
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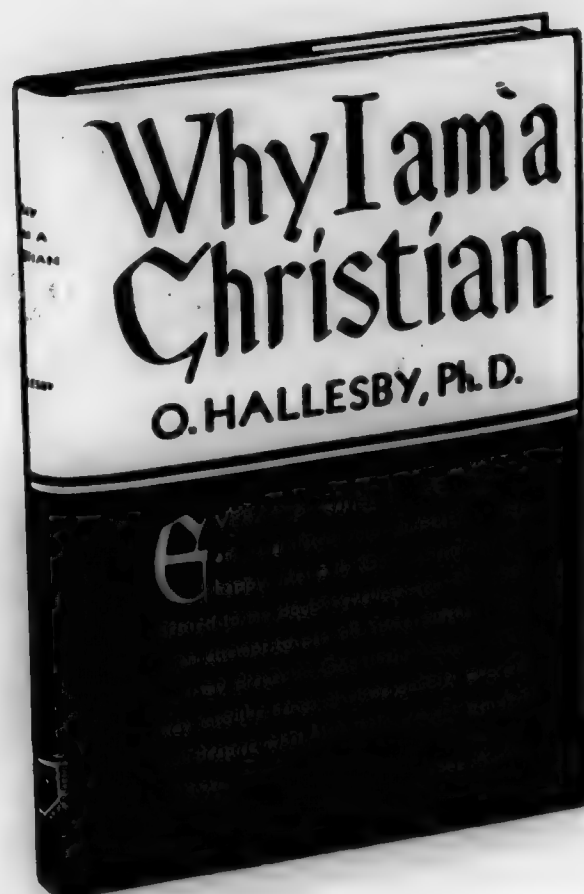


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CONCERNING THE CHURCH

If the Church is at bay, why is she at bay? Certainly during the long centuries she has more than once been at least as hard pressed as now. What is back of her present difficulties? The trouble is that the Church of Christ was meant for conquest, for aggressive warfare, but internal weaknesses have put her on the defensive. As Dr. G. Stanley Russell says in "Queen's Quarterly," of Kingston, Ontario:

"If the Church is at bay, it is not because she has no Gospel, but because she has whittled out of it every disquieting and warning element, and has preached a 'God of love' who is little more than an everlastingly amiable stream of tendency. Yet that is not the God of the Bible, and it is certainly not the God of Calvary. Whenever the New Testament thinks of the Cross, it is as something that intervenes, in the divine mercy, for all who will accept it, between men and something too terrible for words."

Of course, in a case of illness the first thing is diagnosis. It is admitted that the Church is spiritually ill, but the cause, or causes, must be discovered and their serious effect realized before the case can be remedied. "The Christian Observer" quotes these reasons, offered by a group of Christian leaders, for the present anemic state of the Church:

"Failure of the pulpit to preach a vital message; failure of the membership to co-operate joyously in the work; criticism of the preacher; absence of the Church paper in the home; willful absence from the Lord's house; absence from prayer-meeting; cliques; gossiping; miserly financial support; meager support of missions."

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RURAL MISSION WORK

(Continued from page 15)

and consecration on the part of the laity. This would perhaps naturally follow in the wake of an aggressive and faithful ministry. On the other hand nothing would be so effective in encouraging and stimulating that kind of leadership as a prayerful, consecrated and aggressive interest and support on the part of the laity. And let it not be assumed that in carrying out such a program as we have been considering the minister should carry all the burden of actual work. Perhaps one of the greatest tasks for the minister engaged in this program would be to put his qualified lay brethren and sisters to work in carrying out the Gospel message to "the regions beyond." Furthermore, if the ministry were to give the major part of their time and effort to this kind of work it would fall on the laity to minister to them in material things.

We wish to conclude with this picture in our minds. It is the picture of a church actively at work, each doing his part and making all other interests subordinate to the cause of the Gospel—faithful stewards doing their best to promote the interests of their Master—loyal soldiers giving everything for the cause of Him who has chosen them to be soldiers. May God help us to rise to the task and, using our established congregations as bases of operations, faithfully endeavor to reach those around us in an ever-widening circle with a live, life-giving message until the absent Lord shall return to receive account of our stewardship.

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A Monthly Magazine for the Home

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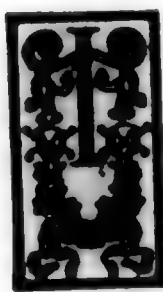
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HELP COMES TO EUNICE

By Ursula Miller



EMUST have help. I must really have help today." Eunice peered through the thickening white fog of snow, and as she washed her dishes, so very few this morning, she prayed to a God she trusted utterly, implicitly. "Almighty Father, I must have help for Rufus. Send help this morning, or at least this afternoon," she implored, carefully putting away her dish pan and turning to get her broom to sweep her floor which, however, was already entirely clean for Eunice was a splendid housekeeper.

Rufus and Eunice were in rural mission work; had been for a number of years. But never before had the faith of Eunice occasion to be so tried, so severely tested. As early as they could, yesterday morning, as was their custom, they had gone for visitation work to the hill section south of them. There had been many miles to traverse over rough, hilly, even mountainous country. They had, of course, an automobile. But in this district not nearly all the homes were accessible by automobile, and therefore there had been a great amount of walking; especially for Rufus, as Eunice had remained behind in a home where she was needed very badly, and he had, moreover, a heavy load to carry, as some provisions had to be taken to one of the poorest and most distant homes. Also, it had begun to snow rather heavily even before the noon hour.

Their day's work over, they had hastened home as rapidly as was possible, humanly speaking, for by early afternoon the heavily falling, wet snow had reduced visibility to next to nothing. Darkness set in early, and Rufus could do no more than creep along with the automobile, on the winding hill roads. They were more than thankful that the wind had not risen nor was it very cold. Upon arriving at their tiny home Eunice voiced her happiness that they had carried into the small porch room a generous supply of wood, as well as water, and would not need to do that until tomorrow. She hastened into the house to prepare a little supper after their strenuous day, while Rufus put his automobile into the tiny shed and looked after his simple outdoor work—his few chickens, his cow, and such other manifold duties as one finds to do in any walk of life. "I am so grateful that I had all my supper planned and as nearly as possible prepared; now I have everything all cozy and warm and a nice supper for Rufus when he comes in," Eunice mused as she worked. But finally, alarmed, "Why doesn't Rufus come in?" she wondered.

"But today help will come. I must have help today. Rufus—I'm afraid Rufus—Remember Thy servants, Almighty Father, today. Rufus is sick."

The snow had not subsided, but continued unabated. She had managed to care for the cow and chickens adequately. Thanks to the foresight of Rufus she had wood in the dry for another day. She could manage to get water in all this snow; but Rufus—she would really HAVE to go for help, and Rufus had

frequently told her, warned her, not to attempt to go through the woods and hills in a blizzard. The telephone was down, she thought, but, "The Good God cares for the sparrow, and He will in some way care for us." Eunice kept at work to keep warm, and as she worked she prayed, now and then interspersing her prayers with self-assurances of coming help.

This was, she remembered, the day for the visit of Brother Bare from the other station. Unhappily, however, she recalled that Brother Bare had been called away for some time, and a new worker was placed temporarily in charge. This new worker she had never met. Perhaps—but she would not, dare not, think—they might not come on account of the storm. But how could they come? The snow was feverishly and furiously heaping and piling great white mounds which the wind in a tantrum whipped and altered to suit his teasing mood. She would not have enough string in the house to use as a safeguard in going for help, but again she thought, "What am I thinking? I know that some way, somehow, Almighty God will send me help."

THE BREAKING OF THE DAY

'Tis almost time for the Lord to come,
I hear the people say;
The stars of heav'n are growing dim,
It must be the breaking of the day.

The signs foretold in the sun and moon,
In earth, and sea, and sky,
Aloud proclaim to all mankind,
The coming of the Master draweth nigh.

It must be time for the waiting Church
To cast her pride away,
With girded loins and burning lamps,
To look for the breaking of the day.

Go quickly out in the streets and lanes,
And in the broad highway,
And call the maim'd, the halt, and blind,
To be ready for the breaking of the day.

—Selected.

Eunice heard a muffled step, she was sure, and rushed happily to the door before ever the knock could have reached her ears. Eagerly, she opened the door, gladness and praise in her face. "Oh, I'm so glad! Are you the new worker at Mead? Rufus is sick. I am so, so glad God sent you!" Her words tumbled over one another in her thankfulness.

"I'm afraid God does not move in the same circles I move in, lady," said a rough voice. Eunice, for the first time, glanced at her guest, however, without fear.

"I knew God would send me help; you see my husband slipped in the snow and, I'm afraid he is worse than we at first thought."

"Could you spare me a little coffee and a little food, lady? I have not eaten for several days."

"Forgive me. Of course I will. And you are half frozen as well," Eunice replied. She gave food and drink to her guest, adding more wood to the fire. He ate gratefully, hungrily,

for a time and at length inquired, "What's the matter with your husband? Not a trap you're getting me into is it?" "Trap?" Turning her candid eyes full upon him she said, "My husband is sick. Please understand. We have no traps. Little boys sometimes have traps. They are very cruel."

"Telephone, lady. Telephone for help," he said gruffly.

"The telephone is down. I cannot call help with that. God will supply help."

"You put a lot of faith in God. What's the matter with your husband?" She led the way with dignity to the bed where her husband lay asleep and feverish. "How'd you get him in if he fell?" still suspicious.

"God helped me," she replied, quietly and gently. "Otherwise I could not have done it."

"You put a lot of faith in your God," he remarked, deftly manipulating the injured foot and leg of Rufus.

"I know no other place to put it," she said softly, magnificently.

"How was he injured? He has a very bad bruise in his side."

"He fell. We had returned from our visitation work,"

He interrupted with, "Are you hill folks?"

"We are mission workers—rural you know—and yes, we are hill folks, now."

"Do you mean to say you give all your time to what you call mission work?"

"Of course, and gladly," she returned.

"You and your husband, young, talented, could make quite a mark in the world."

"God has first right to our talent."

Rufus groaned as if in great pain. As if in answer to a challenge the intruder replied with skill. His hand moved to the sufferer's head.

"Ah, there is the trouble, a concussion resulting in shock."

In an instant there flashed before the mind of Eunice a trial—a prominent physician—an acquittal—a flight from justice—the whole picture. She felt faint only for an instant, then regained her poise.

"Oh, is it very serious?"

"Not at all. He had a nasty fall. Caught a cold, sore throat. Altogether he is pretty well shaken up. He will be all right now for some time. As I leave here I'll send you a doctor."

"Oh, I thank God He sent you to us in our dire necessity."

"Still faith in God," her visitor remarked dryly.

"Always faith in God. He has never failed me. Always He's a refuge."

"Some of us have no refuge—like that," he said completing his service for Rufus.

"You could have—can have"; said Eunice.

"God loves everyone, saint and sinner."

"Do you believe that?" he asked quickly.

"I know it. He loved me when I was a sinner, and He loves me now that I am one of His own."

"I wish that were true. I wish I were convinced."

"It is the truest thing in the world, that God loves all of us," she stated calmly.

"I would give my life for such a faith," her guest stated sincerely.

"It would cost you just that. God would ask you for your life for Himself, but believe

(Continued on page 38)

CHRISTIAN MONITOR

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SCOTSDALE, PA., FEBRUARY, 1938

No. 2

"BESIDE ALL WATERS"

By Nadine S. Roth



ESTHER Hughes looked out of the window above the kitchen sink toward the wooded hill. She had looked at that same wooded hill times without number. Hills and timber, timber and hills, were all that she could see. Somewhere out

in the bright autumn sunshine her little niece and nephews were playing in childish happiness, knowing nothing of thwarted dreams and blighted hopes. Esther herself had not known much about them before now. Perhaps that was the reason she felt it such a blow to leave all the friends in the town where she had grown up and lived till the death of her grandmother. There had been her crowd, she belonged there, and there she had her work, as an assistant teacher of one of the primary classes. Esther loved that primary class; each bright little face was as a blossom growing in her heart. How she loved to watch their breathless eagerness as she told them the stories! Mrs. Goodwin always let her tell the stories.

"Esther, story-telling is your gift, just as singing is Beulah's. You can make a Bible story just live. Never neglect the gift that is in thee, child. I would like to see you consider that as a life work."

Esther had fostered that ambition. Now—the gift would have no chance of being exercised.

"Oh, well, I suppose 'many a flower is born to blush unseen and waste its fragrance on the desert air'—rather on the mountain air." She made a brave effort at humor, but the tears would slide down the sides of her nose and into the dish pan.

People here were so different. Even her sister, Beatrice, was almost like a stranger, and the worst of it was she seemed so content with her surroundings; content to live in a cottage with bare floors and homemade furniture; content to remain in these mountains with no outside contacts save a few trips to town during the entire year; content to let the small round of home, school, ranch, and neighborhood affairs engross all her time, energy, and thought. The other people around were the same, yet they all seemed to like it. They had so little, and struggled so hard with nature. The little church just newly built was not much better—poorly organized with its attendance of a scant score.

"'Bee' used to be different," mused Esther. "One would never guess that she used to be the most popular girl at home. She is still pretty and capable. Why does she insist on

staying here? It would be different if Bruce lived—but now, I don't see why she doesn't sell the place and move to civilization, if for nothing else, that she might give her children a chance. They are like little savages in some ways. Well she needn't think I am going to bury myself in these forsaken hills."

Esther's brother-in-law had been killed in a logging camp just a few weeks prior to her grandmother's death. Beatrice had written such a moving letter.

"Well, little sis, since we are both alone in the world, why not pool our resources and cheer each other up? I can have work in the cafe at the tourist's camp, and the wages are quite good. I must hire someone to stay with the children while I work, and I'd rather have my own sister than any one else.

"You would like it here; it is so lovely that you will think yourself in vacation land all the time. There will be hikes, and outings to your heart's content; and you will not lack for friends; the young folk of the community will receive you with open arms. I suppose there would also be an opportunity to work in the church, I hardly know, I have not been there much. It was just started last spring, and it is small, but they are lovely people. All in all, don't you think you would like to come? I really do need you, for strangers, even though they are the best of friends, cannot, you know, take the place of kin." After that letter there had seemed nothing else to do.

But it looked very different to the lonely girl when she was in the mountains. The country was beautiful, to be sure, but even the most lovely scenery could become commonplace when you saw it from morning till night, and that was all you saw from week to week. The majestic mountain lost some of its majesty when you climbed through the brush after the old cow, or with the neighbor's girl after the goats. And the people were so primitive, and unrefined—so crude that she had not found one kindred soul. Even her sister's children seemed like little savages—they quarrelled, fought, and tore things up in general. She thought with a shudder of the morning she had laid six-month-old Sally half dressed



on the bed, because Artie had interrupted her bathing saying, "Fred's got a snake."

"Is it a rattlesnake?" she had asked feeling herself going limp.

"I dunno, but he says for you to come, he can't get him dead, and he wants to crawl under the rail." Some of the repulsion she had felt on seeing Fred hold the thing by the tail still held possession of her. Fortunately it had not been a rattler, but a half dead bull snake trying vainly to crawl away from the lad holding his tail. Esther managed to chop its head off with the ax.

Then there was the time Art had broken the chicken's leg, "just to see if he could hit it," as he had told her, four-year-old Ann watching and laughing in glee. Such were her sister's children. Esther could not conceive of them sitting with rapt faces listening to a Bible story, so she did not even try one on them. She was glad when they went out to play; then she could work in peace. It was on one of those days that all three came trooping in as she was singing one of her old primary songs, "just to keep in practice for a better day," she told herself.

She paid no attention to them; for sometimes if she ignored them they stood looking at her for a bit, and then went out again. So she continued to iron and sing, "Dare to Be a Daniel, Dare to Stand Alone."

"Aunt Essie, who is Daniel?" asked Arthur. "What?"

"Why, Daniel, that you are singing about, who is he?" persisted the boy.

"Oh, it's Daniel in the Bible," replied his auntie.

"Who is Daniel-in-a-Bible?" Ann wanted to know.

"Don't you know about Daniel? Has your mother never told you the story of Daniel in the den of lions?"

Both boys answered in the negative, and Esther asked if they had never heard the story of Joseph, or Moses, or the Baby Jesus.

"No, she never tells us stories. She reads them to us. But I never heard about them people," said Freddie.

"Oh, I'm sure she has told you; you will know them when I begin to tell them to you," and she began to tell them of Daniel, fully expecting to be interrupted with an "Aw, we heard that before."

But the children listened quietly and attentively. When she was about half through she paused to ask if they did not know that story, saying surely they must have.

"No we haven't. Honest, Aunt Essie, we never heard of him before," said Arthur.

So the story of Daniel was finished amid thoughtful silence on the part of the children.

Esther was amazed. "I never would have believed it," she whispered to herself after they had gone out to swing in the hammock their mother had made of barrel staves. She tiptoed to the window to watch them for a moment. They were swinging and half-thoughtfully discussing what she had told them. She returned to her ironing with a feeling of awe in her own heart. She had never seen anything like their reception of that story; it had always been her desire to tell a Bible story to some child that had never heard it before, and to think that she had almost missed that opportunity because of her feeling of superiority!

Presently Arthur interrupted her reverie by coming in to ask, "Is that guy still in there?"

"Who?" asked Esther.

"Why that fellow they put into the lions' pen."

"Sure not, didn't you hear her say the king took him out?" asked Fred who had followed his younger brother into the house.

That was too much, the tears again stung her eyelids, but they were neither tears of lonesomeness nor self-pity.

"If you like, I will tell you another one about Daniel's three friends," she volunteered.

Immediately the children seated themselves on the bench and hung on the corner of the table, and in her best manner, Esther told them of the three Hebrew children. She was rewarded by Freddie's comment that it was a good story. They wanted another, but Esther told them to think of the ones she had told them for today, and that the next day she would tell them some more. True to her word, she told them more in the following days, and always they listened in a way that often made her voice husky as she told them. One day she purposely omitted the story to see if they would miss it, as they seemed very busily occupied in their play. The next day they came with a reproachful:

"You forgot to tell us a story yesterday."

After school started she sometimes skipped the story hour for several days, and then one evening Arthur came in followed by Fred and Ann. They hung around as she was preparing supper. Finally Fred ventured, "You haven't told us a story for a long time."

Arthur wanted to know if there were no more in the Bible. It was then that she conceived the idea of telling them all the stories in the Scriptures in somewhat of a continued form.

"Oh, no, the Bible has many, many interesting stories, and they are all true, but should we get over them all, I suppose we might begin all over again. Perhaps, then, some day when I am not here you can tell them to each other."

"Yes, and when Ann and Sally get bigger, we will tell them." It was a childish vow that Arthur in his innocence made, but it brought to mind a quotation Esther had heard somewhere, about sowing beside all waters.

Often when she would have time she would read some of the simpler and more easily understood passages out of the Bible to them to get them used to loving the Book. One Sunday they were not able to go to Sunday school because Beatrice had not been able to get the car up the hill after the heavy rain. She had been walking up the short cut. Esther

learned that that was what she would have to expect for most of the coming winter, her sister told her, and "Sometimes, quite often, in fact, we have to wade snow."

Esther was surprised to find that it held no terrors for her, only a challenge. "I'll get a pair of boots and carry my good shoes and stockings down the hill, like Georgie does when she goes to school. If she can change in the school shack, I can too," she told her sister with a laugh. "I'm getting to be a hill-billy, don't you think?"

That Sunday, the children begged to have Sunday school at home.

"Do you really like Sunday school so much?" asked their mother. Then, "Well if you will be real good till this afternoon we will play church."

After dinner they got an old torn hymn book, that Bee told her sister she had brought with her when they had moved there before Fred was born. They sang a while, and Bee read the Sunday-school lesson to them. When the children grew a bit restive under the reading from Jeremiah that they could hardly understand, Esther promised them a story if they would listen quietly while their mother read.

Beatrice herself listened in rapt attention as her baby sister told her children the stories that her own mother had so often told her, when Esther was just a little mite. It was then Bee told Esther, "You are like mother was, she could tell the best stories. We used to tease her for a story all the time. I could never tell anything half as interesting as that."

Then after a little, "You know I believe they would prize your ability very highly at the church; I heard them saying they should have a better primary department, but they seemed to have no one really gifted to work with children."

Esther was supremely happy; she thought that perhaps she had found a greater field of service than she had left behind, and these mountain people were really fine once you got used to their ways. That week she discovered that the children appreciated her singing as

THE LOST SHEEP

'Twas a sheep, not a lamb, that strayed away
In the parable Jesus told;
A grown-up sheep that had gone astray
From the ninety and nine in the fold.

Out on the hillsides, out in the cold,
'Twas a sheep the Good Shepherd sought;
And back to the flock, safe into the fold,
'Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly
long,
And as earnestly hope and pray?
Because there is danger; if they go wrong,
They will lead the lambs astray.

For the lambs will follow the sheep, you know,
Wherever the sheep may stray;
When the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,
For the sake of the lambs today;
If the lambs are lost, what a terrible cost
Some sheep will have to pay!

—Author unknown.

well as her stories, though she had never considered herself much of a songbird. She told them the story of the lost sheep, and somehow the hymn of the "Ninety and Nine" came to her, and she sang it for them. She almost wished she had not attempted that, for as she sang she somehow got a vision of Beatrice as the lost sheep, and the tears would come, and her voice often broke, the lump in her throat almost choked her at times, and she had to swallow hard several times before she could go on; to her embarrassment the children followed her about and watched her most closely, and she did not want them to see her cry. What a failure she had made! Yet, eight-year-old Freddie followed her out to the clothes-line, where after hanging around, as she hung the laundry, he finally told her, "That sure was a good song."

And that evening the children told their mother all about the "lost sheep," that Aunt Esther had sung about. "Aunt Essie, sing it for Mother."

Esther smiled and shook her head, "I can't really sing."

"But you sang this morning," they insisted. "Please sing it for Mother."

Still she shook her head, "Your mother heard that song before I did," she told them.

But they would let her have no peace, and Bee finally offered to sing it with her to satisfy them. But the tears coursed down the older sister's cheeks, and the younger one choked on the words in spite of her high resolve not to be so foolish again.

"You know," said Bee, after several swallowings and wiping her tears, "I have been that straying sheep. For such a long time we had no church, and I let my children grow up almost like heathen. I had even lost my desire to go; so I never went much after they started this one, but if you will help me we will go after this even if we must carry the babies up and down the hill through the snow this winter."

That night Esther hunted till she found the verse that said: "Blessed are ye that sow beside all waters." (Isa. 32:20).

"That is another thing I know something about," she told the stars as she leaned on her window sill and looked out over the moonlit hills that she had learned to love.

DWARF DOGS

"When I was in Paris some years ago," said a noted lecturer, "I met a man who had very tiny dogs for sale. I asked him why they were so abnormally small."

"At first he refused to tell me, fearing that I would divulge his secret or become his business competitor. I convinced him that I was simply in pursuit of knowledge. Then, with many cautions, he confided to me his process for producing these very tiny dwarfs. 'You see, I put a little speck of nicotine in their food when they are quite young. Then I add a little more, and a little more, and then they never get big.'"

"But doesn't the nicotine ever kill them?"

"Oh, yes, many of them die; but I get a big price for the little fellows that live."

Poor dogs, thus poisoned for the sake of gain.—The White Ribbon.

CHRISTIAN COURTESY

By Mary Royer

A talk given at the Young People's Institute held at the Zion Mennonite Church, Hubbard, Oregon, in August, 1937.

A Christian man once asked George Müller of Bristol to state frankly what, in his opinion, was his greatest lack; and knowing him well, George Müller replied, "The grace of graciousness." In commenting on George Müller's answer, one person wrote: "What we all need . . . is . . . the possession and practice of this grace amongst the Lord's people. To be boorish, curt, unmannerly, discourteous, selfish, does not commend the Gospel. Working for many years among the submerged, it has been a joy to watch the refining effects of saving grace in even the roughest, coarsest, and toughest characters. We have noted, with extreme satisfaction, how the grace of God, when unhindered, has made ladylike the vixens of society, and transformed the uncouth into real gentlemen, howbeit in rough homespun. A lady unfortunately tripped up a rough navvy, and was so tenderly apologetic that he invited her to knock him down again if she would only again speak to him as she had just done. Gentleness and graciousness had unarmed and muzzled this muscular giant."

Paul says: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (II Tim. 2:24-26). This is the aim, then of Christian courtesy, or Christian gentleness—to magnify the Lord Jesus that people may be won to Him by the sweet spirit of our witness.

Christian courtesy or true courtesy has a broader meaning than the term "good manners" as we often use it. Good manners spring from Christian courtesy; for the foundation of all good manners is thoughtfulness for others—loving one's neighbor as oneself—in honor preferring one another.

"Politeness is to do and say
The kindest thing in the kindest way."

So we are concerned, not with the specific rules of the etiquette of the dining room, the street, or the train, but with the principles which guide our manners or our conduct in any place.

A Christian girl about to leave home to live among strangers said to her mother: "I do not know their ways, their manner of living; I hope I shall be congenial in their circle." Her mother replied: "You may not know precisely their ways of doing things, of course; but you are a Christian. Remember to be a Christian in your contacts, for that is the basis of good manners."

Peter says (in I Peter 3:8, 9): "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." The word "courteous" as

it occurs in this passage from Peter carries the thought of "humble-minded," "yielding," and "gentle." So when the Word says, "Be courteous," the thought is, "Be humble-minded," "Be yielding," "Be gentle." It is said also that this word "courteous" as used by Peter implies an active effort to be humble.

The story is told of two men who walked for twenty minutes in the streets of a great city. Three times during the twenty minutes one of the men did some act of service. Once he stopped and helped a puzzled stranger find the direction he was looking for. Once he kicked a banana peel from the pavement. Once he walked beside an old lady who was crossing the street and gave her the confidence of his presence, without speaking a word. The second man watched in surprise. He had not thought of these opportunities to serve. He was busy thinking of himself. He did not strive to make courtesy a **habit** of his life.

In our definition of Christian courtesy we would not at all minimize the small courtesies as we often speak of them. They are the expressions of that underlying courtesy or love for the other. They are the "oils" of life, as Mrs. Hale says, to reduce the friction of the day's toil. "Little courtesies," she writes, "help along very much in oiling life. 'Thank you,' and, 'If you please,' are two short phrases that oil a request and make it smooth and pleasing to the one receiving it. 'I beg your pardon,' and, 'Please excuse me,' are two more little polite remarks that make good lubricants." You remember the old rhyme—

"Hearts like doors open with ease
To very, very little keys,
And never forget that two of these
Are, 'I thank you,' and 'If you please.'"

Mrs. Hale says further: "To rise and give your seat to an older person, to show particular courtesy to the aged, to speak respectfully to and about the old and infirm, are little things, but they make glad the hearts of the aged pilgrims through life, and cause their faces to shine. It has been said that these little courtesies are like air cushions, nothing in them, yet they still the jars of life immensely. Let us have plenty of them to help us over the bumps in life."

A real test of our Christian courtesy is our conduct in the home. Where more than in our homes do we need those "small" courtesies which "sweeten life" and those "greater" ones which "ennoble it?" God directly asks us to honor our fathers and mothers, to respect the old, to make our homes centers of hospitality to our brethren as well as to the needy. Yet how often do we keep our kind words and our thoughtfulness for use when we are away from home! We so take for granted that our families know how much we love them that we seldom tell them about it. We too often take their love as a matter of course, as one person has said of his father in these beautiful lines:

"I took for granted all his kindly ways,
I only knew I liked him best of all,

And that the days I spent with him were
golden days,
He was so very big, and I so very small;
I never knew just why he liked to be my pal—
In days so long ago.
The pictures that he saw, I could not see,
The future dreams he dreamed, I could not
know."

But when we do realize why the days spent with our parents are "golden days," let us tell them in "golden ways." In a recent article entitled "A Workable Cue to Happiness," the author wrote: "Even in our own families we often fall into a routine and mechanical attitude toward each other. . . . Friendship and understanding in the family depend on **personal sacrifices** and **special attentions** just as they do everywhere else."

How sweet we could make our homes if all the members of the family used "Christian grammar" as the Bishop of Cambridge called it when in teaching a certain class, he said: "We have all learned to say in school:

'First Person, I;
Second Person, Thou;
Third Person, He.'

"But that is wrong in Christian grammar, so wrong that to put it right one has to turn it quite upside down. The Christian's grammar is:

'First Person, He;
Second Person, Thou;
Third Person, I.'

"And 'He' means God, the first person in the first place. Then 'Thou' means one's fellow man; and 'I myself' comes last."

Another test of our Christian courtesy is our conduct in the sanctuary. I was impressed with the request during the institute that we wait to enter the sanctuary while the congregation is worshiping in song. We would not think of entering as the congregation worships in prayer, but sometimes we forget that the reading of the Scriptures and the singing of hymns also are expressions of worship and should not be interrupted. We distract the minds of the worshipers by entering during these exercises. Of course, there are exceptions which make interruptions necessary at times.

There is also the matter of courtesy to strangers in our churches. The Israelites were to be kind to strangers because they once were strangers. How our hearts warm to a kindly handshake and word of welcome when we are strangers!

There is also the matter of courtesy to the ministers of the church. Our attention during the preaching of the Word means much. Sometimes instead of praying for and encouraging our ministers, we thoughtlessly criticize them. Sometimes we miss the blessing of a message because we think more of the form in which it is given than of the thought. An illustration of this is found in the following story of Moody. "Dwight L. Moody was once preaching to a great crowd in one of his meetings. He was putting his very soul into it, as he always did. He was thinking more about the content of his message and of its effect upon the hearts of men than about the precise literary form of it. There was a certain fastidious gentleman sitting on the platform that night, and at the close of the service he went to Mr. Moody and said, 'By the way,

I noticed that you made eleven mistakes in grammar in your sermon tonight.' 'Very likely,' replied Mr. Moody, 'I don't doubt it for a minute. My early education was faulty. I often wish that I had received more schooling. But I am using all the grammar I know in the service of Christ. How is it with you?' We are not told what reply the man made. We hope that he went home and read a chapter in the Bible rather than another page of grammar, and then prayed for a new heart."

In the public schools we teach the boys and girls to be intolerant of bad grammar in their own speech and at the same time to be tolerant of poor grammar in the speech of their elders who have not had the opportunity they are now having.

We might mention many more relationships in which we need to exercise Christian courtesy, as for instance in the social life of boys and girls as they work and play together, learning to know each other and eventually choosing life helpers. Suffice it to say that these relationships also should be of such a character that they will bring honor to Jesus and real joy to the individuals.

"George William Curtis published some years ago a volume entitled *Prue and I*. In it is a chapter called 'Mr. Titbottom's Spectacles.' The magical quality of these spectacles was that, when their owner looked through them at people, he ceased to see people as they ordinarily appeared on the street; he saw their real essential character personified. Wonderful were the revelations that were made. He looked at one man and saw nothing but a ledger. Another was simply a billiard cue, another a bank bill. . . . On the other hand, he saw the good that others failed to see. One of his schoolteachers was a deep well of living water in which he saw the stars. Another was a tropical garden full of fruits and flowers. In one woman's heart lay concealed in the depth of character great excellences like pearls at the bottom of the sea, little suspected by most, but perhaps love is nothing else than the sight of them by one person. Another's nature was a tropic in which the sun shone, and birds sang, and flowers bloomed forever. His wrinkled grandmother appeared as a Madonna. And I have yet heard of no queen, no belle, no imperial beauty whom in grace, and brilliancy, and persuasive courtesy she might not have surpassed" (From *Peloubet's*, 1918). We do not need magic spectacles, but we do need the touch of Jesus on our eyes that we may see all men clearly, as in the story of the blind man in Mark. "After that He put His hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly." May this be as true of our spiritual vision as it was of the once blind man's physical vision.

A story of the far-reaching effect of the Christian courtesy of a roommate came to my attention recently. Some years ago a young man (who later taught in one of our church schools) was a student in a well-known college. He was the only one of his church in that school; and as he was an active Christian, his conduct differed from many of his fellow students. He was a senior, and his freshman roommate tried to make life miserable by teasing and tormenting him about

belonging to a church where the women wore little white caps and the men would not fight for their country. It was great sport to poke fun at the only fellow in school who would not play a sociable game of cards because he had conscientious reasons against doing it. But the senior said nothing and let the freshman talk.

About four years ago a friend of ours who is a psychiatrist was taking work at a certain university. His professor also a psychiatrist one day in the course of their work together discovered that he belonged to the Mennonite Church. "So you are a Mennonite!" said the professor. "I know those people. When I was a student at ———, I roomed with a fellow who was a Mennonite. I made life miserable for him. But do you know, no matter what I said to him, I never could make him mad!" And he mentioned the name of his roommate. The professor then went on to say that during the World War he was appointed to work in the army to interview the C. O.'s in a certain area to find out which were genuine and which were only posing as C. O.'s. He said to our friend: "But when I came to a Mennonite, I passed him by—I didn't bother to question him. I passed him by. I knew the Mennonites." And so the Christian courtesy of a student years before



MIDWINTER

The speckled sky is dim with snow,
The light flakes falter and fall slow;
Athwart the hilltop, rapt and pale,
Silently drops a silvery veil;
And all the valley is shut in
But cheerily the chickadee
Singeth to me on fence and tree;
The snow sails round him, as he sings,
White as the down of angel's wings.

I watch the slow flakes as they fall
On bank and brier and broken wall;
Over the orchard, waste and brown,
All noiselessly they settle down,
Tipping the apple-boughs, and each
Light quivering twig of plum and peach.

All day it snows; the sheeted post
Gleams in the dimness like a ghost;
All day the blasted oak has stood
A muffled wizard of the wood;
Garland and airy cap adorn
The sumach and the wayside thorn,
And clustering spangles lodge and shine
In the dark tresses of the pine.

The ragged bramble, dwarfed and old,
Shrinks like a beggar in cold;
In surplice white the cedar stands,
And blesses him with priestly hands.

Still cheerily the chickadee
Singeth to me on fence and tree;
But in my inmost ear is heard
The music of a holier bird;
And heavenly thoughts, as soft and white
As snowflakes, on my soul alight,
Clothing with love my lonely heart,
Healing with peace each bruised part,
Till all my being seems to be
Transfigured by their purity.

—John Townsend Trowbridge.

brought considerate dealing to boys who in a crisis were standing loyal to their faith in face of danger and persecution.

But Christian courtesy is not bought for a song. It springs from daily close communion with Christ so that as we draw closer to Him we become more and more like Him whose words were gracious and whose works were the same.

It is said that the great Indian Christian, Sadhu Sundar Singh, has challenged many with his Christlikeness. Our own missionaries in India have written of entertaining this devout Christian and have given similar testimony of how Sadhu Sundar Singh challenged people to think of Jesus when they stood in his presence. We are told that it was his custom to spend hours in the morning in prayer and hours in the afternoon in meditation. It is no wonder that the sweetness and gentleness of this Christian's witness have drawn many to Christ. There is a little story told of this man while he was at one time visiting in London. He was calling at the home of a London minister that day. The little maid who answered his knock inquired his name, but she could not quite understand the strange sound of it. She went to the minister and said, "A gentleman is calling to see you, sir." "The name, please?" asked the minister.

"Sir," she replied, "I did not quite get the name, but he is very like Jesus."

His name she did not get, but the graciousness of his spirit and the gentleness of his bearing caused her to see Jesus in him. And what is Christian courtesy but the sweet fragrance of the fruit of the Spirit in our lives because Christ lives in us?

Orrville, Ohio.

HELP COMES TO EUNICE

(Continued from page 34)

me, stranger, there is no other life so well worth while." Eunice spoke very earnestly.

"And now, lady, I must go. Your husband will be fine in a few days. He will be a little stiff from the fracture, but the head bruise and his side will clear away of themselves. You must watch his cold. It would not do for him to have pneumonia in his present condition." Hastily he put on his heavy coat, removed during his ministrations.

"I will bring in some wood and water for you, lady, for the food you gave me," he said hastily, "and I thank you truly."

"I am the one to thank you," Eunice began, "God sent you to help my husband. I thank Him—and you." She spoke sincerely, extending her hand in farewell. Astonishment and pleasure were mingled together an instant on his face when he took her hand, shaking it gravely in departure. "I shall send help to you. Good-by," and as quickly, he was gone.

True to his word a doctor was sent that evening, regardless of snow or cold. Other help came also the very same day.

Eunice said to Rufus, "Verily the Eternal God is our refuge, and a present help in trouble."

Protection, Kans.

"Be subject one to another, and be clothed with humility" (I Peter 5:5).

Editorials

The Christian Monitor—Your Co-operation Solicited for Its Improvement and Enlarged Service

With the advent of 1938 the Christian Monitor entered the thirtieth year of its existence. We believe it has filled a real need in the ranks of our church publications, as a magazine for the home and the Christian worker, keeping in mind especially the young people of maturer age, just beyond the teen-age period. During this time thousands of articles have been printed from the pens of hundreds of different writers, while four different editors have had directive charge of the paper. In addition to this a number of different department editors have made very valuable contributions to the columns of the paper in their various fields. Three department editors furnish material at present, for the Young People's Meeting, Bible Study, and World News sections of the Monitor, in the persons of John R. Shank, Versailles, Mo.; S. F. Coffman, Vineland, Ont.; and C. F. Derstine, Kitchener, Ont.

During the period of a little more than twenty-nine years that the Monitor has served the constituency of the Mennonite Church its subscription list has been subject to fluctuations, for various causes, as has been the experience of many other publications. We are glad to know that during the period of the last few years the list has been gradually increasing. Quite a number of new subscribers have been added during the last few months. The present subscription list stands at about 5200. We are certainly glad for this large clientele of readers, but believe that it could be greatly enlarged, both by our own efforts to improve the paper and to secure new subscribers and the co-operation of our readers in doing so. How would it be if we would adopt a slogan of "Six Thousand Subscribers During 1938?" We feel sure that this goal could be reached if we all work together.

The thing which we particularly want to call your attention to just now is the help that you as a subscriber can render to us in the matter of improving the paper and making it meet more specifically the desires and needs of our patrons. It is not an easy task for the editors and publishers to sense what to publish that will be most helpful and profitable to our readers. Accordingly, in connection with this issue we are making an effort to discover the appreciations and desires of our readers with reference to the content of material published in the Monitor. You will at once notice the detachable card stapled in the center of this paper. We ask that you read carefully the explanations and instructions on it, then fill it out and mail it to us. It is self-addressed and requires no postage. We trust that our readers will wholeheartedly co-operate with us in this effort to improve the paper. Thank you very much for your help.

Statistics of the Mennonite Church for 1937

The Mennonite Year Book and Directory which will be ready for distribution soon, again reveals some very helpful statistics, which as a church we may well study and consider seriously. One of the first things that interests us is the total membership of the Mennonite Church, which now stands at 55,261, of which the United States furnishes 48,272, Canada 4,922, India 1,411, South America 568, and Africa, 88. The total gain for the year was only 541, which may well cause us all to wonder if we are doing what we should and could for the salvation of souls and the advance-

ment of the kingdom of our Lord. Ten more congregations are listed, which shows that new places are being opened up, and we are glad for the growth that is shown, even though it is not as large as a number of recent years have shown.

The Sunday-school statistics, as shown in the Year Book show a gain in enrollment of 1237, with 8 new schools added, and a gain of 32 in the teaching force. A report of the summer Bible schools for 1937 reveals that 130 summer Bible schools were held, and of the 128 which gave a full report there was an enrollment of 16,994, and a teaching force of 1,265. There is a noticeable growth in this line of work. Notice the article on summer Bible school work by Bro. J. Paul Graybill elsewhere in this issue.

It is of especial interest to note the increase of the mission and charitable offerings for 1937 over those of 1936, showing as they do, a gain of \$27,408.86. There is real reason for gratification that our people have been moved and have been able to give so much more during the past year.

Many other statistics might be given, but we trust that these few may help us to reflect seriously upon the progress of our work as a church, and our responsibility to help to advance the interests of the Church to a greater degree than we ever have before during 1938. May we all work together for a better record this year than we have made in the past. And may our record be not only one which will show up well in statistical tables, but which will find the approval of our Lord "whose we are and whom we serve."

The Problem of Unionism

The trends and developments in the industrial world of recent years has made the matter of industrial organization, or the labor union movement, a vital issue to the Mennonite Church if she is to preserve her Scriptural and historic position on a number of great principles. We shall state a few of these:

1. **The unequal yoke.** The prophet Amos pointedly asks the question which is involved here: "Can two walk together, except they be agreed?" For people, who believe in practicing the teachings of the whole Bible, to be allied in an organization where all shades of unbelievers and professed Christians make a common cause, and in which they try to accomplish their ends without regard to Bible principles and standards, constitutes the unequal yoke of which Paul spoke in II Cor. 6:14: "Be ye not unequally yoked together with unbelievers."

2. **The nonresistant life.** The Mennonite Church has from its inception held to the teaching of Christ and the apostles on nonresistance to evil, taught in such Scripture passages as, "But I say unto you, That ye resist not evil" (Matt. 6:39); "Christ also suffered for us, leaving us an example, that ye should follow his steps: . . . who, when he was reviled, reviled not again; when he suffered he threatened not" (I Pet. 2:21, 23). Since labor unionism proceeds to attain its ends through many means—such as picketings, strikes, fightings of various kinds, occupancy and destruction of the property of others—that are in direct opposition and disobedience to the Bible principle of nonresistance, it is obvious that Christians, if they are consistent, who profess to believe and practice these teachings, can have nothing to do with organizations that openly violate them. Nonresistance is the passive side of the positive teaching of the Golden Rule, which is flagrantly violated by the policies and practices of industrial organization.

Since this matter has come home to many of our people who are employed in various industries, it is important that a thorough study or restudy of the issues involved be made by the church. The General Problems Committee of General Conference is making such a study and will soon issue a statement, which we believe will be very helpful, on the question. May we all work together to meet this issue fairly and Scripturally, so that the cause of Christ may not suffer in the maze of perplexing modern movements.

CHRISTIAN MONITOR PULPIT

A TREASURE HUNT

By Glen W. Whitaker

TEXTS: I Peter 1:18, 19; II Peter 1:4; I Peter 1:7; I Peter 2:7.

Men in times past have spent a lot of time and a lot of money in hunting for hidden treasures. During the great gold rush in California swarms of men rushed that way driving oxcarts or whatever means of conveyance they had. They were seeking gold. During the gold rush in Alaska a great line of men streamed into the great Klondike region. Some came from England. Canada gave her quota, and America gave her manhood, until hordes of men were digging for gold. They were seeking hidden treasures, nuggets of gold.

If you are interested in treasure hunts perhaps you would like to join us just now in a search for hidden treasures. It is a neglected field in which we are going to search. Thousands have trampled over it and have failed to see the precious treasures that are there, but the fact is it literally gleams with precious treasures. In our treasure hunt we are going to search through the epistles written by the Apostle Peter.

I

Turn first of all to I Peter, the first chapter and the eighteenth and nineteenth verses. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as a lamb without blemish and without spot."

In that verse we discover the first precious gem—"The Precious Blood."

1. The blood is precious because it is the only means of redemption. Eph. 1:7, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Through His blood, and only through His blood, can we be redeemed.

Adam and Eve had this lesson taught to them when they were cast out of the Garden of Eden. They had made themselves coverings of fig leaves, but this was not sufficient. God slew some animals, and took the skins of the animals to clothe them.

The experience of the children of Israel in Egypt also gives us a fine illustration, showing that the blood is the only means of redemption. You remember how the children of Israel were oppressed by the Egyptians and how they cried unto the Lord. The Lord heard their cry and sent a deliverer. After a number of plagues had been brought upon the Egyptians Pharaoh still refused to let the people go. The Lord said He would send one more plague, and then Pharaoh would let them go. The other plagues had not affected the Israelites, but there was only one way in which they could escape

this one. They were to kill a lamb and sprinkle the blood on the doorposts. That night, as the death angel passed through the land, he passed by every home where the blood had been applied.

Let us picture him as he goes from home to home. He comes to a home that you think surely he will enter. In the past they have lived the most ungodly lives. They were immoral, they stole everything they could lay their hands on and get away with. They were liars, and their mouth was full of cursing. They had lived in sin. You say, surely the death angel will enter that home, but he passes it by.

Now he comes to another home, and you say surely he will pass by that home. They are the best neighbors we ever had. They would not cheat anyone for all the world. They are continually helping others, why they would give their last cent to help some one in need. Surely the death angel will pass by that home. The death angel stops and looks at the doorposts and then enters. There was no blood there.

You say those pictures are overdrawn. No they are not. That could actually have happened. The redemption of the Israelites did not depend on their past life or on any of their good works. The only means of redemption that night was the blood of the lamb. The same is true today. Heb. 9:22, "And without shedding of blood is no remission." That is why the Apostle Peter speaks of it as the "precious blood."

2. The blood is precious because it is the only means of justification. Rom. 5:9, "Much more then, being now justified by his blood, we shall be saved from wrath through him."

Justification is more than pardon. Perhaps this little illustration will help you to see the difference between the two, if it is not clear to you already. We'll say that here is a man that has been tried before the jury and found guilty. After the death sentence is passed the guilty man sends to the governor and pleads for a pardon. The governor yields and grants the pardon, and the man goes free. After that man is free men will look at him and say, "There is the man that committed such and such a crime." He is pardoned but he is still looked upon as a criminal. To illustrate justification we will say that here is another man who is being tried, but this man is pronounced not guilty. As this man goes out people do not look at him as being a criminal, they think of him as a just man.

Through the blood of Christ we receive not only pardon but also justification. We stand in the sight of God as one who had

never committed sin. No wonder Peter says "The precious blood."

3. The blood is precious because it is the only means of victory over the enemy. Rev. 12:11, "And they overcame him by the blood of the Lamb." Satan is more than a match for us. We can never overcome him in our own strength. We can only overcome him "by the blood of the Lamb."

4. The blood is precious because it is the only means of approach to the presence of God. Heb. 10:19, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."

In the Temple no one dared approach the presence of God in the holy place except the high priest, and he had to take blood with him. Now because of the shed blood of Jesus we can come into the holiest. We can approach the presence of God. We can pray directly to Him, and He hears us for Jesus' sake.

5. The blood is precious because it is only through the blood that we can gain entrance into heaven. Rev. 7:14, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Jesus tells us of a king who made a marriage for his son and after the guests had arrived the king went in to see them. Seeing a man among the guests who did not have on the wedding garment, the king commanded that that man should be bound hand and foot, taken away, and cast into outer darkness.

If we ever expect to enter heaven and sit at the marriage supper of the Lamb we too will have to be clothed in that robe that has been washed and made white in the blood of the Lamb.

It is indeed the "precious blood." If you have redemption, it is through the blood. If you are justified, it is by His blood. If you have victory over the enemy, it is through His blood. If you approach the presence of God in prayer, it is through His blood. If you gain entrance into heaven, it is because you have washed your robes and made them white in the blood of the Lamb.

Such a treasure! No wonder Peter says the "precious blood." There isn't gold enough, there aren't jewels enough, there isn't wealth enough in the whole world to buy one drop of that precious blood, but it is free to you. We certainly have found a precious treasure. Now we will have to hurry on in our search for more hidden treasures.

II

II Pet. 1:4, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Another treasure—"Precious Promises."

1. The promises of God are precious be-

cause they are sure. We make promises sometimes and fail to keep them, but God's promises are always sure.

2. The promises of God are precious because they are backed by the wealth of heaven and have to be accepted by faith.

Let me illustrate that in this way. We will say that here are two bills, the one a five-dollar bill and the other a one-dollar bill. As far as actual value is concerned these bills are equal. It did not cost any more to make the five-dollar bill than to make the one-dollar bill. In actual value one is not worth a cent more than the other, yet when you go to the store you have faith to believe that you can purchase five times as much merchandise with the five-dollar bill. The merchant accepts these bills on faith. He has faith that each is worth the amount that is stated on it. Back in Washington, D. C., there is actual currency back of those bills.

It is the same way with the promises of God. The wealth and power of God are behind His promises, and all we need to do is to accept them by faith. If you were afraid to cash a five-dollar bill for fear you wouldn't get anything out of it then, of course, it would be worthless to you. If you are afraid to trust the promises of God then, of course, your prayers will not be answered. Take the promises of God and cash them in the bank of heaven.

III

As we search further we come to another nugget of gold that I doubt if any of us would have picked it up. It looks worthless. You would never think it was valuable. In fact, you may think sometimes that you would be better off without it. It is rough and unpolished and certainly does not look valuable.

I Peter 1:7, "The trial of your faith, being much more precious than gold that perisheth." The trial of your faith is precious. Those trials and hardships and testings, that seem to try us to the limit, are precious.

1. Trials are precious because they strengthen us. As the wind blows against a tree, that tree grows and gets stronger. The wind only helps to strengthen it. Trials only help to strengthen us and make us stronger.

2. Trials are precious because they are a means of protection against carelessness and sin. The story is told of an ewe sheep that had twin lambs and the mother sheep and one of the lambs were often seen butting the other little lamb. Upon investigation it was found that one of the lambs was blind. Its twin and the mother had discovered that it was blind and when it was going toward some danger they would go to its side and butt it a little to turn it another direction. The blind lamb could not see the danger ahead, and perhaps thought sometimes that they were cruel to it in butting it the way they did. Perhaps it failed to understand the love that was behind every one of those seemingly cruel bumps.

God often needs to deal with us in the same way. When He sees that we are wandering from Him and are headed toward some danger He permits some trial to come and turn us in our course. We may not understand just why, but if we could only see ahead we would understand.

3. Trials are precious because they prepare us for greater victories. The story is told of a young artist who painted a fine picture and then as he sat back and admired his work he swelled with pride. One morning he found that his picture was ruined and he began to weep. It was his teacher who had ruined the picture. His teacher said, "I have done this for your benefit. In your admiration of the picture you were losing your love for the art itself. Take up your brush and try again." The young man dried his tears, took up his brush and produced a masterpiece far greater than the first.

God often needs to deal with us in the same way. There are times when He sees that it would be best to destroy our work and let us try again. He knows just when to send those trials which help to prepare us for greater service in the future.

4. Trials are precious because they make our lives richer and more fruitful. It is the broken ground that brings forth fruit. It is the broken cloud that gives the showers. It is the broken grain that makes the bread. It is the broken and crushed olive that gives the oil. It is the pounded spices that smell the sweetest. Our lives are often the most useful after being broken and crushed with trials. Trials are "more precious than gold that perisheth."

IV

I Pet. 2:7, "Unto you therefore which believe He is precious." **Jesus is Precious.**

1. Jesus is precious because He is a friend that sticketh closer than a brother. Other friends fail, but He never fails. Other friends leave us but He remains forever. We are told of a certain lady who was grieving because of the death of her father. She had her father's study photographed just as it was when he was last in it. One day when she was looking at the picture with tear-dimmed eyes, feeling that her dearest friend was gone, she noticed in the picture a motto hanging on the wall of her father's study. Part of the motto was hid so that there were only two words that she could read and these



WITH THEE

A little joy, a little pain;
Sometimes sunshine, sometimes rain.
No ill hath life in store for me,
Just so, dear Lord, Thy face I see.

Today a smile, tomorrow tears;
Trials and blessings fill the years.
Through ways I do not understand,
'Tis sweet to feel Thy guiding hand.

In valley or upon the height,
Darkness or in paths of light,
On land or on a troubled sea,
Thy peace abideth still with me.

In sickness or in joyous health,
Poverty or untold wealth,
Thou dost not look on man's estate.
The same Thou art to small and great.

If it is sweet to know Thee here,
Ever-present Comforter,
What matchless joy awaiteth me,
To dwell with Thee eternally!

—Evelyn H. Johnson.

two words were "Thou remainest." Those two words came to her with great force as she realized that her dearest friend still remained. Jesus is precious because He is a friend who is always near.

2. Jesus is precious because He has power to transform lives. He has lifted lives out of the mire and scum of sin and has completely transformed them. John Callahan began his career as a bootblack and newsboy and while thus employed began picking locks and stealing. When he became an office boy he continued to steal and finally joined with thieves, committed crimes, and was put into jail six times. One day some one handed him an invitation to attend the services at a mission, but he crumpled it up. The next day he unfolded the crumpled invitation and went to the mission. There he heard the message of salvation and accepted the Lord Jesus Christ as his Saviour. In telling of his conversion he said, "What the handcuffs could not do, Jesus did." Jesus is precious because He can reach down and pick up lives that are in the depth of sin and transform them into saints of God.

3. Jesus is precious because His love was stronger than death. There are many difficulties and sorrows that we endure which we would avoid if we could. There are many hardships that we would turn away from and avoid if we could see them ahead.

When Jesus was facing the cross He knew what was before Him. He knew the sorrow and suffering that awaited Him. But He didn't try to avoid it, He didn't try to escape it. Because of His love for us He was willing to face death. His love was stronger than death.

Perhaps you have heard the story of the young man who was called to fight in the Civil War. The young lady to whom he was engaged received letters from him regularly. One day after a very dangerous battle she waited for a letter, but no letter came. Finally one day a letter did come, written in a strange hand. It was from the one she loved, but a friend was writing for him. He told her of the terrible battle and how he had been wounded so severely that he would always be a cripple. He said, "I love you more tenderly than ever, but I will release you from the engagement. I will not ask you to join your life with a life that is maimed." That letter was never answered. The young lady took the train and made her way to the hospital. There she went down the aisle until she found the cot where her lover lay, and as she embraced him she said, "I'll not desert you, I'll take care of you."

We too were marred and crippled by sin, but Jesus loved us with a love that was stronger than death. Marred and crippled as we were, He took us to be His very own. "Unto you therefore which believe **He is precious.**"

The blood is precious, His promises are precious, the trial of our faith is precious, and, above all, Jesus is precious.

Portland, Oreg.

A little fire is quickly trodden out; which, being suffered, rivers cannot quench. — Shakespeare.

Christian Life

LOVE THE LAW OF LIFE

By Fred S. Brenneman

The author of this article, one of our medical missionaries in India, gives our readers a helpful message which we feel sure they will appreciate.

"Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken, . . ." Jeremiah 33:20, 21a.

The law of day and night was given as a promise long before. It was given to Noah after the flood. Gen. 8:22: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Have you ever heard of anyone denying that law or trying to break it?

What is a law? Here is Webster's definition: "It is the uniform occurrence of natural phenomena in the same way or under the same conditions; a recognized system of sequences or relations."

A law is a truth. It conforms to fact; to an established standard. It is a statement or belief which corresponds to the reality. It is a fact as the object of correct belief. Law is faithfulness to the facts of nature, history or life.

A law is a promise. The law of day and night as we have seen above, is a glorious promise to Noah and to all mankind. It is an engagement or covenant to establish or to do a certain thing. It is the ground or basis for a hope or expectation. It is the assurance of a specified act.

A law is unchangeable, immutable, enduring. It is the assurance of a definite result.

But why spend so much time at this definition? Because we seem so prone to regard so lightly the most fundamental of all laws—LOVE, The Law of Life!

As opposed to a law let us examine the meaning of an hypothesis. We consult Webster again: "An hypothesis may be termed a comprehensive guess. It is a state of things assumed as a basis of reasoning, experiment, or investigation; loosely and generally, an unsupported or ill-supported theory."

As for a theory, it is a plan or scheme subsisting in the mind only, but based on principles verified by experiment or observation.

We will examine one so-called theory. The so-called theory of evolution is no theory at all. It does not meet the requirements. Much less is it a law. It is no more than a mere hypothesis. Real scientists never treat it as fact. Those who call it a theory in the name of science are either pseudo-scientists or scientists dabbling in pseudo-science.

Let us examine one sample of the unreasonableness of some of the reasoning done by this group. The magazine "Life" in a recent issue says: "The oldest men now known lived a million years ago near Peking, China." In connection with this statement Life produces the complete likeness of some of these million-year-old men.

The magazine "Science" of March, 1937, points out that the skull of the Peking man resembles that of the present Mongolian and in all probability represents an early Mongolian. History doesn't go back a million years into Mongolian history.

This is the pseudo-scientific way in which the Peking man of one million years ago is reproduced. The complete man is reproduced from a partially preserved skull. They reproduce the famous missing-link, the Trinal man of Java, from part of a skull cap, three or four teeth, and a typically human thigh bone. It is more than probable that each part originally belonged to its separate owner.

Then there is the Piltdown man who is fully reproduced from a few skull fragments, plus part of a lower jaw. The skull bones in the Piltdown man show that the owner had a high skull, not a low skull such as is supposed to be typical of the ape-like man.

The Hiedleberg man is reproduced from the lower jaw bone and a few teeth. Listen to what Dr. Hooton, the famous scientist says, "The scientists should not attach too great importance to their finds or discover new features which are partially the creations of their own concentrated imaginations."

Yet we see the ridiculous and sad spectacle of a whole host of a heterogeneous group go merrily on trying to break the truth that, "In the beginning God created."

For an idea of what intellectual men think of those who try to break established law, even though it be the law of the land, a quotation from H. L. Mencken's recent article, "A Constitution for the New Deal," will suffice.

Under article one, The Executive, he says amongst other things that the President shall be empowered, "To repeal or amend, in his discretion, any so-called natural law,

MY NEW YEAR'S PLEA

I want to be a little kinder,
As I journey day by day,
That I may help the weary souls
Who have fallen by the way.

I want to be more loving
Because He first loved me
And was crucified upon the cross
From sin to set me free.

I want to be of service
And souls for Jesus win
By telling them the story
How He died to save from sin.

I want to be a better Christian
Than I've ever been before,
That in this year of 'thirty-eight
For Christ I might do more.

—Martha Jane McIntosh.

including Gresham's law, the law of diminishing returns, and the law of gravitation."

We think such statements are nonsense. Yes, indeed! But let us look into God's laws. How much of nonsense people do and say with respect to them! Again Jeremiah 33:20, 21a. "Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken."

The covenant here referred to is the one with King David and refers to Christ who is to be established on the throne of David. Christ is the Incarnate Son of God. He is the Only Begotten of God. God is Love! Christ is His Son!

Now let us consider briefly this law—LOVE! This lengthy introduction has been given so that we might keep before our minds the fact that the study of this law is just as scientific as any law of chemistry or physics.

Let us also keep in mind that those who propound on it are legion. There are many pseudo-scientists causing what wreckage and ruin they can. No doubt many scientists amongst the theologians are intrigued into pseudo-science in theology. It is not our purpose to judge motives or people's honesty and sincerity. Good intentions do not, however, correct error.

My subject is, LOVE—THE LAW OF LIFE. This is perhaps the shortest law on record. It is complete in one word—LOVE!

The first impression may be that this law is not a law in the true sense; that this is not scientific. Let us examine the evidence. The best evidence is found in the Scriptures. The Bible is the book of LOVE!

In I John 4:8 and in I John 4:16 we find that love is eternal with God; that Love is identical with God. In both these verses we have: "God is Love."

Jesus Himself states this law in John 15:12: "This is my commandment, That ye love one another, as I have loved you."

To remove any doubt as to the supremacy of Love as a law or that LOVE IS THE LAW OF LIFE turn to Romans 13:10 where the inspired writer says: "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

How is it that love fulfills the law? The wise man Solomon recognized the supreme place of love. He makes this comparison: "Hatred stirreth up strifes: but love covereth all sins" (Prov. 10:12).

Because love is so impelling and compelling and so inclusive all may have eternal life. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Love is a law that is established from eternity to eternity. Jeremiah the prophet in chapter 31 verse 3 heard these blessed words: "Yea, I have loved thee with an everlasting love."

Love constrains men and women to forsake all and answer the summons: "Go ye into all the world." The greatest missionary of all time, the Apostle Paul, says in II Cor. 5:14: "For the love of Christ constraineth us."

There is one respect in which Love supercedes all laws. Other laws are subject to be-

ing influenced. The law of gravity is a good one. If we respect it properly we can influence this law so that it reacts in a good way. We can, however, also come to harm by it.

Our words are totally inadequate to show that love is free of all self-interest; is free of jealousy; is free of striving; is free of suspicion.

"Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."

But this is no new commandment. It is not designed to destroy any former commandment or law. Jesus makes this clear in Matthew 5:17: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil."

It is clear from the Scriptures that one cannot claim to fully live LOVE or lay claim to the blessings of this law of life without full obedience to the will of God and full acceptance of His Word. This is not my idea. There are proofs in abundance in the Bible.

We will only give a few. The great apostle of love says, II John 6,7: "And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

Also I John 5:2, 3: "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous."

Yes, Love impells, constrains, and acts. The children of love go to the poor and needy. They bring relief to the afflicted and neglected. They go to spend and be spent. But they do not deny that God is the Creator; that Jesus is the Christ the Son of God through whom alone man can be saved. They believe that man is in sin and cannot be socialized into glory!

What then shall be our attitude, and what is our duty? We cannot, according to the Scriptures, claim to fulfill the requirements of LOVE—THE LAW OF LIFE if we reject any of the teachings of the AUTHOR of the law. "God is love," and "God is a Spirit: and they that worship him must worship him in spirit and in truth."

We can know the truth. We can have a perfect outline of our duty if we want it. We can live to help others in fulfillment of this law if we seek His help. His instructions are clear.

May we remember these precepts as our guide. "For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself" (Gal. 5:14).

"Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2).

"If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well" (Jas. 2:8).

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12).

"Jesus said unto him, Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second

is like unto it, Thou shalt love thy neighbor as thyself" (Matt. 22:37-40).

"But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22-23).

Dhamtari, C. P. India.

CHRISTIAN ASSURANCE

V. Recognizing the Possibility of Falling from Grace

By John R. Mumaw

"Once saved, always saved," is the basis of much discussion in certain quarters. Be sure to read this article, which turns the light of the Scriptures upon the question of eternal security.

"If ye do these things, ye shall never fall.—II Pet. 1:10.

1. It is possible to receive the grace of God in vain.

We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.—II Cor. 6:1.

The context of this passage refers to the wonderful provision that God has made in offering His Son as a sin-offering for us. This He did that we might be made the righteousness of God in Him. For that reason the Apostle Paul urges upon his readers that they should avail themselves of these privileges of the Gospel in order that they receive not the grace of God in vain. As he stated in his First Epistle to the Corinthians they had received the Gospel wherein they stood. This indicates that Paul recognized the possibility of their having received it in vain, should they fail to testify of the things which they had known of Him.

2. It is possible to be led away by error.

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.—II Pet. 3:17.

Peter in his letters to the dispersed ones intended to help them in their relationships with world conditions. In the Second Epistle he wanted to stir up their minds in particular by way of remembrance that they should not forget the commandments which they, the apostles, of the Lord, had given them. He was very conscious of the presence of those who would lead them astray. Near the close of his Second Epistle he gives the striking admonition quoted above, which recognizes by divine inspiration the possibility of their being led away by the error of the wicked. He warns them to be diligent lest they fall from their own steadfastness.

3. Some will depart from the faith.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.—I Tim. 4:1.

This epistle contains Paul's strong admonitions to a young minister who was bearing the responsibility of one who must give account for the souls of men. He referred to God's prediction that men shall depart from the faith. In doing so they shall give heed to

seducing spirits and doctrines of demons. From this we can infer that men will be seduced from their faith in God. Timothy was instructed to put the brethren in remembrance of the faith and of the good doctrine which he himself had received. One who neglects the principles of Christian living is departing from the faith. Rom. 8:13.

4. It is possible to have your part taken from the Book of Life.

If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.—Rev. 22:19.

This passage follows the wonderful invitation which the Spirit and the Bride announce when they say, "Come." "Whosoever will" is invited to take of the water of life freely. But in consideration of all that has preceded the many promises of honor and praise and blessing to the children of God the writer of the Apocalypse wishes to emphasize the full acceptance of the message of his prophecy. The promise of blessing has been given to those who "do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." To tamper with this prophetic message, wresting the meaning of the Scripture from its divine purpose, is such a serious offense that he records the fact of God's taking away the part that any such have in the Book of Life.

5. It is possible to become a castaway.

I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.—I Cor. 9:26, 27.

The meaning of this word "castaway" in the original language carries with it the sense of "one being rejected." This great apostle, who on so many occasions gave expression to his filial confidence in God, to the certainty of his position in Christ, to the evidence of the Holy Spirit's leading in his life, and to the presence of Christian character and life, now says that he keeps under his body, bringing it into subjection lest by living after the flesh (Rom. 8:13) he should be rejected. He compares such a tragedy in contrasting figure to those to whom he has preached the Gospel in

(Continued on page 45)

MISSIONS

MISSION WORK AMONG THE HOPI INDIANS

I. The People — Location and Manner of Living

By John Duerksen

This is the first of a very interesting series of articles on mission work among our native Americans who need the Gospel of Christ. Bro. Duerksen's parents spent twenty-one years as missionaries among the Hopi Indians, under the direction of the General Conference Mennonite Church of North America. Why should not our branch of the church also open up work among the American Indians?

A mission work has been carried on among the Hopi Indians of Northern Arizona for a number of years under the Foreign Mission Board of the General Conference of Mennonites of North America. The work has resulted in three mission stations being built up, and in the training of several native workers, and in the conversion of a goodly number to Christianity.

The tribe has a name that expresses the feeling of its members toward their own group. The name "Hopi" means "good," and the word is still retained in the expression "no good," when it is applied to people. When a person is declared to be bad, he is made out, by this expression, to be not even a Hopi any more.

There are some traditions that have it that the Hopis are really the remnants of a large number of tribes that were nearing extinction because of the Indian wars, and that, for self-protection, allied themselves with one another and retreated to parts where they could be reasonably free from molestation. How much there is to this tradition is not known, but it may be said to be confirmed by the fact that they have always been a peaceful people, fighting only in defense of their own properties.

The tribe is small, its members numbering no more than three thousand. Disease, famine, Indian wars, and the like, have all contributed to making them decrease in numbers. Only in the last few years, since the Federal government has maintained nurses and doctors among them, have they done much more than hold their own.

Their language is distinctly different from that of any other Indian tribe. It is true that, contrary to popular opinion, there is no common language which all Indians know, or that even a small number of tribes have in common. The Navahos, the Apaches, the Pimas, the Hualapais, the Yumas, and the Papagos, though they all live in this same area of our country, each have their own language, and the missionaries working with one tribe need, when they come to another tribe, to learn their language just as much as they would have to if they were transferred from India to China. There is actually the same amount of difference in the languages of the various tribes.

There are two general types of Indians in the Southwest, the pueblo type and the nomadic type. The word "pueblo" comes from the Spanish language, and means simply "village." The nomadic tribes are those that keep moving from place to place to feed their flocks,

or to carry on their trade with other tribes. (By this time the nomadic tribes have been pretty much settled in certain localities, though a large part of the Navaho tribe still continues to move with its flocks of sheep and cattle across the hills and valleys of Arizona and New Mexico.) The Hopis are of the pueblo type, and live in villages on top of the



Hopi Mother and Daughter

The young woman standing is a bride. Her hair is put up in this way to indicate her virginity. She is wearing the Hopi dress and shawl. Notice also the turquoise beads around her neck. The hair of the seated woman is put up in everyday style.

mesas of their reservation in Northern Arizona.

The government has set aside a reservation for them around their original habitat. They are wards of the Federal Government, and have all the rights of citizenship except suffrage. The government has provided schools for the children, and they are compelled to go to school. It is necessarily very difficult for a Hopi child to make rapid progress in school, because when he comes to school the teacher does not know a word of the Hopi language,

nor does he know a word of English. By the time he learns the English well enough to find out what is wanted of him, the first year is past, and he needs to repeat his grade. It was, a number of years ago, quite frequently the case that a boy twelve years old was still in the third grade. In very recent years high schools have been built right on the reservation, making it unnecessary to send the children away to the nonreservation boarding schools for years at a time, till they finish the eighth grade.

The country in which these people live is arid, having a rainfall of about six inches annually, and never more than ten inches. The soil, where there is any, is sandy. The whole country is mountainous, being covered all over with long finger-like projections into the desert, called "mesas," from the Spanish word meaning "table." These mesas rise anywhere from two hundred to five hundred feet above the mean level of the country in almost perpendicular heights. They are sandstone, and the wearing down is not from the top, as it would be in the case of mounds, but by an undermining from the sides by the water falling over the sides, and immense boulders falling down and rolling into the valley below. The Spanish people called these mountains "mesas" because they are as level looking on top from a distance of a few miles as a table-top. On top of these mesas a little sand is accumulated, and in this sand a little brush grows, and a few small scrub cedars and scrub pines. The mesas all rise to about the same elevation—about seven thousand feet above sea level. It is on top of these mesas that the Hopi people live.

The value of these mesas as fortifications is very clearly seen. A village built on top of these would be accessible from only one side; on the other three sides there would be perpendicular walls of sandstone, forty to a hundred feet high, which could be climbed only by means of ladders. Any enemy approaching could be seen when yet miles and miles away. And even if an invader should attempt to attack the village, it would be a simple matter to throw large boulders down on him to spoil his attempts. With three sides naturally defended, it would be a simple matter, comparatively speaking, to defend the fourth side from attack.

But there were some distinct disadvantages to this type of fortification. First of all, there was no water except rain water on these mesas, nor could they raise any large amount of food, even if they did clear off the sandy spots for cultivation. Their flocks could find nothing to eat, and so it was a more or less simple thing for the enemy to simply set a siege around the mesa at a sufficient distance to be free from falling boulders, and to prevent the villagers from coming down after water, or after their flocks, or to get food supplies from their fields below. To prevent a shortage of water on top of the mesa, large reservoirs were built, in which was caught the water that came down in the rain. This was a comparatively easy thing to do, because the rock would form a natural reservoir that would be almost as waterproof as a modern concrete reservoir. The only danger was from cracks which would let all the water out in a short time, or from the rapid evaporation into the dry desert

air. To preserve food for times of siege, they dried large quantities of the peaches that they raise, and put them in large earthen jars which they buried in the floors of their dwellings. Meat was dried and hung from the beams of the roof, and this would keep, like the dried peaches, almost indefinitely. Ripe corn, left on the ear, likewise was easily preserved, and so a village could stand a siege of a year without suffering so terribly much—unless the rainfall was insufficient to keep their reservoirs full.

Their houses are built out of the sandstone of which the mesas underneath them are composed. Small stones are cemented together with a mortar made of adobe-clay, into walls about fifteen inches thick and eight or nine feet high. The house is distinctly a pueblo type of house, having a flat roof. There are very seldom more than two rooms in a house, and these serve as the living room and the storeroom. All the cooking, eating, sleeping, and visiting is done in the one living room. In the back room, which is the storeroom, is kept the corn, the melons and other food-stuff, and the household idols.

In the times when the villages were in danger of frequent attack, the houses were usually two or three stories in height, and sometimes even four. The first-floor buildings were entered by means of ladders only, through openings in the roof. In case of sudden attack, the ladders from the outside could be pulled up and the whole building reduced to a fortress.

The floors are made of a mud that dries very hard. In some places this floor is painted with a red clay that can be found in certain sections on the desert. The walls are white-washed with a white clay that is found at the foot of a certain mesa. The roof is flat, being supported by rough beams. Brush and sticks across the beams hold up a heavy layer of earth. This makes a very heavy roof, as well as one that catches on fire rather easily. And the thick layer of clay that overlies the timbers is not waterproof, either. Whenever it rains, water tends to come through, and make the floor soft. So, after each rain, members of the household may be seen rushing up to the housetop with any available vessels, to scoop off the water that has accumulated there.

There are at present eleven small villages. (Three of these date from 1906, when a great difficulty about the government schools came to its crisis.) They are located on three mesas, counted in order from the government agency established at Keams Canyon. On top of the first mesa are three villages. All of these get their water from the springs below the villages, about three-quarters of a mile from their houses. All the water is carried by the women in jugs, on their backs. Walpi, one of the villages on this mesa, is the most precipitously located of any of the Hopi villages, the mesa rising higher and more steeply than any of the others.

On the second mesa are also three villages, though each of these is quite small. For two of these, all the water is carried by burro (donkey), because they have to go a mile and a half for their water. The other village at this second mesa is not quite so far from the water, and so the women carry their water, as they do at the first mesa.

On the third mesa, known as Oraibi, is the oldest of these villages. More will be said about the age of this village in a later paragraph. This is located on a large mesa on which are two immense boulders, known in their native language as the "Oraibi," this being a plural word. From these stones, on which offerings are sacrificed each year, the village takes its name, Oraibi. At the foot of this mesa, near a large spring, a new village has sprung up of those who were willing to send their children to the government school. In 1906 the most orthodox withdrew from Oraibi and moved to a new location on the same mesa, but six miles to the north. From them another group separated a year later, starting up another village about a mile from the new village. A third village lies to the north of this last-named village, which is comparatively recent. There are large springs there which make it possible to irrigate a comparatively large area. A number of Indians had been spending their summers there and bringing their crops home by burro for the winter. Shortly after the break-away at

BEARERS OF THE WORD

Ye are My witnesses—Isa. 43:12.
The shafts that bear the grain aloft
Are very slender;
The roots that hold them to the soil
Are very tender;
Yet all the grain is lifted high,
To ripen under summer sky,
And tell the millions bye and bye
Of God the Sender.

The men who bear the Word aloft
Are often lowly;
The ties that bind them to the work
All strengthen slowly;
And yet the Word is carried wide,
To every land on every tide,
The peoples manifold to guide
To God the Holy.

—H. J. Horn.

Oraibi, a small village was begun at this place, and called Moencopi.

At each of these mesas is a Protestant mission. The Baptists have missions at the first and second mesas, and the Mennonite have three stations at the third mesa, one at Oraibi, one between the two new villages of Hotvella and Paqavi, and one at Moencopi. It was at the Moencopi station that the writer was born as the son of a missionary. At the age of three he moved with his parents to the Hotvella station, where he lived until 1930.

The Hopi Indians as a people are very short in stature. A man five and a half feet tall is normal. Anyone approaching six feet is exceptionally tall. Their hair is black and very coarse. The men wear it in something of a bob, which is kept in place by a brightly colored cloth that is worn around the head in the form of a modern "halo". When he is out after his horses, or hoeing his corn patch, he will be clothed in little more than a loin cloth, headgear, and a pair of moccasins. At times he may wear an ordinary white man's work shirt, without any trousers—trousers are too hot and too much of a bother when he is running. When he is lounging around at his house, he usually wears a very light weight

pair of homemade trousers. (Since they have started using the white man's flour, these trousers are usually made of flour sacks, pajama style, with all the color left in them.) The men are never very heavy. There are a few exceptions, of course, but even in old age, they are usually thin and wiry.

The women, on the contrary, are usually very heavy. They are a trifle taller than the men, and a woman may weigh twice as much as her husband. Their hair is straight, long and coal-black, as is the men's. It is parted in the middle, and taken to each side and held together as braids by a long cord that is tightly wound around the length of it. Their native dress is a heavy, woolen, hand-woven garment, made by the men. It consists more or less of a square piece of material that is taken together on one side, and an opening left for one arm. The other arm is left entirely bare, unless the light cloth that is made in the same manner is flung over the other shoulder. A belt, about six inches wide and six feet long, woven as is the woolen dress, is tightly wound around the waist, to hold the dress in its proper place. The woman very seldom wears anything on her feet. Summer and winter, rain or shine, she is barefooted, and never minds it. In the wintertime, when there is snow on the ground, her feet get such heavy soles on them that they crack open, and then they cause a good bit of pain. It is only on long trips, such as a trip to the trading post, which may be as much as six miles away, that she protects her feet with anything, and then it may be only a bunch of rags that she wraps around them.

Goshen, Ind.

(To be continued)

CHRISTIAN ASSURANCE

(Continued from page 43)

the power of the Holy Spirit. He recognized the danger of becoming a castaway.

6. It is possible to draw back from the Lord.

Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.—Heb. 10:38.

The writer of Hebrews in the context which precedes this verse stated that we have need of patience (endurance) that after having done the will of God we might receive the promise. Then he refers to the imminent coming of Christ. In this passage he emphasizes the nature of our relationship with God. Ours is a life of faith. "The just shall live by faith." In the following statement according to the Greek usage he refers to that just one who lives by faith as the one who draws back. A more literal rendering therefore would read "But if a just man draw back, God shall have no pleasure in him." It is true as the context following states that "we are not of them who draw back unto perdition: but of them that believe to the saving of the soul." Nevertheless the fact remains that this passage recognizes the possibility of a just man's drawing back from the faith. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3:12).

Harrisonburg, Va.

GLIMPSES FROM TANGANYIKA

II. The People

By John E. Leatherman

Brother Leatherman continues to give us interesting glimpses of Tanganyika, where he and Sister Leatherman are laboring as Mennonite missionaries.

The population of Tanganyika is computed as being 5,063,660. This figure does not consist entirely of negroes, however. According to recent census statistics there are 8,163 Europeans and 24,434 Asiatics (here Hindus and Arabs). The word "European" in the native mind means anyone of the white race, so people from America are called Europeans as well as those from Europe.

With the exception of Dar es Salaam, Tanganyika, Mwanza, and Musoma, there are no large towns. Even these towns do not have a population of more than a few thousand. The vast proportion of the population is rural. Since the native population is our immediate concern, we will in passing, mention only briefly the nonnative element.

The European has come to Tanganyika largely to take advantage of what economic resources are available. But he has brought with him some of his civilization and his vices, and it may be said frankly that the native people have hardly benefited by his presence. It is reputed that since the European has come into the land, vice with its attendant evils, and lawlessness have increased, one reason being, that native authority formerly centered in tribal government has been curtailed in the interests of a centrally administered and European form of government with the result that execution of justice is less prompt. Then again, some native customs which exercised a restraining influence among the people have been gradually set aside, causing an increase in licentiousness and parental disregard. Not all the customs of the

they ply a brisk trade with the natives. They sell such articles as blankets, clothing, hoes, kerosene, maize, flour, and trinkets. These Hindus have a widespread and deep-seated reputation for dishonesty among the natives. Their superior attitude toward the native is probably an outworking of their caste ideas brought along from their homeland, coupled, of course, with a goodly portion of human pride. Apparently a Hindu would not think of assisting a negro with a load.

As we consider the native people, it should be said, first of all, that a fair consideration of them can be best reached by years of first-hand experience in dealing with them, and a patient, sympathetic entering into of their reasoning processes. It has been remarked that learning to know the native is one of the missionary's biggest jobs, and a lifelong one too. He is different from the white man in some respects, yet very much the same. He is a person who needs to be understood and appealed to. We say with emphasis that he who regards the negro as an essentially inferior race and on a lower "rung" of the so-called "evolutionary ladder" is not cognizant of many facts, and is automatically ruled out as being incapable of gaining a fair understanding of the native.

Regarding the reputed stupidity of the negro, a few considerations need to be borne in mind. First, the tropical climate for which he is adapted is not conducive to that type of mental and physical vivacity that generally characterizes Caucasians. White men get more or less "stupid" too after living in a

tropical climate for a period of years. Second, a large proportion of the negro natives are not stupid, if we regard stupidity as a deficiency in mental stamina. Many are quick at learning and perception. In the classroom they can ask you searching questions you never thought of before. They are keen in sensing a situation and are prompt to read a man's character, whether he is genuine or only a bluffer, and they do this long before they can hear his lan-

guage. Aggressiveness, aptitude, dullness, and laziness vary much among the different tribes and localities. It is as impossible to designate all Africans as either "bright" or "stupid" as it would be to do so with all Americans.

There are schools of training for natives here in Tanganyika, as well as throughout much of Africa. The results of these schools demonstrate what latent possibilities may lie within the soul of a "stupid," raw, heathen negro. (In a later article we will have to say concerning what God can do with a negro who believes Him.) Here in the small town of Musoma there are native truck drivers, who work for the Indians and European miners, government clerks, radio operators and technicians, nurses, carpenters, and schoolteachers. In the government school at Musoma, with an enrollment of around 250 pupils, all the teachers are trained natives. Two of our native Christians are carpenters. They make much of our furniture, and assist in the building work in making doors, frames, window sashes, cupboards, etc.

In learning to know the native much is gained if one is aware of his mental conception of "property rights." He does not think of his property as we are accustomed to do. His garden or his house belongs to him, not in the sense of possession, but of his association with it by virtue of the labor necessary to produce it. He is very prompt to share what he has with others, and is equally prompt to receive a share of what others may have. It is frequently annoying to the foreigner who employs native laborers, when one of them appropriates the shovel or the pick or the wheelbarrow without thinking of asking for it. Usually when a native takes such apparent liberties he has no idea at all that he is doing anything irregular. He is associated with that man and to him it is a perfectly logical sequence that he is entitled to the personal use of his tools too.

The natives of Tanganyika are divided into many tribes, each having its different customs and manners of living, yet possessing many things in common. As mentioned previously, the population is largely rural. A "village" is not the kind of village we are accustomed to seeing, with streets, sidewalks, etc. It consists of one large family—a man with his wives occupy several houses, while his sons with their wives and children live close by him. Around this small group of houses is built a circular thorn fence, and at night, people, cattle, chickens, goats, sheep, cats, and dogs are gathered together in rather close quarters. Penning all the livestock inside the thorn fence at night is a protection against hyenas and thieves. The houses themselves are made of sticks placed upright in the ground and usually in circular form. (Someone has suggested that the reason for this is that the circle is the path of least resistance.) They are plastered with mud and cattle excrement. The purpose in using this latter is to keep out fleas and other insects. The roofs are covered with grass and supported by sisal poles. To a newcomer first entering the land the roof of a native house looks like a Lancaster county haystack.

The ways in which the average native makes his living are not varied to a large extent. Each native man has his garden, which is dug manually. His wife or wives usually do the digging. Large hoes are used rather than shovels. The natives raise several kinds of grain. The only kind with which we were familiar was maize. Every family has its



At a Feast; Everybody Is Happy. Someone Has Said That the Native's Stomach and Heart Are Not Very Far Apart

heathen are bad. Some are very necessary, because of their type of living, and when interfered with, only aggravate their low moral and spiritual condition.

Hindus have set up their little corrugated shacks at even the most isolated spots where

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stock of cattle which constitute the standing wealth. The milk is sold daily to certain natives who operate cream separators, and the cream after being separated is boiled to form a butterlike product known as "ghee." This ghee sells for a good price and is generally used throughout the land instead of lard. Other natives make their living by fishing, preparing hides for the market, raising mangoes, pineapples, and other fruits, and even tobacco production is a popular source of revenue among non-Christian natives. Some na-

dings drums are beaten, and hideous noises rend the air. The essentially heathenish character of certain wedding festivities in some of our own Christian communities in America is strikingly apparent to us after having witnessed some of these native festivities.

Marriage customs among the different tribes vary considerably, yet have at least one point in common, in that a dowry paid by the would-be husband is required. This dowry almost invariably consists of cattle, the number being determined by tribal custom or the

word of the father of the bride. After a man receives his bride, she is regarded as his property because he has paid cattle for her.

The various traditions and customs among the negroes of Tanganyika would probably take several volumes to describe. These customs and traditions are closely connected with their superstitions and religious ideas which we plan to take up in the following article. Possibly it is safe to say that in most of the tribes circumcision is practiced.

Where this custom originated, one can only surmise. Is it possible that it is of ancient Jewish origin?

Traditions exist among these people that strongly resemble some of the events of Old Testament history. There is a tradition among the Dholuo tribe which purports to explain why people today are encumbered with the task of digging their gardens. God, they say, created a man and woman in the beginning. The man commanded the woman to pick up a hoe and place it in a certain garden where the hoe would commence digging by itself. But the woman disobeyed and tried to dig on her own initiative at another place, thereby destroying the power of the hoe to dig by itself. There is also another tradition concerning a great flood in the remote past.

Musoma, Tanganyika Territory, E. Africa.

WHY DON'T THEY OPEN THE DOOR?

Reuben and Esther Jones were as devoted to each other, their home, and only child, who had brought much happiness into their lives, as man and wife could be.

They had not much sympathy with religious folk, or churches. Sundays were "rest days," with the newspaper as their "guide, philosopher, and friend." They had, however, allowed the district visitor to call, which she did monthly, and on the day of which I write she had brought the New Sheet Almanac, the central picture being a reproduction of Holman Hunt's famous painting, "Christ the Light of the World." Mother and son looked at it with wonder as it was placed in a prominent position on the wall.

"I don't know," came the reply. Still the boy asked, "What is He knocking for?" "Because He wants to go inside," said his father. "Why don't they open the door, daddy?"

This question was repeatedly asked, and it proved to be too pointed, for Reuben Jones turned away saying, "I don't know, my child."

Very little was said that dinner hour, except the boy's repeated statement: "I'd open the door. Wouldn't you, daddy?"

Dinner over, the father hurried away, saying to his wife: "I cannot stand any more of his questions."

That evening, Reuben Jones and his wife talked chiefly about their son, the picture, and the child's questions. "Oh!" said the wife, "he's been going on about it ever since; his last words when going to bed were: 'I wish they had let the Man in.'"

"It is very strange," said the husband. "I have thought of little else since dinner. I cannot get it out of my mind. 'Why don't they open the door? Why don't they open the door?' Esther, I believe the same Hand has been knocking at my door for some time, but the knocking has been louder today. But still the door is closed."

"'Why don't they open the door?'" he said. Ah! that is the question.

"I am sure, Esther, God is knocking by the hand of our own child. It's time we began to be more serious about things."

"Well," said the wife, "if you are going to be religious I shall come too."

That very week a mission was being held in the Town Hall. Reuben's workshop mates had held up this effort to scorn, asking: "Who's going to get saved?" But notwithstanding this spirit of derision, Reuben and Esther attended three meetings, till on the closing night the preacher asked: "Who will open the door, and let the good Stranger in?"

It brought back to husband and wife the question of their own child: "Why don't they open the door?"

The preacher cried: "Behold, now is the accepted time; behold, now is the day of salvation."

"Admit Him, for the human breast
Ne'er entertained so kind a guest;
No mortal tongues their joy can tell
With whom He condescends to dwell."

That was enough; husband and wife decided that He who had been a Stranger should henceforth be trusted as Saviour and Friend.

For more than ten years He has been to them "The Light of the world."

That sheet almanac became valued as a treasure, for they never tired recounting the way they had been led.

Do you know where Christ is in your life? Is He inside, or outside?

He said, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

Have you opened the door?—J. Leon Thomas in The Lamp.

When temptations come, take the advice of the Master: "Watch and pray, that ye enter not into temptation" (Matt. 26:41).—I. M. S.



A Native Dhow, a Common Means of Transportation on Lake Victoria

Educational

A STEP FORWARD IN CHRISTIAN EDUCATION

By Paul Erb

Be sure to read Bro. Erb's illuminating discussion of the latest organization created by Mennonite General Conference in the interests of Christian education.

In recent issues of the Gospel Herald there have been published articles concerning the new Commission for Christian Education and Young People's Work. It may be presumed that most Christian Monitor readers have read these articles, but some review and restatement may be forgiven. For several years there was developing a conviction among some of our brethren that a simplification could be effected in our organizations which would also make for greater efficiency. It was felt, for example, that the functions performed by the General Sunday School Committee with relation to such movements as the Summer Bible School had outgrown the original intentions for that committee. It was observed, moreover, that there was some overlapping and lack of co-ordination in the work of our various committees which were taking care of education and young people's activities in our congregations. As a result of these convictions and considerable preliminary consultation and investigation, the last session of the General Conference approved a plan by which the work of the General Sunday School Committee, the Young People's Problems Committee, and the Young People's Bible Meetings Topics Committee should be merged under one organization to be known as the Commission for Christian Education and Young People's Work.

The newly organized commission is now functioning. The first meeting was held in the Home Mission at Chicago, Ill., November 19 and 20. An organization has been perfected in accordance with a tentative constitution which was approved by the General Conference. The members of the Commission are as follows:

General Conference Appointments:

A. J. Metzler (term expires in 1943).
Paul Erb (1943).
J. R. Shank (1941).
J. L. Horst (1941).
Milo Kauffman (1939).
O. O. Miller (1939).

Elected by Boards:

Chester K. Lehman (Bd. of Educ.).
O. N. Johns (Publication Bd.).
M. C. Lehman (Mission Board).

Elected by the Commission:

Paul Mininger.
Jesse B. Martin.
I. W. Royer.

The Commission in its first meeting organized as follows:

A. J. Metzler, Chairman.
O. O. Miller, Vice-Chairman.
Paul Erb, Secretary-Treasurer.
I. W. Royer and Jesse B. Martin, fourth and fifth members of Executive Committee.
General Secretary, to be filled.
Secretary of Statistics, J. L. Horst, (Ellrose Zook, and Ira Landis, assistants).
Secretary of Sunday Schools, I. W. Royer.
Secretary of Summer Bible Schools and Week Day Bible Schools, C. F. Yake (Noah Good, Assistant).

Secretary of Teacher Training, Paul Mininger.

Secretary of Young People's Meetings, John R. Mumaw.

Secretary of Young People's Institutes, Paul Erb.

Secretary of Young People's Problems, to be filled.

It is important for the work of the Commission that the church at large understand the functions and the purposes of the new organization. The Commission conceives of its field of work as the Christian education work being done in our local congregations as distinguished from our church schools. This includes the Sunday School, Young People's Bible Meeting, the Summer Bible School, Week-day Bible School, Teacher Training Class, Young People's Institutes, and possibly in time also Mission Study classes and Literary Societies. Anything that can be done to stimulate and make more effective these various activities in our local congregations is the subject of interest to this Commission. It is not the work of the Commission to come into the congregations and carry on these various activities there, but it is our task to make available materials, courses of study, textbooks, procedures, and in any way to encourage and make more effective the activities now being promoted and to introduce new ones.

The Commission will do its work largely through secretaries and committees. A number of the activities have already been assigned to secretaries, as will be observed in the organization listed above. These secretaries will make the work which has been assigned to them their particular study and interest. They will be expected to devise any and all means for encouraging their particular type of work. The Commission will expect them to have information concerning their work and the problems involved. Any help which our congregations desire should be sought from the particular secretary whose work is involved. Problems can be referred to him, and he should be in a position to give suggestions. Other secretaries will be appointed as needs may develop. It is not to be supposed, however that any particular secretary will do all the work in his division. Secretaries are expected to enlist such help and co-operation as they may feel they can use. These Commission secretaries are to be thought of as clearing houses for the best thought and practice of the church in the fields involved. The secretaries will welcome any suggestions and constructive ideas from anyone in the church.

Some of the work of the Commission will be carried on through committees. A very important committee, the Curricula Committee, was appointed at the November meeting. This committee consists of Paul Mininger,

chairman, Milo Kauffman, Chester K. Lehman, appointed by the Commission, and C. F. Yake and Edward Yoder, appointed by the Mennonite Publishing House. To this committee is assigned the very large task of thinking through the needs of our young people, the objectives in terms of Christian life and character that we wish to attain, and then to build correlated curricula for all our educational agencies which will achieve these objectives. This will, no doubt, be a continuing committee, as their work will never be fully done.

The Commission intends to do a considerable amount of promotional work. There are many activities which most of us agree would be good, but which will not be started unless someone agitates and advocates. It is the plan of the Commission to elect at some not distant date a general secretary who can give at least a considerable part of his time to this promotional work. He will be thought of as a field man and will be an invaluable point of contact between the Commission and our congregations.

The present constitution provides for semi-annual meetings of the Commission. The meeting in November was the first and probably indicates the general nature of these meetings. Two days were devoted to a discussion of our problems and the perfecting of an organization. I may say that I have never enjoyed committee work more. We had come together for one purpose and there were no distractions. Many of us have found that it is very difficult to do effective committee work with members coming and going to meet with other committees or to give a public address in some conference session. The spiritual fellowship of the meeting of this Commission was most refreshing and conditions were ideal for spiritual and constructive thinking.

The next meeting will be held, the Lord willing, in Chicago, April 29 and 30, 1938.

In summary, then, we may say that it is the aim of this Commission to co-ordinate the educational activities in our congregations and among the young people. Instead of one committee having one task to do and driving that through to the disregard of other needs and activities of the church, this Commission desires to view every activity in its relationship to other activities. In this way there may be secured better correlation and consequently better distribution of emphasis. Too often in the past, we have promoted some one activity to the disadvantage of another.

In the second place, the Commission desires to stimulate the work of our congregations. The Bible urges us to "provoke one another to good works." Things that ought to be done should be done, and often times all that is needed is someone to push until something is accomplished. The Commission hopes to supply at least a little of this push.

In the third place, the Commission hopes to survey the scene in order to provide needed emphasis and needed activity. There is always danger that we act only when some abuse or evil has arisen. It would be better to anticipate what will happen and so provide that these unfavorable circumstances do not develop. The Commission by thinking constantly over the whole field and bringing together our observations and convictions

should be in a position to understand the whole scene in our church better than we have done before.

Of course, no problems are settled merely by forming an organization, but those of us who have been and are associated with these church wide organizations and activities, feel that a real forward step has been taken. The

Commission can function, however, only as God's blessing is upon it, and as the church co-operates and is sympathetic towards what is being attempted.

Your suggestions and your prayers will help those who are responsible to the wisest procedures as we go forward.

Hesston, Kans.

THE CITIES IN THE LAND OF THE GADARENES

By Anis Charles Haddad

This article supplements the Sunday-school lesson for February 27, "Measuring a Man's Worth."

Like gems set round a ring are the cities glittering round the Lake of Galilee—full of men and women, boys and girls, to whom life would be full and rich and eternal, if they knew and if they welcomed what Christ had to give!

Right across the lake Jesus could see, gleaming against the skyline on the heights, the Greek city of Hippos. The temples, the amphitheater, showed Hippos as the northern brother of that astonishing band of gay and learned Greek cities that were leagued together as Decapolis. Shaped like a fan, whose fringes swept the edge of the desert from Damascus in the north to Philadelphia in the south, the League of Ten Greek Cities held the land from Jordan right to the eastern wilderness.

We can see from here the road at the south end of the lake that struck southeast for five miles into one of them, Gadara, mistress of her Gadarene territory. Gadara had its amphitheater, where three thousand spectators held their breath while gladiators struggled with raging lions and chariots raced round the arena; its temples, where incense rose in clouds before the altars of the "most high Zeus," and of the tower-crowned goddess Astarte; its many-colored bustling crowds in the marble-colonnaded streets, its marvelous aqueduct, whose arches strode thirty miles across the land to bring water to its citizens.

Gadara was famous for its brilliant writers, teachers and wits; though indeed it was no great credit to have been the place where King Tiberius studied, the tyrant detested down the centuries.

As you went through the streets of all these cities of the League of the Decapolis, where seven thousand people could be seated in the amphitheater, the folk talked Greek, worshiped Greek gods, played Greek games, read and wrote Greek books.

Across the water from where Christ stood, the boat-building yard of Taricheae was full of sounds of work—the hum of the saw, the swish of the plane, and the beating of the hammers. The beautiful scent of the sawdust and shavings of cedar floated out from these boat-building sheds to be overwhelmed in the harsh smells from the leather tannery and the pungent odors of the fish-salting yards.

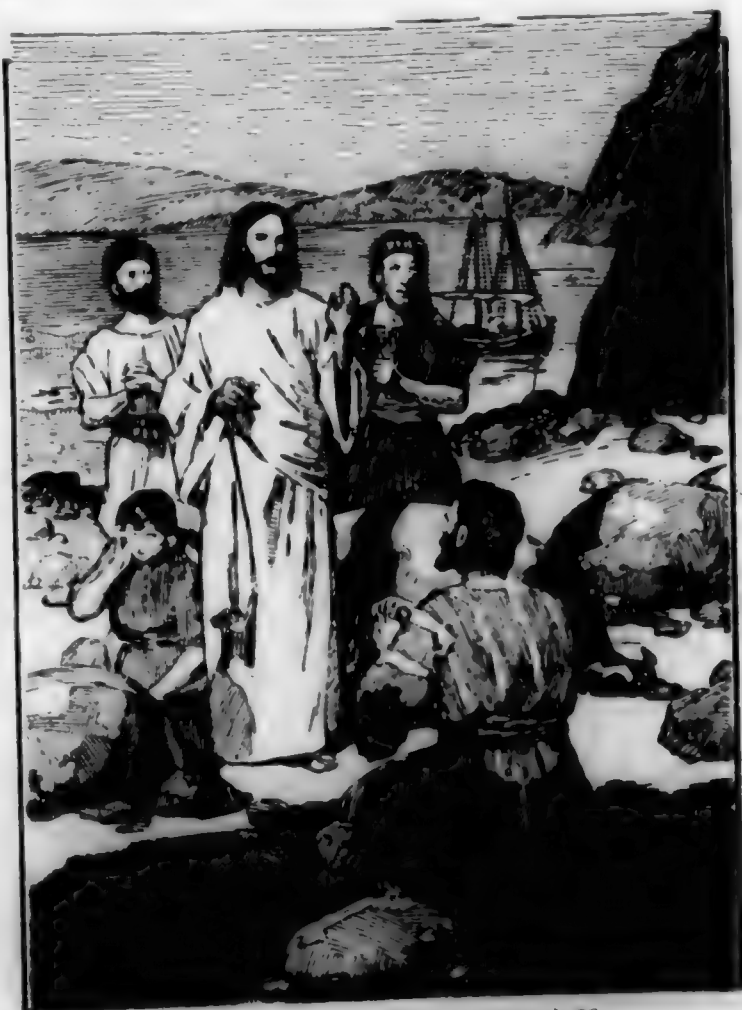
Such was the life in these cities at the time of our Lord.

We now make for the opposite bank, where the hills of Gadara seem even more terrible and inhospitable as we draw nearer. They look as they must have looked in the time of

Christ: thirsty, burnt-up hills scored with thousands of thin slashes, the marks of dried-up torrents, and invaded by dark gullies in which no man would venture unarmed!

The name of the district, town or people, has been from the earliest times a question of much difficulty. But no other town having a similar name being known, it was long supposed that the Gadarene district was meant. There is a spot answering exactly to the narrative of the destruction of the swine, caves for tombs in the hillside, pasture suitable for swine, and a steep beach with very deep water quite close to the shore.

We are strolling in the Country of the Gadarenes and cross one of its most romantic valleys. Here and there are pathways leading up to the plain. The mountains now become higher, and the valleys deeper and deeper. To the left of us is old Gadara, the capital of Perea. It is situated on a plateau to the southeast of the Lake of Galilee. The ruins that we see date from the time of the early Roman emperors. Among other objects of interest there are the ruins of the theater, and they are quite well preserved. The ruins of ancient Gadara are located on the top of a hill and at the foot of these are warm springs. The whole vicinity is called the Land of the Gadarenes. The first indications of our proximity to these interesting ruins are the traces of the old Roman road where the ruts of the chariot wheels are deeply marked and numerous sarcophagi lie strewn thickly on either side, most of them decorated with garlands and busts.



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The Demoniac, "Clothed and in His Right Mind"

Around the ruins of the old city there are a great many sepulchers which are cut out in the mountain. One of the sepulchers which we entered is a spacious grotto, and at its farther extremity the ceiling has been pierced, probably for purposes of ventilation and as an outlet for smoke.

Along the sides of these subterranean excavations there are niches in which the bodies were laid. From these sepulchers a great many sarcophagi have been taken. At present these sarcophagi are used as water troughs for the cattle. Those sarcophagi which are still under shelter in the tombs form convenient repositories in which the natives store their grain.

There are said to be two hundred sarcophagi; many of them in an excellent condition scattered among the ruins of the ancient city. But one is even more struck by the quantity of tombs than of the stone coffins, which had been dragged out of many of them. The whole surface of the ground is so honeycombed with these that it looks like a rabbit warren. Many of the stone doors still swing on hinges in the massive basalt framework—or rather would, if the mould which now clogs them were removed. These were the tombs in which the maniac lived who "had devils long time, and wore no clothes, neither abode in any house, but in the tombs," and who was healed by Christ. These tombs served as dwelling places for those men, who were possessed with unclean spirits.

How faithfully the Gospels paint the characteristics of this country. Even today, after a lapse of nearly two thousand years, this country of the Gadarenes is the place in which one would expect to meet a madman!

We came nearer. There were three or four Bedouin tents pitched near by. The Bedouins were very poor, hungry-looking people. The whole tribe turned to look at us, staring with the uncompromising intensity of animals.

A few minutes' walk from the encampment brought us to a wild little valley in which a few strips of barley were growing. Here we met a Bedouin crouched on the ground eating grass! "He is hungry" commented the chief of the Bedouins, and has nothing else to eat. "But the lake is full of fish," I said, "Why doesn't he catch some?"

This seemed to puzzle the chief. He shrugged his shoulders. "We Bedouins do not catch fish," he added. The sight of the man's poverty depressed me so much that I performed the usual act of a sympathetic man and gave him a shilling. But in order to buy anything with it, he would have to cross the Lake of Galilee, or walk about thirty miles into the country.

Poor Nebuchadnezzar! He looked at the coin in his palm and thanked me. Then with the innate politeness of the desert Bedouin, he bent down and swiftly plucked some long blades of grass, which he pressed into my hands. It was all he had to offer.

Now the question is this: Is this the city that Jesus visited when He came across the Lake of Galilee in a boat to the other side of the sea? Let us see. The synoptics relate that Jesus and His disciples came across to the Land of the Gadarenes. From the Scripture passages we learn that the Gadarenes were located on the opposite side of Galilee and that a

man from the tombs came to meet Him. When the man possessed with the unclean spirit saw Jesus, he cried out, fell down before Him, and prayed that He might not torment him. The evil spirit asked Jesus that he might enter into the swine. This herd of swine numbered about two thousand, and they were feeding on the hillsides.

Has it ever occurred to you to wonder why swine, unholy beasts to the Jew, should have been feeding round the Lake of Galilee? Tucked away in these hills are the ruins of Greek cities which flourished in the time of Christ. And they had no prejudice against pork.

We wonder why Christ allowed the demons to go into the swine? The following reasons have been suggested. To give the demoniac a visible evidence that the spirits had really left him. To show the disciples Christ's control over the movements of the spirits. To test the Gadarenes. To make the miracle more notorious, thus to enhance the effect of cured demoniac's preaching. No difficulty need be felt on the swine's own account. If myriads of

these animals are daily slaughtered for man's bodily sustenance, two thousand might well die for his spiritual benefit.

Now where was this miracle performed? It is clear from the story that it did not take place altogether at the shore. The Land of the Gadarenes was located to the southeast from the lake and from this fact it is difficult to explain all the circumstances in connection with the story.

Let us take our stand near the ruins of a fortress. A great herd of swine, we will suppose, is feeding on this mountain that towers above it. They are seized with a sudden panic; rush madly down the almost perpendicular declivity—those behind tumbling over and thrusting forward those before. As there is neither time nor space to recover on the narrow shelf between the base and the lake, they are crowded headlong into the water and perish. All is perfectly natural just at this point.

One thing is certain, and that is that the Great Teacher visited this section of the country and performed a miracle here, somewhere. Jerusalem, Palestine.

Alexander the Great permitted the Samaritans to build a temple on Mount Gerizim. The Jewish high priest at the time was an old man named Jaddua.

In 217 B. C. the Jews were horrified by the entry of Ptolemy IV into their temple. Simon, son of Onias was then high priest.

When Antiochus Epiphanes mounted the Seleucid throne in 175 B. C. the high priest in Jerusalem was a devout man named Onias, "said to have been the son of the high priest Simon." One of the Apocryphal Jewish books, the Pirke Aboth (Sayings of the Fathers), states: "Moses received the Torah (Law) from Sinai and delivered it to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets delivered it to the men of the Great Synagogue [whose existence is probably legendary]. They said three things, 'Be deliberate in judgment; raise up many disciples; and make a fence for the Torah.' Simon the Just was one of the remnants of the Great Synagogue." In the fourth and third centuries B. C. the Jews were founding schools where the Law was studied diligently and devoutly. They tried to "fence in" the green pastures of the Torah and did build so much fence that little pasture remained. But this legalism will be treated later. Onias stood in a devout Hebrew tradition. Many Jews were then diligently studying the Old Testament Scriptures.

But Antiochus Epiphanes was not minded to build his kingdom on the Torah! He aimed to build up a great Greek culture throughout his empire. This culture was especially adapted to city life. While God-fearing Jews were studying and "fencing in" the Torah, "the young men of Jerusalem were adopting the new fashions, developing their bodies after the Greek manner in the gymnasium, playing [sometimes nude, it is asserted] Greek games, wearing Greek clothes, and no doubt despising the religion of their fathers as an out-of-date superstition." Onias stood against this process of Hellenization and was promptly relieved of his office, being followed by his more liberal-minded brother Jason, who was enthusiastic for the new order. But even Jason proved to be too "Jewish" (or too conscientious) for Antiochus and he was also deposed, and a "thoroughly unscrupulous" man named Menelaus was appointed high priest. Jason led a revolt against Menelaus and Antiochus, hoping for help from Egypt. Full of rage Antiochus rushed to Jerusalem and plundered the temple (168 B. C.). He also tried to further the Hellenizing process of the Jews with force. He had a sow sacrificed on an altar built on top of the altar of burnt offering. Circumcision was forbidden. The books of the Law were destroyed. "The Jew, who just before had thought of it as mainly a question of dress and athletic training, now saw that it meant the substitution of [the] Olympian Zeus for [the Lord] as the object of worship." Little did Antiochus realize the strength of the religious fiber of the Jews.

In this time of persecution and crisis, when the Jews were called upon to choose between apostasy and martyrdom, the Maccabean leaders arose. The aged Mattathias (high priest, 167-166) refused to participate in the idol worship and murdered the officer who tried to enforce it. He and his sons then fled to the

FROM CYRUS TO AUGUSTUS

I. Jewish History between the Testaments

By John C. Wenger

Brother Wenger has performed a real service to our readers in giving us the benefit of his studies in this interesting period of history. Another interesting installment will follow next month on, "Hebrew Religion between the Testaments."

King Cyrus of Persia is mentioned a number of times in the Old Testament as the monarch whom God used to make possible the return of many Jews from their Babylonian captivity to their beloved Canaan. One finds the proclamation of this interesting king in Ezra 1:2-4 (Compare Ezra 1:1-3a with II Chron. 36:22, 23). Other references to Cyrus are: Ezra 1:7; 3:7; 4:3, 5; 5:13; 6:3, 14; Isa. 44:28; 45:1 (prophecy); Daniel 1:21; 6:28; 10:1. Cyrus united Media and Persia into one kingdom, which kingdom included Palestine. Palestine recognized Cyrus as king from 538 B. C. to 528 B. C.

Caesar Augustus was the Roman Emperor at the birth of our Lord (Luke 2:1). He ruled from 31 B. C. to 14 A. D. So a period of over five centuries elapsed between Cyrus and Augustus, and the Jewish history given us in the Bible covers only a small part of these centuries. What is known from secular history of this period? We can turn to no old book in which the whole story is narrated. Much of the history of this period is rather obscure, but certain figures stand out against this darkness and enable us to trace a few outlines of the history between the Testaments. This history can be conveniently divided into four general periods.

First Period

For the first two centuries (538-333 B. C.) Palestine was part of the Persian Empire. The principal foreign (Persian) rulers were:

Cyrus 538-528 B. C.
Darius I 521-485.
Artaxerxes I (Longimanus), 464-424.
Artaxerxes II (Mnemon), 404-358.
Artaxerxes III (Ochus), 358-338.
Darius III, 336-331.

We know the names of only a few Jewish and Samaritan (local) rulers of the first century of this period, namely, of Judah, Zerubbabel, Nehemiah and Bagohi; of Samaria, Sanballat, and later, his sons. Known Jewish high priests included Jeshua, Joiakim, Eliahib, Joiada, and Johanan (or Jonathan).

Second Period

The latter part of the fourth century before Christ a powerful general turned the political world upside down. Alexander the Great swept the disintegrating Persian Empire before him and, of course, came into possession of Palestine. He ruled a brief period (331-323) and left a large kingdom at his death for his generals to quarrel over. This brings us to the second general period which lasted almost two hundred years. The death of Alexander was followed by a half-century of chaotic politics, ending in the establishment of the "Ptolemies as the rulers of Egypt and the Seleucids as the rulers of all the lands from Syria to Afghanistan." The capital of the Seleucid Empire was Antioch in Syria. Between these kingdoms of Syria and Egypt lay Palestine, and for most of two centuries the control of Palestine was passed back and forth between the two rivals. Ptolemy first occupied Palestine in 318 B. C. The principal foreign rulers (and their land) during this second general period, were:

Ptolemy I (Soter), 318-285 (Egypt).
Antiochus III (the great), 223-187 (Syria).
Ptolemy IV (Philopator), 221-204 (Egypt).
Seleucus IV, 187-175 (Syria).
Antiochus IV (Epiphanes), 175-164 (Syria).
Demetrius I, 162-150 (Syria).
Alexander Balas, 150-145 (Egypt).
Demetrius II, 145-138, 128-125 (Syria).
Antiochus VII, (Sidetes) 138-128 (Syria).

mountains and presently found themselves heading an army of determined Jews. So "devout" were these soldiers that although they fiercely hated their oppressors they at first were willing to die passively on the Sabbath rather than break the Law. However, their leaders soon convinced them that they could never win a war following such a policy. After the death of Mattathias his son Judas the Maccabee became leader (and high priest 166-161). The government in Antioch sent a general named Lysias to put down the rebellion, but at the end of two years he returned without having succeeded. Shortly before his return Antiochus Epiphanes died.

Rid of Lysias the Jews proceeded to re-establish their religious practice and after restoring their desecrated altar, they celebrated a Feast of Dedication on the 25th day of the month Chisleu in 165 B. C. This Feast of Lights, or Dedication, has been observed ever since. It is mentioned in the New Testament in John 10:22. Judas then went about in Palestine, adding sympathizers to his army and plundering his opponents. A group of Hellenizing Jews, on the other hand, set themselves up in Jerusalem. The Syrian General Lysias came with a large army to defeat Judas Maccabeus but had to very shortly return to Antioch to look after his interests at home. Lysias then gave the Jews religious freedom in exchange for political submission. But this peace did not last long, for the following reason.

A man named Demetrius of royal (Seleucid) blood seized the Syrian government from Lysias. The Hellenizing party of the Jews got King Demetrius to make a Jew named Alcimus high priest. Demetrius sent a general named Nicanor to capture Judas. Not having learned anything from the folly of Antiochus, Nicanor threatened to convert the temple of the Lord into a shrine of the heathen deity Dionysius if the Jews would not deliver over Judas. Furthermore this priest Alcimus was a bloody ruler. With a fury known only to very "religious" people like Hebrews and Mohammedans ("religious," not "Christian" people) the "devout" rallied to the support of Judas, and Nicanor was slain in battle. Demetrius then sent a sufficient force to defeat the Jews, and Judas in turn was killed in battle. "And they bewailed him, and all Israel made great lamentation for him, and mourned many days and said, How is the mighty fallen, the savior of Israel" (I Macc. 9:20).

Jonathan, the brother of Judas, then became the local Jewish ruler (and high priest, 161-143), and was a shrewd politician, recognizing the following rulers in turn: Demetrius I of Syria, Alexander Balas of Egypt, Demetrius II of Syria, and Tryphon of Egypt. Through this scheming Jonathan had himself appointed high priest and got his brother Simon appointed as governor of Palestine. Tryphon finally recognized the duplicity of Jonathan and had him executed. But Simon became even stronger and conquered the Seleucid garrison in Jerusalem. Simon had also succeeded Jonathan as high priest, and as such ruled from 143-135. He was murdered by an ambitious son-in-law. John Hyrcanus, son of Simon, then became ruler. Six years later (129 B. C.) Palestine, for the first time

since the Babylonian captivity, secured freedom from foreign control. That ushers in the third general period of Jewish history between the Testaments.

Third Period

The Jewish rulers during this period of national independence (129 B. C.—63 B. C.) were:

John Hyrcanus [135], 105 B. C.
Aristobulus I, 105-104.
Alexander Jannaeus, 104-78.
Alexandra, 78-69.
Aristobulus II, 69-63.

These four rulers (not Alexandra) were at the same time Jewish high priests. Perhaps one should say they were warrior high priests, for they were indeed bloody men. John Hyrcanus "extended the borders of Judaea on all sides, attacked the Samaritans who dwelt in Schechem and destroyed their temple on Mount Gerizim." Aristobulus I, son of John Hyrcanus was the first Jewish ruler of the period to assume the title of King. Following the policy of his political (not missionary) father who had forcibly converted the people of Idumaea to Judaism, Aristobulus I made the Ituraeans in "Galilee of the Gentiles" adopt Judaism.

The devout Jewish students of the Old Testament in the days of Antiochus Epiphanes were called Hasidim. A few generations later, at about 105 B. C. we first meet the Pharisees and the Sadducees. The Pharisees of this period were more or less the spiritual sons of the Hasidim and in radical legalism stood about half way between the Hasidim of 175 B. C. and the Pharisees of 30 A. D. (whom Christ opposed). These Pharisees of 100 B. C. were more definitely a party than the Hasidim had been.

The Sadducees were the spiritual descendants of the Hellenizers of 175 B. C. The Sadducees rejected the belief of the Pharisees in the resurrection of the body and in angels. They liked to substitute the impersonal word "Heaven" for God. Religion for them was

DYING INTO LIFE

Galatians 2:19, 20

Oh, gladsome change! Oh, rich exchange!
What wealthy loss is this!
I lose my worthless all, to gain
Eternal life and bliss.
I give up naught when all is gone,
I get all God can give;
For I in Christ am made complete,
And He in me doth live.

For death in Him is saving death
And freedom from the past;
And life in Him is saving life,
True liberty at last.
For He and I are join'd in one,
I live, and yet not I;
I lose myself and sins, but gain
Himself, the Lord Most High.

To cease from self—its useless toil,
Its futile struggling o'er;
To rest in Christ—through Him to gain
The victory more and more;
To bury self in His dark tomb,
And worship it no more;
To make my heart His sacred throne,
And Him alone adore.

—G. H. Lang.

largely separated from daily living. The feeling between the two groups, Pharisees and Sadducees, was not very fraternal, as we shall shortly see.

Up until the late years of the reign of John Hyrcanus (135-105 B. C.) the Pharisees had stood with the Maccabean rulers. But a cleavage gradually developed, and finally Hyrcanus joined the Sadducees. Aristobulus I, as is noted above, reigned only a year and was succeeded by his brother Alexander Jannaeus. The latter in spite of his priestly office "spent his time in waging savage warfare for the extension of his kingdom." The Pharisees hated the secularism of the man and one time as Jannaeus was officiating at the Feast of Tabernacles they joined in pelting him with lemons. Further they raised a revolt against him, when he was already embarrassed by war with the Nabataean Arabs, even enlisting the aid of a Syrian king! Jannaeus managed to put down the rebellion, "and the awful sight was [then] seen in Jerusalem of eight hundred Pharisees crucified by the order of their high priest."

Following the death of Jannaeus his widow Alexandra reigned nine years. She, however, favored the Pharisees and appointed her incapable son Hyrcanus as high priest. Following her death another of her sons, Aristobulus II, seized both the offices of king and high priest. His worst enemy was Antipater of Idumaea. At this moment the Romans entered the picture. Pompey's Roman army gained entrance to Jerusalem through the treason of Antipater. Aristobulus II and his party took refuge in the temple. On the Day of Atonement, 63 B. C., the temple was taken and the priests were slain. King Aristobulus II was taken to Rome to mark the victor's triumph and thousands of Jews were taken to Rome as slaves. This marks the end of Jewish national independence, and of our third period.

Fourth Period

The foreign rulers of Palestine in the fourth general period of the history between the Testaments were:

The Roman Republic, 63-48 B. C.
Julius Caesar, 48-44.
Cassius, 44-42.
Antony, 42-31.
Augustus Caesar, 31 B. C. to 14 A. D.

The Jews taken to Rome as slaves did not give very satisfactory service. For one thing they wouldn't lift a finger to serve their masters on the Sabbath. As a consequence many of them received their freedom. These slaves were "the main body which gave rise to the large number of Jews whom we find in Rome in the days of the Apostles."

Antipater had schemed with the deposed Hyrcanus, and the Romans left Hyrcanus in Jerusalem as high priest. Antipater was the "power behind the throne," but was poisoned in 43 B. C. His son Herod continued the scheming policies of his father. About 40 B. C. the Parthians drove Herod and Hyrcanus out of Jerusalem and made Antigonus, son of King Aristobulus II, high priest. Herod hastened to Rome, succeeded in winning recognition as king of the Jews, returned to Jerusalem, and with Roman help captured

(Continued on page 55)

WHAT HATH GOD WROUGHT THROUGH THE SUMMER BIBLE SCHOOL?

By J. Paul Graybill

An address given at the Summer Bible School Conference held at the Central Mennonite Church, Elida, Ohio, in June, 1937. The S. B. S. statistics for 1937 are given in the editorial on "Statistics of the Mennonite Church for 1937."

As we look backward through the short years in which the Summer Bible School has been a useful teaching agency in our church and see its rapid growth, both in problems and in interest, we feel like saying that God has brought about the Summer Bible School. The Summer Bible School began in about 1924. After a few first years in which a few schools were conducted it has had a very rapid growth in the last decade, so that in the summer of 1936 more than one hundred schools have been conducted within our church. The rapid rise in the establishing of schools has been quite unusual, as well as the keen interest with which the church looked upon this new agency for teaching the Bible to the boys and girls.

Good Instruction

In the schools of the past year approximately 16,000 boys and girls have been taught the Bible for two or three weeks. This teaching has been of a graded nature, graded according to the age of the pupils as well as of the need of the pupil. This teaching in the Summer Bible School is of a definite and systematic nature, and being continuous for two or three weeks it savors more of actual school work than even the Sunday-school work of the day. What hath God wrought in the Summer Bible School? About five thousand of the above boys and girls have studied some of the doctrines of the Mennonite Church through the doctrinal booklets prescribed in the various courses. This is a definite advantage to our own children.

High-school Pupils

Of pupils of high-school age there have been about four hundred who have studied the Bible systematically for two or three weeks of the past summer. Much is the value of such a systematic study by pupils of this age and ability, and particularly so when you think of the systematic instruction that they are getting in the modern high school, in some subjects, and in environments, many times, that are not conducive to the forming of Christian character, that does not result in loyalty to Christ and the Church. The teaching of the Bible to each of these four hundred pupils should certainly become a buttress of truth against the modern dangers to the faith of our young people.

Missionary Agency

Thinking of the outreach of the church in the conducting of the Summer Bible Schools we notice that in comparing facts of Sunday-school enrollment and Summer Bible-school enrollment of children under fourteen years of age there have been approximately only five thousand more in the Sunday schools of the United States and Canada than in the Summer Bible Schools. This makes the Summer Bible-school enrollment under fourteen years of age about three fourths of the Sunday-school enrollment. One of the outstanding

reasons for this is that in many Summer Bible Schools many of the children are reached that are not in our Sunday schools. It has become a missionary agency.

It Produces Conviction

Again as the Bible is taught by consistent and praying teachers, carefully and daily, the Spirit of God works conviction upon the hearts of many boys and girls who are not saved. We have seen this a number of times in actual experience. Not only has this continuous daily teaching of the Word of God brought conviction of the unsaved, but it has put into our own children and those who are saved a definite conviction for the sacredness of the Word of God and the deeper things in its study. We feel that in the past the Bible has not been given its proper place in teaching of the young, so that there are many young people today, even though nominally members of the church, who have but a shallow acquaintance with the Word of God and a corresponding interest in it. This naturally results in lack of spirituality, careless living, and unfruitfulness in Christian service. The Bible will become a broader book through the agency of the Summer Bible School in our congregation if we give it a chance.

A Youth Movement

And God hath wrought the Summer Bible School "for such a time as this." Examining our weak spots in our Christian instruction program we notice that something that is more definite than our present teaching of the Word of God is necessary if we wish to build our boys and girls for Christ and the church and prepare them for usefulness in actual Christian service. Many have been lost to us because negligence has been too often the case. When Russia wants to promote its policies one of the major things it does is to teach the children in the ways of their thinking. When Italy wants to make itself a militaristic state it trains its young in the ways of war. When Hitler wants to promote the interests of the Fatherland he puts on a program of youth instruction. These are youth movements. If there have been weak points in our work and we wish to improve let us think of one of the agencies in the church, the Summer Bible School, as a youth movement.

Experience to Our Young People

Another thing that God hath wrought through the Summer Bible School is that it gives experience to Christian workers. In the year 1936 possibly about one thousand teachers, mostly young people, had a great opportunity for development. Were it not for the institution of the Summer Bible School these one thousand teachers would likely not have had this experience and particularly under the auspices of our own Church, and again and again teachers have testified to us of the value that they have received themselves in the study and teaching of the Bible through the courses

prescribed and of the blessing received through the experience with the children in their classes. Again another value of experience is given to us through the Summer Bible School. Our church has had no experience in the planning and production of courses for children. We have had experience in writing for adult reading, outlines and essays for young people, but practically no work in producing courses graded for children's instruction. The Summer Bible School has given a few experiences along this line, as well as giving those who are associated in the teaching of these courses the benefit of the work involved in the preparation of the courses.

Challenging Problems

Not only has the Lord brought about these things already studied but has given to us by way of the Summer Bible School some problems which are of real benefit for us to labor with. One of these problems is to provide a sufficient, able, teaching force to man the schools. Coming in the summertime, during the school vacation, many of our people are busy and with the increase of schools it is becoming more and more a problem to secure teachers. This problem should not check our ardor in the promotion of schools but should serve as a challenge which we wish to meet with planning and prayer.

Another problem that we may not have to face but should challenge our conscientious and best thinking is that of finding our distinct religious pedagogy. The pedagogy used in the public schools is not necessarily the pedagogy that we should use in teaching the Bible. Many of the things in the Bible can be taught with the same pedagogy as used in the public schools, but as the spiritual truths of the Bible are a revelation from God and not the product of research on the part of man the teaching and the learning process may be quite different.

In the teaching of the Bible some elements enter in that are not reckoned with in teaching secular subjects. Such elements are love, fear, responsibility to God, relation of the teaching to the soul, the spirit of man, the thought of the future state, and influence of the Holy Spirit. It should challenge us to find the principles of teaching the Bible, recognizing these elements and those of pedagogy—the kind that is not necessarily borrowed from the public school educators, much of which is sound but some of which is evolutionary in its background.

And a step further even for us, since the Mennonite Church has always held down through the ages and still holds to interpretations and practices that are different from most other religious bodies, we need to find our own way of teaching these rather than borrow the methods of teaching and courses from other religious bodies. Such teaching as relation of church and state, adult baptism, nonresistance, separation from the world, etc., are different from other religious thought, and we need to be original in our teaching rather than to take the precedent set by others. Another problem that the Lord may bring about through the Summer Bible School is the crowding of our church schools. In possibly another ten years of systematic instruction to boys and girls there will be such an

interest aroused in the study of the Bible that comparatively large numbers of our young people then will wish to go further into the deeper things of God's Word. They will be looking for our church schools. We can almost see in our imaginary vision quite large numbers of folk going to our schools from various congregations in the church where Summer Bible Schools have created a hunger for the Word of God.

And again there is another problem that we feel will face us, that may not be so evident at first but which is very vital in the work of the church for the welfare of the young people. That is, as these young people get interested in the deeper things of God's Word, good training in Christian living and Christian character is formed. They will have a corresponding interest in doing something for the Lord. In other words, the infusion of Bible conviction based on Bible teaching will give our young folks an active desire to do something. This will place upon the leaders of the church the responsibility of providing church and missionary work in which young folks with spiritual convictions may express their inwrought desire for the welfare of the Lord's work. If this work is not provided this missionary conviction that has risen through the Bible Schools may be dulled to spiritual indifference to the spiritual detriment of the young, or it may result in the young folks seeking experience elsewhere than in the church for the carrying out of their convictions. With the vast army of the unsaved in the world before us it is indeed a great challenge to the church

to provide means of service for the young people who are taught by the Spirit of God.

Forerunner of Church Elementary Schools

But possibly the greatest thing that God has wrought through the Summer Bible School is the fact that the Summer Bible School has made the church **TEACHING CONSCIOUS**. The Summer Bible School has made the church see the interest there is on the part of children in the proper teaching of the Bible. It has made her see that our teaching program has been weak, especially so as compared with the program of the public schools. It is making her see that the teaching of the Bible is one strong element in the saving of our children for Christ and His service. And who knows but that the Summer Bible School, instead of being only an institution of itself, is simply a forerunner of the larger and more permanent institution in the church, that of church-controlled secular schools? With the increasing worldliness of the age, the promotion of more and better teaching in the public school, and because important doctrines are at stake, the Lord may be using the Summer Bible-school movement in getting us to see the need of having our own schools in which we will teach our own children the necessary secular subjects to which would be added Biblical courses, thus saving larger numbers of our own children for the church. Let all of us yield ourselves to the Lord in prayer and useful endeavor that He may work through us His will concerning the children and the building of our beloved church.

Philadelphia, Pa.

crowning glory of creation was, the image and likeness of God; man!

The record found in the beginning of Genesis follows:

The First Day—Genesis 1:1-5

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

The Second Day—Gen. 1:6-8

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament: And it was so. And God called the firmament Heaven. And the evening and the morning were the second day."

The Third Day—Genesis 1:9-13

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day."

The Fourth Day—Genesis 1:14-19

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from darkness: and God saw that it was good. And the evening and the morning were the fourth day."

The Fifth Day—Genesis 1:20-23

"And God said, Let the waters bring forth abundantly the moving creatures that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth. And the evening and the morning were the fifth day."

The Sixth Day—Genesis 1:24-31

"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was

(Continued on page 63)

THE BIBLE A SUPERNATURAL BOOK

II. Creation

By Lewis C. Miller

"God created" (Genesis 1:1).

Until those who deny this statement give an intelligent and reasonable answer to the question:

"If He didn't who did?"

This author has no time for consideration of their pet theories and opinions denying the existence of a personal Creator and the fact of creation as set forth in the beginning of Genesis.

Instead it shall be the purpose in this chapter to consider creation true as set forth in the first Book of God's Volume. The word Genesis is of Greek origin and means the same as the first word of the Hebrew Bible. The author of Genesis does not pause to prove the existence of God, but assumes it as a fact and portrays nature to demonstrate the truth of his statement. Nature in harmony with the Creator; and nature in harmony with revelation. This is the positive position taken by the writer in this chapter.

Only the God of creation, through a Supernatural Book, could record such a faultless account. For it is a matter of scientific knowledge that "not one geological fact nor cosmical law contradicts the Book of Genesis." The most learned scholars everywhere know that all knowledge has confirmed the Mosaic record, thus establishing the fact that Moses

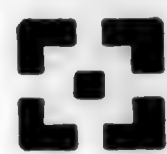
wrote under the direction of a power superior to man.

Intuitively we know that the power to create exists. Aside from this and superseding it the fact of "being" forces every thoughtful rational person to this conclusion that **God created**.

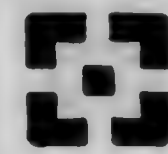
Perfect order in Nature is an outstanding proof of Creation. Back of order is the power of will. God said! The great Artist by the stroke of His omnipotence gave us multitudinous varieties of perfect models, no two of which are exactly alike. Certainly order can never be the result of chance; but instead assures an intelligent prearrangement of cosmos.

To grasp the patterns in nature we must admit that their Author planned their adaptation in the natural world. Hence we must conclude that the God of the Bible and the God of nature are one and the same; for these two great volumes of His creation are in perfect harmony and the result of the same Intelligence.

The scientific axiom, "that no living organism ever originates without some previously existing living being" is substantiated in the recognition of God. In the marvelous universe is found not only the infinite wisdom and power of God but His image also. And the



BIBLE STUDY



TABERNACLE STUDIES

LXXI. Jesus the High Priest of Our Profession – Heb. 3:1

By the Bible Study Editor

Jesus Christ, the Lamb of God, without spot and without blemish, gave His life for the sins of the world by pouring out His blood unto death. In the capacity as a sacrifice for sin He accomplished the redemption of our souls unto God. Without the shedding of the blood, and without one whose blood could be shed there could have been no redemption. And, also, unless there had been one to offer that life and present that blood unto God there could not have been a redemption from our sins. The work of redemption required a threefold obligation from the one who could be the Redeemer. The first obligation was that of furnishing the sacrifice for sin,—the perfect offering. The second obligation was that of accomplishing death by the shedding of the blood of the perfect sacrifice. The third obligation was that of presenting the atoning blood unto God and receiving His expression of satisfaction with the means of atonement and returning to the one to be redeemed the favor of God's forgiveness. There was no one who could efficiently serve in that threefold ministry except Jesus Christ.

Since we have already noted the two phases of Christ's ministry, as portrayed in the tabernacle, it will be of interest to us to note the third phase of His great work in securing the forgiveness of our sins and the consequent salvation of our souls. There must be one who is able to offer the blood of reconciliation in the presence of God, and such an one was the Priest of the sanctuary and the High Priest of the Most Holy Place. The priest who daily served at the altar and who daily shed the blood of the sacrifices had a ministry of intercession through the flesh and fire of the altar of burnt offering. The High Priest who entered the Most Holy Place with the blood of atonement had His ministry at the mercy seat altar in the very presence of God the Father. Christ's ministry included both that of the brazen altar and that of the mercy seat.

Priesthood of Jesus

In Christ must be seen a unity of all things that were typical of Him throughout the Scriptures. We may not consider Him to be one thing at one time, and again another thing at some other stage of His ministry. As was said of Him concerning the sacrifices, "By **one offering** He hath perfected forever them that are sanctified." So it must also be considered of Him that the many ministries of the sanctuary were all accomplished by one Priest and by one propitiating ministry.

In the earlier days of faith and worship there were no priesthoods, such as that of Levi and Aaron. Every man who was the head of his house, if a man of faith, offered his own sacrifices and also for those of his household. Such a priest was Abel, who offered up an acceptable gift to God by faith. Such an one also was Noah, who offered up the gifts provided for that purpose upon leaving the ark. Abraham built his altars and worshiped according to the offering required by the Lord. It was the priestly Abraham who paid tithes to another priest who came forth to bless him in the name of the Most High God—Melchisedec. Isaac and Jacob continued the worship of the Lord in their day, but no priesthood followed in their families until that particular family and priesthood was chosen for service in the ritual of the Tabernacle. As the service of the Tabernacle was a shadow of things to come and not the very image of those things, so also was the priesthood. It was not a permanent priesthood that was established under the law. That was also a priesthood among men which existed before the law was given on Mount Sinai.

It was after the manner of the priests which were before the law that Christ became a priest of God, "after the order of Melchisedec." As a priest of the Most High God he blessed Abraham. But Abraham's offerings were as acceptable unto God as were those of Melchisedec. The greater position of the Priest Melchisedec was manifested in the fact that Abraham paid to him the tithes of the spoil. Abraham gave recognition to the priesthood which God had acknowledged and had sent forth to bless Him. Through Melchisedec Abraham had received the blessing of the Most High God, and in the tithes which he paid to that priest he gave his thanks to the Most High God for the victory which had been given him over his enemies. It was thus that God had called one to be His priest and through Him to bestow His blessing upon His servant Abraham. It was after the same order of individual priests that God established the priesthood of Jesus Christ. There were no other priests in the family of Melchisedec. And there were and are no other priests in the lineal descent of our Lord Jesus Christ. Jesus needs no other priests to assist Him neither to succeed Him in His priestly ministry, for God has made Him an eternal priest and a complete priesthood by His oath, saying, "Thou art a Priest forever, after the order of Melchisedec." Heb. 5:6; 7:20, 21-28.

The fact that Jesus is called a Priest for-

ever establishes Him as the minister between God and man forever. Through Him, as through Melchisedec, God bestows His blessing upon man, and upon all those who are the servants of God by faith, as was Abraham. Through Him alone is it possible to give thanks to God and to recognize the mercies of the Most High God, as did Abraham through Melchisedec. Thus Christ has become the Great Priest of God and the High Priest of God, called alone as was Melchisedec and ministering alone as did Melchisedec. Christ is an High Priest after the order of Melchisedec. There can be no other priestly order among men.

No other order of priests was able to continue, by reason of death. Heb. 7:23. Abraham died, and Isaac and Jacob followed in due course and also died. Abel died, also Noah. Melchisedec died, and his priesthood ceased. Christ did not come **in the order of**, or in succession to Melchisedec, but He became a priest **after**, or according to, the order of Melchisedec. The temporal priests and priest-hoods have come to an end, and only the eternal one which has been established in Jesus Christ by the oath of His God and Father exists and is in force today and shall continue solely in Him forever.

The Priestly Ministry of Jesus

Jesus was born of the family of Judah, while the priestly house of the Jews was that of Levi. Had Jesus been born of the tribe of Levi it would have been necessary that He should be born of the family of Aaron in order that He should have had the right to minister in the temple of Herod, which temple He called "My Father's house," which should have been a house of prayer. According to the law of the Tabernacle service Jesus had no right to enter into the precincts of the priests, to approach the altar, to eat of the shewbread, to place a censer on the altar of incense, and He could not enter into the Most Holy Place to stand in the presence of the mercy seat with its golden figures of angels and the glory of His Father shining there in its splendor. Yet, He was the Father's Son who had all of that glory before the world was. He had no access to God in the ceremonial service of the law. But in the prayer with His disciples just before leaving the world He prayed, "And now [Father] come I to Thee." (Jno. 17:3). But He came into the Father's presence by another way than through the veil of the Temple, and by that means of the earthly priests. Through that veil only the blood of bulls and goats could be carried. The blood of the cross could not be permitted to cross that earthly threshold. The Priest of the Most High God was barred from that medium of approach to God by the law that was made for the priests that died. The way into the eternal sanc-

ary was open to the eternal priest but was barred to the priests that perish by reason of death.

Had Christ to offer sacrifices while He was on earth? There is no record that He did so; but there is a record that an offering was made for him of the usual shekels of silver which redeemed Him as a first-born son. Luke 2:22-24. Offerings were made because of His birth by His mother, who brought the pair of turtledoves or two pigeons for her purification. But there is no record of the Lord ever having brought the customary offerings of meal or of lambs or goats for burnt offerings, peace offerings or sin offerings. There is no indication that, being a poor man, He brought even a handful of fine flour, or turtledoves, or pigeons as a votive offering to His Father. But there is evidence that He brought a better sacrifice than any of those offered by men. "Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God" (Heb. 10:5-7). It is this sacrifice of His body that became the better sacrifice, and it is this will of the offering, the will of Him who came to do the will of His Father, by which we are sanctified. "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10:9, 10).

The birth of Jesus occasioned the offering up of the ritualistic sacrifice of the turtledoves or pigeons, for the purification of His mother's flesh. But the death of Jesus purged away the sin of His mother's heart and also the sins of the whole world.

It is not possible that men may be saved from their sins by the coming of Jesus into the world as a Christmas gift. Nor can men be purged from the guilt of conscience by following the noble and holy life of Christ on earth. That life, so holy, fulfilled all of the righteousness of the law, which, if not put away by the better law of the spirit, and its power destroyed by the judgment of sin by death, remains to condemn all those who fail to keep its commandments. The Scriptures everywhere declared that there is no righteousness in the flesh and that no flesh can be saved by the deeds of the law or by the works of the flesh. It was only by the death of Jesus, in the body prepared for Him by His Father, that the will of God was accomplished for the redemption of man from the judgment of His sins. Only by the recognition of a **Sacrifice** for sin, that is, by the death of one in the shedding of His blood, can one have hope of salvation, and that hope can only become effectual by the unconditional appropriation of that death. Moreover, the only such death, by the shedding of blood for sin, is the death of Jesus Christ, God's Son, who came in the flesh to die for sin. He also appropriated the resurrection life of Christ for His righteousness by faith. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we

were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:9, 10).

The priesthood ministry of Jesus consisted not only of His having a better offering than that of the Levitical and Aaronic priests, but also, in His having a better method and place of ministering. It was possible that Aaron's sons should offer strange fire, and they did, and were destroyed. It was possible that Aaron and his sons should neglect the proper method of offering the sin offering, and they did. Lev. 10. It was possible for the altars of the Lord to be broken down and the Temple to be destroyed, and it was, on two occasions. It was possible that the altar could be defiled and become unholy and useless until it was again purged. But no such errors, or neglect, or defilement, or distinction, could reach the place of ministry where the Son of God made propitiation for the sins of the world.

The Altars of Ministry

The brazen altar of burnt offerings stood in the court of the Tabernacle, which court was separated from the camp by the posts on which hung the linen curtains. Access to the altar could be had only by the door, made of blue, purple, scarlet, and fine twined linen. This court was the place of sacrifice for every offering that was brought to the Tabernacle. Every offering must be made by the priests. No offering could be made in any place outside of the court of the Tabernacle. Only the priests of the Aaronic order could serve there. The Levites served in bringing water and wood and in carrying the burdens on the route of march. The priests, sons of Aaron, alone could offer the blood and flesh of the sacrifices.

Jesus, came an High Priest, served alone in the tabernacle of His earthly life. There was no other priest of His order. The order of continual priesthood, that which "liveth" (Heb. 7:8, 16) was fulfilled in Christ. There was no other Son of God who "liveth and was dead, and behold I am alive forever more" (Rev. 1:18). While we have become a priesthood with God who minister spiritual sacrifices unto God (I Pet. 2:5) we are not such in the flesh. We are such only in spirit and have no claim on a priestly ministry in the flesh. In His flesh Christ was the only priest and the court of His ministry was in the scope of His earthly life. He could give the manna of the Holy place and could minister the holy shewbread. He could accept the concession of sin and say to me, "Thy sins be forgiven thee," or "Go and sin no more." But the time came when He also should offer the sacrifice of blood. "For without the shedding of blood is no remission."

We have previously referred to the fact of Christ's own body being the tabernacle or temple in which He offered up this life and blood unto God. The scene of the cross was the scene of the sacrificial altar of Jesus, the Son of God. There, as Isaac was laid upon the altar of Mount Moriah, Jesus was laid upon the cross. There He laid down His life, when the "wicked hands" of men crucified the "Lamb of God." But within that body, as in the court of the Tabernacle, there occurred

the scene of priestly ministry which none but the High Priest and His God could look up and understand. "For had they known it, they would not have crucified the Lord of glory" (I Cor. 2:8).

Within that concealed sanctuary, separated from a gazing, expectant, wondering multitude, the Holy High Priest of God prepared the one sacrificial offering of His perfect offering and shed the life blood of it, in suffering unto death that we might have the forgiveness of our sins and be reconciled unto God.

(To be continued)

FROM CYRUS TO AUGUSTUS

(Continued from page 51)

it. Antigonus, the last Maccabean prince, was beheaded in 37 B. C. Herod killed all the Maccabean family except Mariamne, whom he married. He also began his reign by a "purge," killing forty-five of the leading Sadducees. Spiritually the days of Herod's reign were dark. He wound up his royal activities by slaying three of his own sons. Materially Herod was successful. He built large buildings, new cities, and a new temple to replace Zerubbabel's. His reign lasted from 39 B. C. to 4 B. C.

* * *

About 6 B. C. another King was born. "The angel Gabriel was sent down from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. . . . And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:26, 27, 30-33). Jesus, in contrast to all these bloody monarchs, is the "Prince of Peace."

Zurich, Switzerland.

SOW WHISKY—REAP WOE

A wagon is overturned on the mountain. Three men, all drunk, are in it. One of them is caught under the heavy wreck, and his life slowly crushed out. Only a few months previous he had, in a rage, dragged his sister from the meeting where she had gone with others to "seek the Lord." Now, as he lay pinned to the earth by the great weight that was rapidly cutting short his breath, his agonizing cry was, "Oh, lift!" "O God, have mercy!"

A prosperous liquor seller was boasting to a group of men in the bar of the amount of money he had made. Said he, "I've made 200 pounds (\$1,000.00) the last three months." "You have made more than that," quietly remarked a listener. "What is that?" he responded. "You have made my two sons drunkards. You have made their mother a broken-hearted woman. You have made more than I can reckon, but you'll get the full account some day.—King's Business.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

CONSERVING THE SABBATH FOR MAN.—Mark 2:23-3:6

Lesson for February 13, 1938

Golden Text.—And he said unto them, The sabbath was made for man.—Mark 2:27.

There are about two hundred sects in the United States. A sect is a body of worshipers having a definite creedal belief. While there may not be much difference in dogma between some of the sects, yet not two are identical. In spite of these differences they all declare, and I suppose believe, that they preach and practice the whole Gospel. Are their Bibles different? No, but their interpretations are. Some interpretations would remove all restraint on the conduct of its disciples, while others would lade its followers with loads heavy and grievous to be borne. The rabbis among the Jews were guilty of both these extremes. In matters of outward religious ceremonies they added interpretation and rule until the minutiae crowded out the necessary things of a godly life. They were strict in form, but without restraint in morals.

Verses 23, 24. The law allowed a man to eat when hungry, even though it was the Sabbath day. The law also allowed the traveler to partake of such products as would satisfy hunger that happened to be growing by the way. Wherein then had these men done that which is unlawful? In nothing whatever. Why then the charge? Threshing was not permitted on the Sabbath, neither was reaping. The rabbis claimed that to pluck a head of wheat was "reaping" and rubbing it out in your hands was "threshing"; ergo, these men were guilty of both reaping and threshing.

Verses 25, 26. Bigots are extremists in religion. Blindly devoted to their creed, they will not listen to reason. For that reason, I suppose, the Lord did not try to prove to the Pharisees that His disciples had not violated the Law. They could not have been convinced. He instead referred them to a man whose conduct was considered right by all the people. If the emergency justified David in eating shewbread, surely the pangs of hunger permitted the disciples to eat raw grain. An unanswerable argument silences but does not convince a bigot.

Verses 27, 28. Jesus, the creator of all things gave us the Sabbath. Surely He who gave us the Sabbath is also its Lord and qualified above all others to tell us of its purpose and proper observance. God spent six days in the work of creation, and He has given us six days for the production of the necessities for our bodies. He rested on the Sabbath and wants us to refrain from productive labor that we

may commune with our Maker. This one day is vitally necessary for spiritual recuperation after the days of strain and drain of toil. It was made for man's good, and on that day it is our privilege to do unselfish good.

Chapter 3:1-5. Churchgoing is a fine custom; and custom observed long enough becomes an individual habit. Be in the habit of going to church every Lord's Day. But church attendants get also into other habits that have to do with the hour of worship. Some go to see and be seen; some go to worship and adore; some to sleep and snore; some go to pray and to learn, some to hear and criticize. Would you have been one of the "they" of verse two who watched Him in order to find occasion for accusation? Or would you have been one of those who glorified God for the good the Master did? Do you ever come away from the place of worship dissatisfied with the singing, the praying, and the preaching? Did you feel like faulting the other worshipers who were there and also those who were absent? Then you are not entirely innocent of the sin of the Pharisees.

A man can be very religious and have a heart as hard as the nether millstone. God wants to take away our stony hearts and give us hearts of flesh. Don't let a stony heart kill you as did Nabal's.

Verse 6. Hate finds strange bedfellows. However, be sure of this, that when you have hatred in your heart against anyone, that invariably you will seek the wrong kind of fellow. You will seek one who will incite you to more hatred and will help you to destroy the object of your hatred, rather than the one who would dissuade you from your course and turn your heart and mind to thoughts of love. If you would seek the aid of those worse than yourself your heart is far from right.

CHOOSING COMPANIONS IN SERVICE.—Mark 3:7-19, 31-35

Lesson for February 20, 1938

Golden Text.—For whosoever shall do the will of God, the same is my brother.—Mark 3:35.

Verses 7, 8. You are wasting your time to preach to people that hate you. The longer you stay the more they will hate you. Withdraw thyself. Paul's preaching to the Jews started riots, his preaching to the Gentiles brought conversions. Find your place.

Persecution arouses interest. Every reform movement worthy of the name has a period of persecution preceding its greatest successes. This has also been the experience of the

church. When persecution came upon our Lord then the multitudes flocked to Him. Don't expect much success to the glory of God as long as all men speak well of you.

There is a vast difference in following Him for love or following Him for loaves. Many came to Him out of curiosity and many for healing. Some came to Him for salvation. There is a blessing in coming to Him, whatever the motive, but the nobler the motive the more exalted the blessing.

Verses 9-12. In duration life is but a vapor, which endureth but a moment. Fame is even more transient. The fawning of the crowd today will turn to fury tomorrow, and their kisses will turn to curses. Great indeed is he who is not exalted by flattery, nor discouraged by persecution.

The kisses of an enemy are deceitful, and in their testimony there is no profit.

Verses 13-19. For the glory of God and the good of the individual it is necessary that men are given a part in the work of tearing down the strongholds of sin and rearing the kingdom of God on their ruins. Jesus wanted these men not only for companions but more for helpers. And the kingdom enlarges its borders only as those who are delivered from sin and its power become active in the work of saving others. When individuals in the church cease to learn and to work the church will die.

The twelve were chosen for special work. Some of them were men of exceptional characteristics; others were but ordinary men. Three of them,—Simon, James, and John—were such exceptional men that the Master gave them other names and had them in His inner circle of friends. One sank so low in later years that he is always spoken of as the "one that betrayed Him." But Jesus had work for all, and gave them special powers for their duties.

If you are not a rock, as was Simon, if you cannot thunder against evil as did James and John, you can bring individuals to the Master as did Andrew and Philip, you can be mighty in prayer as was James, the Lord's brother, or deep in contemplation as was Nathanael; or you can go after the companions of your former life, as did Matthew, and bring them into the fellowship of Jesus. Say not, "I have nothing that I can do." The soul that loves its Lord will always find something to do for Him.

Verses 20-30. The Master had so much to do that He had no time to eat; some have so much to eat that they take no time to do any work.

His kinsmen thought the Master crazy, His enemies thought Him possessed. They were all wrong. Those scribes which came down from Jerusalem were more fully under the dominion of Satan than the poor souls out of

whom Jesus cast out demons. Those confessed His deity, the scribes denied it.

There is a sin unto death. The people who said that Christ was doing His miracles through demonic power were close to committing it. Beware thou also.

Verses 31-35. The fact that people are concerned about you shows that they love you. When their only care is to give you another kick all love is gone. I have kinsmen in the flesh; I also have kinsmen in the spirit. Those in the flesh are recognized by similarity in features, those in the spirit by similarity of character. This similarity is revealed by obedience to the will of the Father. Christ never disobeyed the Father. As I grow like Him, neither will I. This characteristic is the best proof of sonship in the family of God.

Willing effort is obedience. Willing effort plus trained ability makes perfect obedience.

MEASURING A MAN'S WORTH.—Mark 5:1-17

Lesson for February 27, 1938

Golden Text.—How much then is a man better than a sheep!—Matt. 12:12.

Chapter 4. A day of unexampled miracle-working is closed with a message composed of many parables to the multitude upon the seashore. Weary to exhaustion, He asks the disciples to take Him away for rest. Too tired to help them in rowing the boat He lies down and falls asleep. One of the violent storms that frequent the valley of the Jordan swept over the lake so that there was real danger. Even that did not awaken our Lord. Only the cries of the terrified men did so. But a weakened and tired body did not mean less power with God. Quietly He spoke the words, "Peace, be still," and nature calmed itself as would a suffering babe in mother's arms. And so they came to the other side.

Chapter 5. Christ is Lord of All. He declared Himself Lord of the Sabbath day. In healing all kinds of diseases He proved Himself Lord over them; in stilling the storm and waves He proved Himself Lord over the elements; and in the case of the Gadarene demoniac He proved Himself Lord over all the powers of the spirit-world. This demoniac was the most terrible case of all. As bees fill a hive, so had these demons taken possession of this poor mortal. But bees fill the hive with sweetness. These demons filled the man with terror. He was a terror to his fellow man, to himself, and it is to be presumed even to wild beasts. Is such a man worth rescuing? Can such a one be rescued? The answer of Jesus is emphatic in both cases. To Him one soul is worth more than the whole world, and Jesus would doubtless have left the courts of glory to rescue him alone. No struggling soul can come stumbling through the darkness for help to our Lord without finding that help. The evil spirits had to leave the man at the Master's command. They could not enter into the swine without His leave. But why did Jesus permit the destruction of the swine? Some things we will only know the reason why when He tells us in the mansions of glory. The best we can do here is conjecture, and that is not always wise. But notice that two

thousand swine were less able to bear the torments of the demons than one man. Then think too that none of the beasts of the field will have to suffer the torments of hell. That terror is the lot of fallen angels and fallen men who will not come to the Christ for deliverance. You may say that a man has enough suffering here. He doesn't deserve any hereafter. But wait, Do you have as much suffering as this poor man did? Would his suffering here have absolved him from suffering hereafter? Nay, he came to Christ and found deliverance. If he could find it there is no case too hard for Him, and that includes the worst sinner you ever met. Maybe you could bring Christ to him as these disciples did. Would you do it if you could? That depends upon the value you place upon a soul.

Why did these people of Gadara beseech Christ to leave their coasts? Was it that they feared the loss of more swine? It is only too sadly true that dollars often mean more to a man than souls. Many a man is hesitant to accept Christ into his life because it would interfere with his business, or his pleasures, or his ambitions. Fear for his own soul may sometimes cause a man to accept Christ, even to the loss of things that he had formerly prized, but how many would give up precious things for the good of others? If that poor demoniac were your brother would you consider the loss of two thousand swine a big price to pay for his recovery? I believe that you would consider it a good investment if the help had been for this earth only. May God give us the spirit of brotherhood, then we will consider no life too worthless to save, and no price too great if it but accomplishes his redemption.

But it was probably fear that caused them to beg Him to leave. They stood in the presence of God, and it made them fear. They were too vile to have Him in their presence. So the Master left, but He left a faithful messenger behind, who went through all the region and told the people what great things God had done for him. When next He returned to Gadara He was welcomed and many believed on Him; and when the destruction of Jerusalem and the Jewish nation was about to be accomplished the Christian believers (His body) found asylum in this same region for three and one-half years from the terrors of war and destruction. Maybe these people appreciated Christ more than you think.

SERVING WITH WHAT WE HAVE Mark 6:1-13

Lesson for March 6, 1938

Golden Text.—Such as I have give I thee.—Acts 3:6.

After Jesus had stilled the waves and cast out demons He performed a yet greater miracle in raising the daughter of Jairus to life after her spirit had fled the body. He is also Lord over death, and at His command all the dead shall rise when He shall come to be glorified in His saints.

Verses 1, 2. Without a doubt the fame of Jesus' mighty works had reached Nazareth. One would think that the town would be proud of the fact that they had such a noted

native son. That would likely be the case if the son had become a great soldier, or actor, or prize fighter; but is less likely if the son has become a great scholar, and still less so when the son has become great in goodness. During the years of childhood, youth, and young manhood, Jesus had been a regular attendant at the local synagogue, and during these years did His part faithfully in the Sabbath service of worship. It was no new thing that He did when He read from the Scriptures and then gave their interpretation. But the Master was different; the Spirit had been given to Him without measure, and His words and deeds were that of one who had power such as only God can give. This is what astonished the home folks. And when He claimed that the prophecies of Isaiah were being fulfilled in Him that day the latent unbelief manifested itself in their foolish questions. And they were offended at Him.

Nazareth was in reputation a no-man's town. Nothing good could be expected to come out of it. Some towns pride themselves in being the toughest in the state or nation. Maybe Nazareth had that kind of pride. If it did, and then all at once it was discovered that one of her sons had become the best, rather the worst, character in the nation it would be quite a shock to their foolish pride in badness.

Verses 3, 4. One of the strange characteristics prominent in humans is to think of strangers as honorable to the disparagement of your own. The young folks think more of the strangers they meet than they do of those of their own age that grew up with them; the church members think the strange preacher a paragon of wisdom and virtue, when the folks of his home neighborhood know him to be a scamp and wouldn't walk a block to hear him; the stranger can sell you gold bricks when you wouldn't make an honest investment upon the advice of your father. Familiarity breeds contempt. It is good to watch yourselves along this line. The best things are not found at the end of the rainbow; they are more frequently near you. For your own good recognize and appreciate them.

Verse 6. Jesus' power to help the people of Nazareth was limited by their unbelief. Your own sons and daughters never progress far, due to the inferiority complex that they acquired through your lack of confidence in them. The belief that you have in others causes them to have confidence in themselves.

Verses 7-13. When Jesus sent forth the Twelve He did not instill in them the fear of failure. Instead He inspired confidence. He did not tell them to try and heal the sick, and to cast out devils. He did not ask them to preach a trial sermon in His hearing, and then criticize it and tell that they were next to miserable failures. He just sent them out to preach and to heal as if there was no question in His mind about their ability. And they did what He asked of them.

And they traveled light. Many a man has made a failure of his efforts to do the Lord's work by having too much equipment,—books, plans, sermons, etc., so that he has no need to trust in the Lord for anything. Faith in the power of God to use you as you are will

(Continued on page 60)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

"Let us run with patience the race that is set before us." There are many things that would hinder us in gaining the end for which we have been striving. The worst thing that could happen a man in trying to reach the goal is to get out of patience and give up the race. Satan will seek to burden us with many unwieldy things to bear along the race track of our lives, so that our run may be slackened and our chances of winning become less. If there is no other way for him to get hold of us, he will seek to discourage us and make the way seem hard and dull so that we will get out of patience with it. He will thereby gain the same end as before.

Let us awake to our task. If the youth of our churches are to be exercised, the older people must learn to bear with their exercises while they are listening to their recital of what they have prepared on the topics. If our youth are to have the proper development, they must learn to have patience with some of the things which elders speak that are a little beyond their grasp. When there is a proper balance of love in the hearts of the old and the young, it is not difficult to have the strong youth wait beside the path for the pace of an old man, and it is a joy to the old man to see the vigor of youth as he runs ahead to bear his part of the burden at the suggestion and the wish of the old man. Often have we seen how the boys and girls show deep interest in what older ones are doing earnestly, though they do not understand it all. We have also seen these same ones listen to the speech addressed to adults by one who has sometimes taken an interest in the speech addressed to youth. Let the older ones at times speak to the youth in words suited to their interest and understanding and they will find these same youth reaching earnestly to attain to the things which are yet almost beyond their grasp.

But you cannot attain this ideal of sympathy by sitting down in harsh criticism on the conditions at the present in your locality. Rather let us use the great unifier—LOVE—and seek to exercise it toward each other in spite of all the weaknesses and imperfections we find and kindly lead to that which will make for real progress in all.

JEREMIAH—FAITHFULNESS TO DUTY (Jr.).—Jer. 1:7-10, 17-19; 36:1-32

Topic for February 13

MOTTO

"Whatsoever I command thee thou shalt speak."

MEDITATIONS ON THE TOPIC

I. **A Man Faithful to Duty.**—The man Jeremiah is a very good illustration of a man faithful to duty. He was a man called of God to be a prophet. At the first he felt very unworthy for such a task. But God assured him that He would be with him and would put His words in Jeremiah's mouth and would deliver him from those who would fight against his words. God gave him a very hard task in sending him to a rebellious people who would not receive his words. But when Jeremiah knew that it was God's will and that God would help him, he was very courageous and did all that God commanded, delivering all the words which God gave to him for the people.

The people did many discouraging things against Jeremiah. They caused him much sorrow because they went contrary to the warnings of God. They also caused him suffering and pain by the way they treated him. They even talked of putting him to death, but none of these threatenings and abuses would stop Jeremiah from speaking and writing nor cause him to change the words of God to make them easier or less severe. When the king burned his book, he wrote another by the hand of Baruch the scribe. When they almost starved him in the dungeon and exposed him to the cold mud and darkness, he gave the true message just the same. When they accused him of disloyalty to the country because his words discouraged the people from fighting the Chaldeans, he declared his loyalty to them in giving them the advice which God had given him to speak to them. It turned out

just as Jeremiah told them. Those who listened to Jeremiah were spared while all the others were either killed or carried into captivity.

II. **The Text.**—Jer. 1:7-10, 17-19.—This passage tells of Jeremiah's call and the assurance God gave him that He would help Jeremiah and fit him to the work God gave him to do.

Jer. 36:1-32.—This passage describes how Jeremiah wrote all the words which God had given him in a book by the hand of Baruch. The book was read to the people and then reported by them to the king. The king called for the book and burned it in the fire. Then God directed that it be written again in another roll with the addition of many like words.

III. **Suggestions for Junior Programs.**—Jeremiah is a very interesting and profitable character for juniors to study. The different incidents of his experience in doing the work which God assigned him can be given to different ones to look up and prepare for the meeting, telling the story and bringing out the main fact of his faithfulness to duty. The words describing what was done to stop Jeremiah from duty will have an appeal to the juniors. They are as follows: fear, contradiction, weariness, pain, rebellion. Some form of experience in which the same words would describe what boys and girls have to go through to do their duty might be discussed in making the application. Boys and girls do not like to be odd from others, but duty calls us to be different. They do not like to be in danger of death, but duty calls sometimes to do even if we are likely to die for it. We do not like to have our work spoiled but sometimes we need to do it patiently over again that the duty we owe to God may be done. We dread to suffer when we have done right, but duty calls us to do right in the face of suffering and pain. It does not seem to do any good to talk to people who will not heed our words, yet duty calls us to go on telling them at God's command.

OUTLINE STUDY

I. Who Jeremiah Is.

1. His earthly parentage.—Jer. 1:1.
2. His own estimate of himself.—Jer. 1:6.
3. What God called him to be.—Jer. 1:9, 10, 17-19.

II. The Faithfulness of Jeremiah.

1. To speak God's words—
 - a. When they plot to kill him.—Jer. 11:19-22; 26:10-15.
 - b. When the false prophets contradict.—Jer. 14:13-16; 28:10-17.
 - c. When the king burned the writing.—Jer. 36:32.
 - d. When they put him in prison.—Jer. 37:15-21.
 - e. When he was put into the pit.—Jer. 38:6-13, 16-20.
 - f. When the people would not heed the words.—Jer. 43:1-7; 44:15-17.
2. To give object lessons at God's command.
 - a. A linen girdle.—Jer. 13:1-11.
 - b. A potter's vessel.—Jer. 18:1-17.
 - c. An earthen bottle.—Jer. 19:1-13.
 - d. Wine offered to the Rechabites.—Jer. 35:1-19.
 - e. Bonds and yokes.—Jer. 27:1-22.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Faithful."
2. Jeremiah's Faithfulness. Select stories from Jeremiah's life in which faithfulness is shown in his doing his duty (See Outline Study).

For Seniors.

1. Jeremiah's Faithfulness under Suffering and Threatening.
2. Faithfulness in Unpopular Teaching.
3. Faithfulness in Receiving God's Words.

PERSONAL THOUGHT

It is the faithful one who is sure of God's blessing and reward.

SEED THOUGHTS

Help me dear Saviour, Thee to own
And ever faithful be;
And when Thou sittest on Thy throne,
O Lord, remember me!—J. S. Coffman.

Just doing right—not striving to be great
Or wise, or rich, or seeking noble fate;
Just being good and generous and brave.
Just trying how humanity to save—
Ah! that's the way to live!—Sel.

There is no rest on the road that takes you
away from your duty.—Sel.

Submission to duty and God gives the highest energy. He, who has done the greatest work on earth, said that He came down from heaven, not to do His own will, but the will of Him who sent Him. Whoever allies himself with God is armed with all the forces of the invisible world.—Clarke.

Speak, Lord, our souls are hushed to hear what Thou wilt say to us. Great is the stake, overwhelming may be the risks—most glorious are the opportunities. Speak, Lord, and show us what our duty is—how high, how difficult, yet how happy, how blessed—show us what duty is, and, O great God and Father, give us strength to do it.—Dean Stanley.

Life is of little value unless it is consecrated to duty.—Samuel Smiles.

He who is false to present duty breaks a thread in the loom, and will see the defect when the weaving of a lifetime is unrolled.—Sel.

CHRIST WITH THE FATHER IN ETERNITY.—Jno. 1:1-14; Heb. 1:1-14

Topic for February 20

MOTTO

"Jesus Christ the same yesterday, and to day, and for ever."

MEDITATIONS ON THE TOPIC

I. Christ Is the Eternal God.—Of Himself Jesus spoke to the disciples saying: "I came forth from the Father, and am come into the world: again I leave the world and go to the Father" (Jno. 16:28). This expression gives the gist of what He is and of the fact of His presence in the flesh. We cannot separate Him from the work of the Father in eternity before the world was, nor from the workings of the Father today, nor from the workings of the Father in the eternity of the future.

While Jesus was in the world, He was manifesting God in the flesh. Before He came in the flesh, He was working with the Father in the creation of the world and in the creation of man and in the dealing of God with man. All the promises of the Old Testament were based upon the perfect co-operation of the Father and the Son in a redemption that would be paid in the sacrifice of the Son. The Bible would be a dead book without this element in it. The story of Jesus would be stripped of its power if He were not the Son of God in the flesh and the Redeemer of the world.

The hope of the Christian would be vain if we could not think of the Christ as a living One with the Father in glory, whose power can be claimed by His saints in the world, and who gives to them a blessed hope that the future will bring a change to them in which they shall enjoy His presence and likeness in glory. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:26-28).

II. The Text.—Jno. 1:1-14.—Under the title of the "Word" Jesus Christ is described as being from the beginning with God and as God. He came into the world and was the light and the life to all who receive Him.

Heb. 1:1-14.—In this passage the Son of God is set forth as the one who speaks to us in these last days. He is shown to be in the likeness of God in glory and to have come to purge us from sin and take again His seat with the Father in glory.

III. Suggestions for Junior Programs.—The story of Jesus is exceedingly valuable when it can be connected with the fact of His eternity. To think of Him before the world was, planning with the Father to make the world and the people that inhabit it will give opportunity to survey the story of the creation and of the making of man in the image of God. The story of man's fall and the great love of Christ with the Father to plan for thousands of years beforehand to have the Son come into the world and take up the form of a man that He might save lost men, becomes an exceedingly thrilling story when properly comprehended. But the thought of eternity in the past is only partly told if we do not think of the eternity of the future and the place which Christ fills in the future with the Father with the redeemed ones who were saved by Him.

Seek to make the story as vivid and real to the boys and girls as possible. Let them read the Scriptures that reveal these glorious truths and let them tell the connected stories that set forth the whole of the story of Christ with the Father in eternity. Use the subheads in the Suggestive Assignments for Juniors.

OUTLINE STUDY

I.—Jesus Christ Was from All Eternity.

1. As the Eternal Word.—Jno. 1:1.
2. Everlasting "goings forth."—Micah 5:2.
3. Before all creation.—Col. 1:17.
4. Called "Everlasting Father."—Isa. 9:6.
5. Enjoyed glory with the Father before the world was.—Jno. 17:5.
6. Was before Abraham.—Jno. 8:58.
7. He was from the beginning.—I Jno. 1:1.
8. Forever the same.—Heb. 13:8.

II. His Work with the Father.

1. Creator.—Col. 1:16, Jno. 1:3; Heb. 1:10.
2. Upholder of all things.—Heb. 1:3.
3. Author of salvation.—Heb. 5:5-9; I Pet. 1:20.
4. The Central Figure of grace.—Heb. 9:15; Col. 1:19-22.
5. His seat in the throne.—Rev. 3:21.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Christ."
2. Jesus' Glory Before the World Was.
 - a. His part in making the earth and the heavens.
 - b. His part in making man.
 - c. His place with the Father and the angels.
 - d. His part in planning to save sinners.
3. Jesus' Glory with the Father Today.
 - a. Gone to heaven.
 - b. Seated at the right hand of God.
 - c. Looking down upon the earth.
 - d. "Expecting" till a later day.
4. Jesus' Glory with the Father in the Future.
 - a. In the second coming.
 - b. In the Holy City.

For Seniors.

1. The Eternal Being of Jesus.
2. His Work before the World Was.
3. His Work for the World.
4. His Work Forever.

PERSONAL THOUGHT

What a wonderful Saviour we have! As angels bow in worship before Him, how we ought to also be moved to think of Him and worship before Him.

SEED THOUGHTS

Christ's divinity accounts for His exaltation to the right hand of God, justifies the worship of angels and the confidence of mankind. It makes clear His right to the throne of the universe, and enables the mind to understand why He is exalted in providence, in grace and in judgment. It is the unifying truth that harmonizes all other teachings of Christianity, and renders the entire system symmetrical and complete.—Geo. C. Lorimer.

"Jesus! How does the very word overflow with sweetness, and light and love, and life; filling the air with odors, like precious ointment poured forth; irradiating the mind with a glory of truths on which no fear can live, soothing the wounds of the heart with a balm that turns the sharpest anguish into delicious peace, shedding through the soul a cordial of immortal strength. Jesus! the answer to all our doubts, the spring of all our courage, the earnest of all our hopes, the charm omnipotent against all our foe, the remedy for all weakness, the supply of all our wants, the fullness of all our desires. Jesus! at the mention of whose name every knee shall bow and every tongue confess. Jesus! our power; Jesus! our righteousness, our sanctification, our redemption. Jesus! our elder brother, our blessed Lord and Re-

deemer. Thy name is the most transporting theme of the church, as they sing going up from the valley of tears, to their home on the mount of God; Thy name shall ever be the richest chord in the harmony of heaven, while the angels and the redeemed unite their exulting songs around the throne of God.—Geo. W. Bethune.

His name above all names shall stand,
Exalted more and more,
At God the Father's own right hand,
Where angel hosts adore.—W. H. Clark.

VICTORIOUS LIVING—OVERCOMING TEMPTATION.—Luke 4:1-13

Topic for February 27

MOTTO

"Blessed is the man that endureth temptation."

MEDITATIONS ON THE TOPIC

I. Victory Over Temptation.—Temptation is an experience that comes to all mankind. In temptation there is something without that appeals to a desire within. If the desire is something that is unlawful and there is a struggle in the conscience to stand for the right, the temptation becomes more marked to the individual. "The flesh lusteth against the Spirit and the Spirit against the flesh; these are contrary the one to the other." This is the way the Apostle Paul describes the struggle. But if the individual has given over to the dictates of the Spirit and is responsive to His help, the struggle will be a victorious one and the temptation will be overcome. For those who are in right relation to God may be "strengthened with might by his Spirit in the inner man" (Eph. 3:16). With such a power within our resolutions to stand for the right are strengthened and in the critical moments when the temptations make their strongest appeal to the fleshly mind, and we can do what the Spirit would but "we cannot do the things" that the flesh would (Gal. 5:16, 17). It is in such a situation that "we through the Spirit do mortify the deeds of the body" (Rom. 8:13).

Every person seeking to live the victorious life exercises a desire to know and do the will of God. Every help in the Word of God, the source of help at the throne of grace, the encouragements surrounding our lives in the fellowship of saints, all are used to strengthen our higher desires and the tendencies that would allure us to evil are not encouraged but rather avoided.

God is on the side of every one who makes a true effort to overcome and come to Him in a sincere way that He may give them the strength they need and may make the way for their escape that they can bear it and endure without yielding.

II. The Text.—Luke 4:1-13.—In this passage we have the account of the temptation of Jesus and how He met the suggestions of Satan with the Word of truth and resisted his designs against God in seeking homage in God's place.

III. Suggestions for Junior Programs.—Temptations to juniors are as real as temptations to those older. The suggested subheads on "Overcoming Temptation" as found in the junior outline will give some plan as to how the subject may be developed for the juniors. Knowledge of the Word and the will of God comes before the conviction of failure. Failure is pretty sure to be the experience of all to a certain extent. Self-conceit is likely to come from the thought that one has compared himself with someone who seems to be worse and has found themselves better in their own sight. It is well to cease such comparisons and to see how one stands before the perfect law of God and in His sight. Then as the struggle for victory is marked by defeat after defeat, we may know our weakness and the need of divine power.

If we are ready to accept God's plan and

be strengthened by His Spirit, the victory will be possible. The way of victory comes to the young and old alike who meet the conditions and take God's deliverance.

OUTLINE STUDY

I. The Nature of Temptation.

1. Enticement of the lusts.—Jas. 1:14.
2. Through the designs of Satan.—Jno. 13:2; Matt. 4:1.
3. Not from God's designs.—Jas. 1:13.
4. By human instruments.—Prov. 1:10.
5. Like others have.—I Cor. 10:13.

II. Its Products—Sorrow, Sin and Death.—I Tim. 6:9; Jas. 1:15.

III. Deliverance.

1. Christ the example of victory.—Mar. 1:13; Matt. 4:3-11; Heb. 4:15, 2:18.
2. Christ our helper in times of temptation.—Heb. 2:18; Jno. 17:15; Luke 22:31, 32.
3. A way of escape by the Lord.—I Cor. 10:13; II Pet. 2:9; Rev. 3:10.
4. Steps to take by saints for deliverance.
 - a. Watching and prayer.—Matt. 26:41; I Pet. 5:8; Matt. 6:13.
 - b. Resist Satan.—I Pet. 5:9.
 - c. Avoid the way of.—Prov. 4:14, 15; I Tim. 6:8-13.
 - d. Look unto Jesus.—Heb. 12:1, 2.
 - e. Use the means at hand from God.—Jude 20, 21; II Pet. 1:5-10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Temptation."
2. Overcoming Temptation.
 - a. Knowing the way of right.
 - b. Knowing the Bible.
 - c. Knowing our weakness.
 - d. Knowing Our Helper.
 - e. Using our escapes.
 - f. Receiving God's deliverance.
 - a. By conscience.
 - b. By friends.
 - c. By remembrances and checks.
 - d. By angel messengers.

For Seniors.

1. The Way of Temptation.
2. The Way of Deliverance.
3. The Deliverer.

PERSONAL THOUGHT

Help us Lord to know Thy will and Thy way and to give Thee the glory in our lives. "Lead us not into temptation, but deliver us from evil."

SEED THOUGHTS

The realization of God's presence is the one sovereign remedy against temptation.—Fenelon.

It is a dangerous crisis when a proud heart meets with flattering lips.—Jno. Flavel.

God is better served in resisting a temptation to evil than in many formal prayers.—Sel.

Yield not to temptation,
For yielding is sin;
Each victory will help you
Some other to win;
Fight manfully onward,
Dark passions subdue,
Look ever to Jesus,
He'll carry you through.

Shun evil companions,
Bad language disdain,
God's name hold in reverence
Nor take it in vain;
Be thou hltful and earnest,
Kind hearted and true,
Look ever to Jesus,
He'll carry you through.

To him that o'ercometh
God giveth a crown;
Through faith we shall conquer,
Though often cast down;
He who is our Saviour,
Our strength shall renew,
Look ever to Jesus,
He'll carry you through.
—H. R. Palmer.

OUR MISSION IN SOUTH AMERICA. —Rev. 7:9-17

Topic for March 6

MOTTO

"I must preach the kingdom of God to other cities also."

MEDITATIONS ON THE TOPIC

I. **The Topic** for consideration is to help us to think and to pray and to serve in behalf of the work our Church has undertaken in South America.

We have been made aware of the fact of the work more or less by the missionaries whom we have sent from our own number. They may be of our friends or loved kindred. They may be from our congregation or our district. They are at least from our Church in North America. Our brethren and sisters from North America have informed us of the response to the Gospel and of the workers who in turn have been set apart to special service in that field.

We have been interested in the places where our brethren are working and of their descriptions of the manner of work. We try to picture the character of the people who have the opportunity to hear and of the things that have been in their minds about religion before our missionaries teach in their midst. We realize to some extent how Satan uses the ignorance and prejudice of men to oppose the true and pure Gospel and thus holds many back from their highest interest and happiness. We try to feel what our brethren have seen in the way of needs among the people and endeavor to enter into sympathy with the work they have undertaken to supply the need.

We see through our mind's eye the schools and the orphanage work and the time and expense and energy it requires to properly serve in that way. We also see the energies put forth by the care for the churches and the Sunday schools. We see the use of literature in the language of the people by which the true message is sent forth on a silent mission until the teacher can come in contact and further explain and forward the work in the reader. And with all this understanding we are enabled to plan and to pray.

II. **The Text.**—Rev. 7:9-11.—This passage is a vision of the Apostle John in which he saw the great multitude out of all nations and tongues who had washed their robes and made them white in the blood of the Lamb and stood before the throne of God. It indicates that the Gospel message should not be withheld from any one, but that the opportunity of salvation should be made known to all.

III. **Suggestions for Junior Programs.**—After bringing an interest in the country and peoples lead them to the greatest need of the people. The opening for the bringing of the Gospel message should bring out the study of what our missionaries are trying to do there and as to how we may do our part in forwarding the great work.

Use the Outline Suggestions for Juniors and assign readings or discussions on the various headings as to how the Gospel message can be given. There will necessarily need to be some reading done from the various periodicals and books in which the information of the Mission in South America is given. A few may have contact with returned missionaries who can give some information first hand.

OUTLINE STUDY

I. The South American Mission.

1. The Workers from North America.
2. Native Workers.
3. The Churches.
4. Stations and preaching points.
5. Sunday-school work.
6. Mission schools.
7. Orphanage work.
8. Printing and literature.
9. Evangelistic efforts.

II. The South American Field.

1. The location.
2. The country.
3. Products, climate, etc.
4. The people.
5. Opportunities for the Gospel.
6. Difficulties.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Preach."
2. Preaching the Gospel In South America.
 - a. The preachers.
 - b. The Sunday-school teachers.
 - c. The Bible readers.
 - d. The faithful members.
 - e. The schoolteachers.
 - f. Giving out tracts with a message.

For Seniors.

1. The Gospel workers of South America.
2. The South American Church.
3. The Methods of Working the Field.
4. The Opportunity for Us to Forward the Work.

PERSONAL THOUGHT

Shall we do our part in the gathering of the multitude who shall stand before the throne of God?

SEED THOUGHTS

Preach the Gospel, sound it forth,
Tell of free and full salvation;
Spread the tidings o'er the earth,
Go to every tribe and nation.

Preach the Gospel, full of joy,
While on grace and mercy dwelling;
Heart and soul in full employ,
As the story you are telling.

Preach the Gospel, make it clear,
By the blood of Christ remission;
Give the message, make them hear,
This alone is our commission.

Preach the Gospel full of love,
Christ's compassion fully knowing;
Seek the power from above,
While His great compassion showing.

Preach the Gospel as if God
Sinners lost through you were seeking;
His salvation through the Word,
Speak as if the Lord were speaking.
—El. Nathan.

NUGGETS IN S. S. LESSON

(Continued from page 57)

mean a great deal more to you in doing the Lord's work than anything you can add to present equipment.

Not everybody will receive the truth, but it is your duty to deliver the message of Christ to all. According to their light will be their responsibility. Weep over those who reject the Lord, rejoice over those who accept Him; but lest you despair remember that you are only Christ's messenger—the burden is His and the responsibility is the hearers'. But it is good that you bear the burden for souls on your heart with Him.

Preaching repentance is out of date, so are mighty revivals. Be old-fashioned enough to preach repentance and you will have old-fashioned revivals.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

NATIONALISM THE SUPREME RIVAL OF CHRISTIANITY

Render therefore unto **Caesar**, the things that are **Caesar's**; and unto **God** the things that are **God's**.—The Lord Jesus Christ.

Jesus Christ is again standing in Pilate's Hall, in the person of His church. The Judge of all the earth was called before the Court of the state. Today, the old battle of the ages is being fought over again. The issue is that the State is demanding a **loyalty** and **devotion**, above that of God, the Bible, the church, and conscience. By nationalism we do not mean patriotism, the reasonable love of a citizen for his country. We mean the blind and irrational devotion which judges one's own nation by one moral code and other nations by a different and more exacting standard. It magnifies the virtues of one's own country, while it is blind to its defects. Today, Europe is in the grips of such man-made nationalism. You have three hundred million people making Fascism, Nazism, and Sovietism the supreme loyalty. You see this among the children as well as their elders. They swallow this insidious poison by the millions. This hydraheaded monster is also raising his ugly head in the United States and Canada.

The Direction of the Wind

Hon. Cordell Hull, United States Secretary of State:

"The evolution of political thought has created forms of democracy and representative government under which human liberty can flourish to ennoble and fructify the lives of individuals. Yet in many parts of the world there is a drift toward a reversion to a system of tyranny of man over man; toward an abridgement or destruction of human liberty; toward a shackling of speech and action and even of individual thought and conscience."

The Encyclopedia Italiana:

"Fascism desires to remould not merely the form of human life, but its contents, man himself, his character, his faith" (Encyclopedia Italiana, xiv, pp. 847f).

The Returning Pagan Persecutions of Japan in Korea:

"We read of days when rather than pour a pinch of incense on the shrine of the Roman Emperor, early Christians went to death. Today, under the pressure of the pagan nationalism of Japan, Korean Christians are meeting torture for their faith. One writes: 'Korea is like a huge concentration camp. Beginning last May, a good many men and women were arrested and investigated, which usually means torture. Most of them were Christians, most of them well educated, most of them had been abroad and let it be known that they would not bow at the shrines. Eventually the number ran up to two hundred. The Japanese are clever enough to arrest with these people a few non-Christians who would go to the shrines so they can disclaim any persecution of Christians.' We thank God that the same Spirit abides and is able to sustain modern Christians as they face precisely the same old pagan antagonism which first visited its vengeance on humble believers in the Lord Jesus Christ centuries ago. Let these pagan powers remember that the

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Roman Empire faded while the Cross of Christ marched on."

Henry Ford with his back to the wall:

"The National Labor Relations Board has found the Ford Motor Company guilty of violating the Wagner Act. Ford has been ordered to reinstate twenty-nine discharged workers, immediately, with full back pay. Furthermore, he is forbidden to fight unionism by use of printer's ink. He can no longer circulate among his workers statements disparaging or criticizing labor organizations. How else could he fight? And where is our boasted free speech if this stands? The case will be carried to the Courts, for Mr. Ford declares the decision is unjust."

The German Lutheran Church is opposed by Dr. Rosenberg, outstanding German State Official thus:

"A declaration of faith drawn up on Reformation Day and signed by Bishop Marahrens, Pastor Muller of Dahlem, Dr. Breit, and other representative pastors, was sent to Herr Hitler. It calls upon Christians to witness against the world philosophy (Weltanschauung) advocated by Dr. Alfred Rosenberg and the National-Socialist teaching which is irreconcilable with the Christian faith. Obedience to the civil authority must not prevent them being unswervingly true to the Gospel of Jesus Christ. The declaration is a protest against Dr. Rosenberg's recent book, 'Protestant Pilgrims on the Road to Rome,' in which he attacks Christianity and declares that 'the German race is not hereditarily sinful, but noble,' and that the Lutheran doctrine of sin and redemption is a doctrine of inferiority."

"Here Stand I", is the title of the book published by Willett Clark & Co. (\$2). This is the book that took the noted German Minister, Pastor Niemöller, to jail, at the instigation of the Nazi government in Germany. Incidentally he is still in jail, and has made no apology. His only crime is that he believes that Jesus Christ takes the precedence over the state, and that the Bible stands above German laws and statues, and that the church and state are two institutions, with each having their place.

Hugh Johnson, the former custodian of the "Blue Eagle", professes to see dictatorship ahead for the United States. He says:

"Under the seduction of ballyhoo, bribery and charm, we are moving away from the democracy imagined by the Constitution and straight toward as rigid a dictatorship as there is on earth." He expresses fear that the New Deal's principal objective "is to give us a new form of government—not with the Constitution but in spite of the Constitution."

So far we have called attention to the Fascist type of nationalism, more largely, but on the other side we see Communism, equally nationalistic and deadly. The following write-up by a nationally known minister is illuminating:

"There is today a worldwide propaganda, very insidious, and it is high time this country was aroused to it. The greatest brain this generation has ever witnessed was Lenin of Russia. He had the greatest scheme of propaganda, and here are some of his methods. I have read most of his writings. First, he said to his constituents, 'When you go to other countries deny you are a Communist; never admit you are a Communist.' First, win them—'Then' he said, 'We will attack the schools, then the pulpit.' And that from the brain of a man who set in motion the propaganda and schemes that destroyed the pulpits and churches in Russia!

"The first method is to honeycomb the churches, then destroy them. Now that is the method we have in this country, the same thing. You take perhaps the most outstanding Bishop known among the Methodists—I know there are people who say they don't think we ought to deal in personalities—my answer to that is then don't let them deal in things that destroy our young men and women and their personal faith—my answer to it is that I am opposed to Bishop Francis J. McConnell being active in the American Civil Liberties Union—in this country there are forty some odd organizations of Russian Communism. The principal one is the 'American Civil Liberties Union'—get the Red Net Work and read it—everybody ought to read it. You find in there a long list of prominent citizens listed as members of this 'American Civil Liberties Union'—also you will find the wife of the President of the United States! You will find the President of the Chicago University in there, too, and a long list of prominent educators. It is a fulfillment of the Scriptures that while the men slept the enemies sowed tares.

"There was a time when Unitarians were rather numerous in New England—there are not nearly so many now because the Unitarians have joined the institutions that are run by various evangelical churches—therefore, they have bored from within—they did the cuckoo act to the churches and to our faith. You know the cuckoo is the laziest of all birds—the biggest thief. The blackbird is the most industrious. The blackbird will go to work, make her nest, lay her eggs, and the cuckoo watching at a distance, when the blackbird leaves her nest the cuckoo comes, eats up the blackbird's eggs, then she lays one of her own—this goes on day after day—after a while, setting time comes and the blackbird thinks she is setting on her nest full of blackbird eggs when in truth she is setting on a nest full of cuckoo eggs, and when hatching time comes she has a brood of cuckoos.

"That is exactly what the modernists have done; they have come and played the cuckoo act."

What to Do About It

1. Give the Bible its rightful place. An illustration of our day is that of Great Britain, where one man prevented "British Socialism" from becoming "Russian Atheism." This man was the Hon. Ramsey MacDonald, the late Premier. He shattered the delusion that the Bible is, in Lenin's words, a "narcotic of the people." He absorbed this book and made it a stimulant of progress, and England followed.

2. We must give Jesus Christ, the place of pre-eminence. When times are out of joint, there is one way to bring order out of chaos. That way is "Him", who said, "I am

the **WAY**, the truth, and the life." This is still true in our bewildered world. We have relegated Jesus Christ into the rear of our civilization. He must again be given His rightful place at the front. We must again learn to listen to the voice that built a better nation when the old Mosaic dispensation died. He was the reason of a better order, when "Old Rome" died.

3. We must rediscover the **Church of God**. There is a Church of God, and there are churches. The first is a living thing—an organism, the second is often a mere organization. When the Church is the "**Light of the World**", and the "**Salt of the Earth**" times improve. When she puts her light under the bushel of ignorance, sin, and indifference the world gropes blindly on. When the church functions truly, and takes its true place in human history, nobler people and nations rise. This I believe to be one of the supreme necessities for a better world.

4. We need a **REVIVAL**.

"A Christian has not been reformed; he has been **transformed**. But how many church members are brought by the pulpit clearly to realize **this vital fact**? In 'Religion in Education' the Dean of Exeter brings out this truth when he speaks of the vicious moral environment out of which the early Gentile converts came:

"They climbed out of the abyss in which they had lived. They found that their natures could be utterly transformed. They learned not only to think of, but to use, the body as a temple of the Holy Ghost. The sort of victory that was won by some thousands of people in Corinth and Ephesus between the years A. D. 50 and A. D. 60, i. e., the period of the Pauline influence in those places, was the greatest ethical victory in the history of the world."

Hon. Cordell Hull makes the same appeal:

"Humanity desperately needs today a moral and spiritual **rebirth, a revitalization of religion**. There is no sure way to this supreme goal save through adherence to the teaching of the Bible."

5. We need to preach the **GOSPEL**. All too long have we been listening to the "**Social Gospel**", which implied that if men were washed, fed, clothed, housed, educated, and taught how to play, that the "Golden Age" would be around the corner. But we have not turned the corner. This poem by Farrar tells the story plainly:

"We may supply the hungry, and help the sick and poor,
But soon, their needs returning, they seek again our door.
We aid the troubled outcast, the beggar by the way,
But as their cries are heeded, they seek us day by day.

"So while we thus would serve them, in Christ our Lord's dear name,
We seek besides to win them from lives of sin and shame;
To quench their soul's deep longing, to soothe its mortal pain;
For all who quaff Christ's fountain shall never thirst again."

6. We must **CO-OPERATE**. This is true of individuals, as well as nations. This co-operation, urgent among democracies, which still believe in human liberty and freedom of conscience, is yet most needed among Christians. Terrific forces of opposition are being unleashed today. The rivals of Jesus Christ are becoming blatant and bold. Persecution may again be the fire in which God shall fuse His church into a new unity. Ben Franklin's warning to the colonies may again be timely: "We must hang together, or we may have to hang separately."

7. We may have to **DIE FOR THE CAUSE**. We are not prophets of gloom.

But they are dying for the faith in Korea, in Russia, in Ethiopia, and elsewhere. They are being jailed for the faith in Germany.

"The imponderable and patient **something which will survive**" is the expression of a British paper, when referring to religious persecution in Germany. It quotes this passage from a letter by the imprisoned Dr. Niemoeller, heroic victim of Nazi fanaticism, who might be writing a new chapter in **Acts**:

"It is one of our Lord's unfathomable truths that His trust upholds our peace of mind in all situations of life. . . . I am now resting in peace after the abundant turmoil of the last few years and am waiting, patient and full of confidence, if the Lord will again need me for service outside these walls. When and how? It is not for me to worry."

May the Lord give the church the spirit of "the men who refused not to die at San Antonio, Texas, when they heard the rattle of musketry and heard the canon balls hurled against those thick walls, while 183 Texans, brave men from every state in the union, were surrounded by 7000 well-trained men under Santa Anna—at last when old Travis saw that soon they would be entirely surrounded, and all hope of escape would be cut off, he called that crowd, then only 175 who could stand, called them together and said, 'Men we can yet escape, but if we wait longer we will die. What will be your answer?' 'Now,' he said, 'others can do what they please, but I am going to stay here—I am going to stay here and die for the liberty of Texas,' and he walked to the end and unsheathed his shining sword and began here at a wall, 187 feet from one wall to the other, and old Travis drew a line from one wall clear across to the other—'Now,' he said, 'gentlemen, I want to know how many want to die for the freedom of Texas? If you do, step over this line with me'—and every man leaped across that line. Old Bowie was there on a cot bleeding from a dozen wounds received already in battle—Bowie raised up, looked and said, 'Take my sword, take my hat, take my coat across'—and when they had taken them over the line, he tried to get up, but fell back, and he said to the men, 'Take me across.' And they grabbed his cot and moved him across, and when the battle was over in the room where he was dead, Mexicans were piled ten feet high around him. Not a man was left in that crowd—only one woman got away. Well it has been said, 'Thermopylae had a messenger of defeat, the Alamo had none.'

Jesus Christ died on Calvary, He arose from the grave, He lives on the throne, He is coming again. Today, He calls us to cross the line, and **declare ourselves**. This is still possible today: Let us do it. Let us send our missionaries across this nation and other nations. The hour of liberty is still ours. One of our South American converts recently said, "In Argentina we still have the liberty to preach the Gospel; in some countries this liberty has been taken from them. Let us be up and doing **while we may**." Right.

"Am I a soldier of the cross,
A foll'wer of the Lamb?
And shall I fear to own His cause,
Or blush to speak His name?

"Must I be carried to the skies
On flow'ry beds of ease,
While others fought to win the prize,
And sailed thro' bloody seas?

"Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?

"Sure I must fight, if I would reign;
Increase my courage, Lord,
I'll bear the toil, endure the pain,
Supported by Thy word."

STRANGE NEWS—THE BREWERS TAKE THE PLEDGE

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Solomon.

The people of the nation, which voted for the return of liquor, are getting sort of "fed up" on the drinking business. The highways are becoming unsafe, and murder runs rampant, attendant with many other related crimes and excesses.

The way the voting has been going on, it seems that some people have been having a "change of mind." The Ohio Drys mopped up 300 voting units since repeal, and the Pennsylvania Drys had over a 1000 voting units vote dry. The American Issue states:

"Ohio is another state that has made a creditable showing in local option elections. Here, too, indications are that under a county local option law, scores of counties would vote dry at the first opportunity. The township is now the limit. During the four years since repeal, 391 units (townships, villages, city precincts) have voted on hard liquor, the drys winning 299 of these to the wets 92. In the same period, 418 units have voted on beer, with a score of 273 dry, 145 wet.

"Pennsylvania, at the recent election, voted liquor out in 109 places, and voted beer out in 103. These added to former dry victories give more no-license units in the state than at any time previous to the enactment of the Eighteenth Amendment. Nearly 1,000 units have already voted against liquor or beer."

However, what occasions this editorial is the fact that the brewers are taking the pledge. They must be hearing something in the distance. They seem to be seeing something. At least, why should they take a pledge? They are still afraid of the American ballot box. Nevertheless, the pledge will do them about as much good, as the censors have been doing for the movies. Our esteemed contemporary, the "Evangelical Messenger" has a splendid write-up in a late issue from the pen of Justus Timberline, commenting on this "Strange News," who says:

Did you know that the brewers had a code of ethics? I've always known they needed one, but I never saw it until lately.

And now that I've seen it the wonder grows on me. What sort of men can they be? And what do they think of the American public which they ask to take their code seriously?

Read it; it starts almost like a Constitution, or a Declaration of Independence, or a Magna Charta, or something equally noble.

The Brewer's Code of Practice

The Brewing Industry of the United States, custodian of an art and science practiced since the beginnings of recorded history, supplies a mild beverage to the major part of our population. Beer is the bulwark of moderation and sobriety. The industry recognizes its direct responsibility to itself, and to the nation to conduct its operations in accord with the desires and conscience of the American public. Members of the United Brewers' Industrial Foundation, in convention assembled, representing nearly half the production of beer and ale in the United States, mutually and individually pledge themselves to the following Code of Practice:

We pledge ourselves, as citizens and businessmen, to conduct our business in conformity with established laws in co-operation with the authorities.

We pledge ourselves as scientific brewers to maintain exacting high standards in the brewing and packaging of beer and ale.

We pledge ourselves, with all thoughtful citizens, to the promotion of practical moderation and sobriety.

February, 1938

We pledge our support to the duly constituted authorities for the elimination of antisocial conditions wherever they may surround the sale of beer to the consumer.

We pledge ourselves morally to support and encourage the great body of retailers who sell beer as law-abiding citizens and who operate legal, respectable premises.

We pledge ourselves to co-operate with the duly constituted authorities to prevent beer sales to minors, or to persons who have drunk to excess.

We pledge ourselves to truth in the advertising of beer.

We pledge ourselves faithfully to observe the provisions of this Code of Practice, convinced that beer is the nation's bulwark of moderation and sobriety.

After I read all this the first time, I walked about and around in our own town, and wondered.

I found that beer was being sold in violation of pledge No. 1.

As to pledge No. 2, I'm not a competent judge.

I found no indication whatever that any brewer or brewers' retailer was doing anything to promote practical moderation and sobriety. If they couldn't sell it by the case, they'd sell it by the bottle or the glass—but cases preferred!

I found no sign of "support" for the constituted authorities in the elimination of antisocial conditions in the sale of beer. Such "support" as the beer houses give is directed to other purposes; very much other.

And that goes for the next pledge, too. What the brewers want in our town is volume, and ever more volume. They'd be deeply discontented with the amount that could be sold on "legal, respectable premises."

Also I found places in our town where beer is sold to young and old, drunk and sober, men and women. The only question asked is, Has the customer the price?

When it comes to advertising, I'll admit that the brewers stick to the truth about as well as do the cigarette makers and the patent medicine quacks and the advertisers of cosmetics and some automobile makers. But if that is truth in advertising, I'm a fugitive from Mussolini.

But the last thing in the code seems to me positively priceless. "Beer is the nation's bulwark of moderation and sobriety!"

A bunch of brewers, who believe that, could print the Sermon on the Mount and sign their acceptance of it without getting their faces red.

THE DROUGHT AREA OF THE AMERICAN CONTINENT

The living God . . . gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.—Acts 14:15, 17.

The Bible constantly reminds us that the Lord sends the rain, which is not only a blessing, but a necessity. All human life would perish without this common, yet necessary commodity. Nevertheless, this blessing, like all blessings comes by the way of laws which God ordained in the creation of the world. This makes the question to rise, Why the drought area of parts of the United States and Canada? Is this a judgment on the part of God, or a mistake on the part of man? In the writer's mind, the folks on the prairie belt are just as deserving of rain as the rest of us elsewhere. Then why the drought?

It is of tremendous interest to know that authorities estimate that to produce the Canadian Western wheat crop—for a growth of 20 bushels to the acre—requires Nature to evaporate annually something like 30,000 to 40,000 million tons of water, mostly from the ocean, then to raise it to the level of the clouds, to transport it for thousands of miles to the Canadian prairies and to deposit it as rain; all forming the world's greatest transportation system, in comparison with which

all other transportation systems dwindle into insignificance. This gives us a limited idea of the vast magnitude of the forces at work in the earth's atmosphere, and the enormous masses of moist and dry, warm and cold air that meteorologists study and investigate in this veritable ocean of air, several miles high, which extends around the world. Back of all these forces is a **Person**—that Person we call **God**. Nature to a Christian is only a general name for the laws which God regulates. This act we call His **Providences**.

We feel that some of the general principles connected with the rainfall would be interesting to our readers. The following principles are pointed out by the following authorities: Mr. J. Patterson, Dominion Meteorologist; and Mr. A. J. Conner, Dominion Climatologist.

To understand how rain occurs, it is necessary to remind ourselves of certain principles or laws of physics, as follows:

1. That a cubic foot of air, at a given temperature, can hold just so much moisture in the form of water vapor, and no more.

2. That as air cools it is able to hold less water vapor. (If, therefore, air is saturated with water vapor, and then is cooled, some of the water vapor is condensed and falls in the form of rain.)

3. That as air rises into the upper atmosphere it expands.

4. That when air expands it becomes cooler, and so if previously saturated with water vapor, then, in accordance with principle No. 2, set out above, it drops some moisture in the form of rain.

Thus we see that the only possible way in which rain can occur is that air masses laden with moisture in the form of water vapor will be elevated into the upper air, hence will expand, so cool, and then give up water vapor in the form of rain.

But what causes moisture laden air masses to rise?

There are two ways in which this can occur:

A. The air currents may strike against mountains and so be forced upwards. If there are no mountains, however, this is what usually occurs—

B. Masses of cold polar air may come down from the North, meet with the moisture laden warm air masses from the South, and force the latter upwards, when the sequence of events takes place as described, and so rain occurs.

Rainfall On the Prairies

For rain to happen over the Western Canadian Prairies, therefore, it means, as a rule, that masses of air, laden with water vapor, must first appear over the prairies, and that then they must be met by cold air from the North.

Where do the moisture laden air masses come from?

In a small way from the Pacific Ocean over the Rockies—although probably very little rain is deposited in this way on our prairies—but for the most part these air masses come from the South Atlantic Ocean, from the Caribbean Sea and the Gulf of Mexico.

Apparently it is not yet known just what percentage of the moisture that falls upon the prairies comes directly as water vapor from the South Atlantic Ocean, or what percentage arrives over our prairies after several stages alternately of rainfall and evaporations. It is known, for instance, that much moisture from the Atlantic, that finally falls on the prairies, is first dropped on the American Continent far to the South of Canada, and is then afterwards picked up again by the air in the form of evaporation from wet soil, lakes, sloughs, and streams, and particularly in the form of transpiration from growing crops, trees, shrubs and so forth. (It is estimated that 50% of all the rain that falls on the land on the American Continent is transpired by growing crops, trees and other vegetation back into the air, and some consider that an additional 25% of the

moisture that falls on the land is drawn back into the air by evaporation.)

Why the Drought Area?

Why, it might be asked, is there a large area in Southern Alberta, Saskatchewan and Manitoba, that is semiarid—commonly termed the drought area—where the average annual rainfall is about 2¼ inches less than occurs on immediately adjoining parts of the prairies?

The reason for this, probably, is that in these areas the warm moisture laden currents do not meet with the cold polar air masses, and thus the mechanism for causing a cooling of the air and the production of rainfall, is absent. Certain, however, it is that the semiarid area does form a considerable part of our prairies, and probably always has, and is that area where grass alone flourishes, [this in our finite minds is where man made the mistake of breaking up too much prairie grass.—Ed.] and where trees and shrubs do not naturally grow, nor probably ever have grown—obviously because of insufficient annual rainfall.

Early explorers and observers of the territory—Henry Kelsey in 1691, David Thomson in 1784, Captain Palliser in 1858, Henry Youle Hind in 1860, John Macoun in 1872, and others, report that the same condition of grass, of semiaridity, that we find at present, prevailed in their days.

Fundamentally the reason for it all must be, either that at times for some unknown reason the moisture laden air currents from the south fail to pass over the semiarid area in the same mass that they pass over adjacent areas of better rainfall, or that on their journey over the semiarid area these moisture laden air currents are not met by the same mass of cold polar air currents which would serve to lift them into the upper air, and so, would cause them to deposit moisture.

Whichever of these explanations may be correct, the fact remains, however, that at the moment no one knows exactly why and how it all occurs.

BIBLE SUPERNATURAL BOOK

(Continued from page 53)

good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth: So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day."

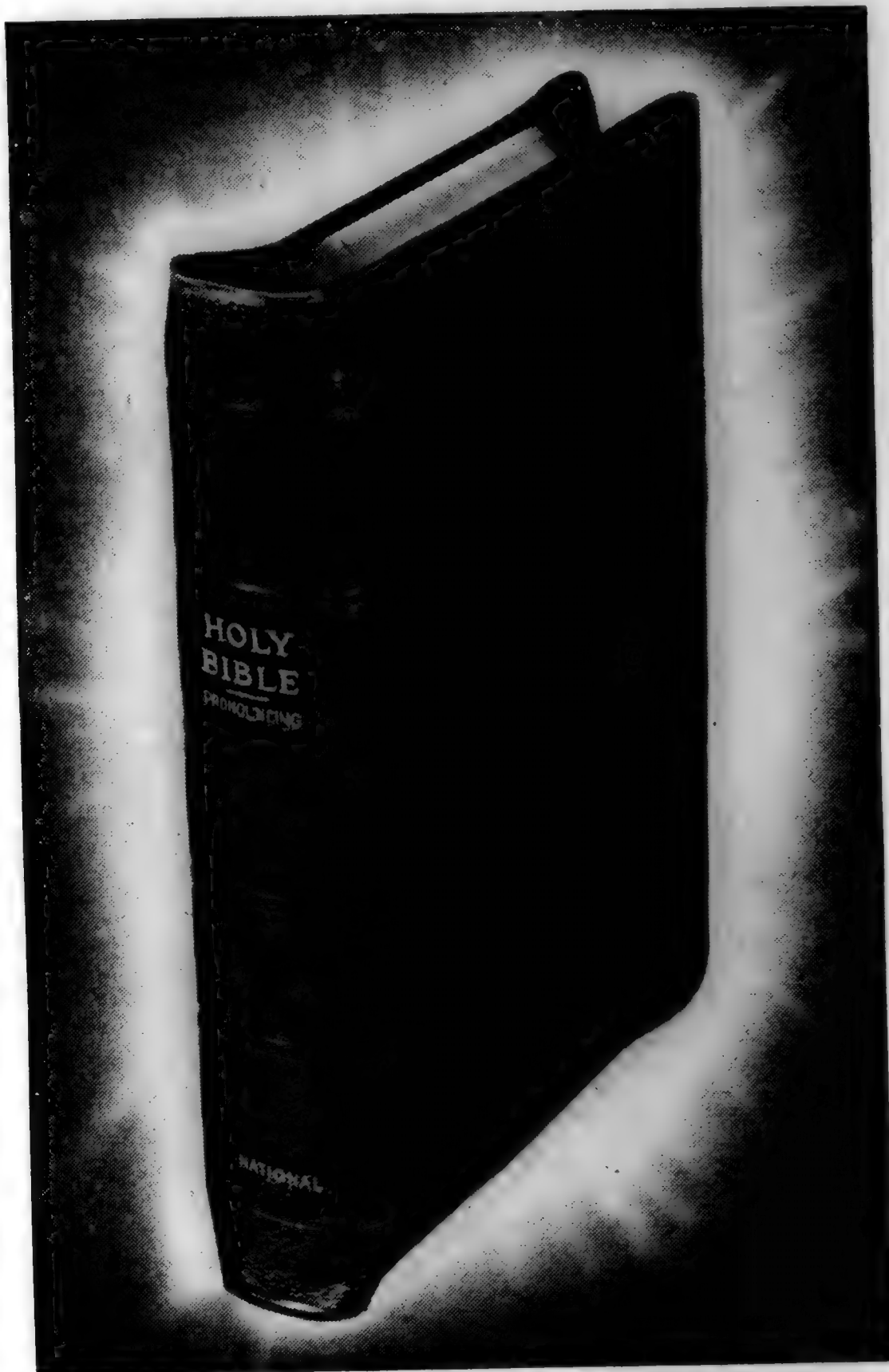
The Seventh Day—Genesis 2:1-3

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

And so concludes this simple, complete, inspired, and illuminating record of creation. To

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DEUTERONOMY, 2

38 * Dut Jōsh'u-a the son of Kūn, which standeth before thee, he shall go in thither: "encourage him: for he shall cause Is'ra-el to inherit it.

D.C. 1491
* Num. 14.
30.
* Ex. 24. 13;
33. 11.
See 1 Sam.
16. 22.

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17a

it add a few lines from the Gospel according to John in the New Testament:

John 1:1-4

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was not anything made that was made. In him was life; and the life was the light of men."

In the one word "created" we cross the boundary of inductive science and enter the domain of philosophy and theology. We must admit that there are axiomatic truths of philosophy and religion from which we cannot escape. Creation is one of these axioms,

and natural science points every honest inquirer toward this inner sanctuary of truth.

One fact of natural science is that the living productions of our globe, both plant and animal, were not the product of any combination of the processes now working in nature about us. Natural science in this demonstration, or focal conclusion, has effectually proved the truth of creation as recorded in Genesis.

Through this sublime and august truth the human mind and heart find a revelation of God; for in this simple position of rational reason with bowed heads and hushed hearts we are ushered into the very presence of our Creator. In His presence, reverently, we con-

clude this chapter of our work with the personal knowledge that God created.

Note.—To the reader who wishes to delve into the reasonings of man on the subject of "creation" I refer you to the following authors: Addison, Bacon, Berkley, Calvin, Dante, Descartes, Dryden, Emerson, Hume, (Job, Chap. 38), Mill, Owen, Pascal, Raleigh, (and Raphael and Uriel). Learned men all. Read their compositions. Consider their positions. Then read again the account of Genesis, and you will conclude with me that the simplicity of the Bible is the Wisdom of God. This wisdom far exceeds all the imaginations of man. Creation in the Bible refers to the act of God in bringing this world and man into existence. The date of creation most commonly adopted is 4004 B. C. This is accepted by such scholars as Ussher, Spanheim, Calmet, Blair and others, and is the one used in the English Bible, and believed by this author.

Manitou Springs, Colo.

IT IS WORTH REMEMBERING

That you cannot whitewash yourself by blackening others.

That success comes in cans—failure in can'ts.

That a day of worry is more exhausting than a week of work.

That a sign on the door of opportunity reads—PUSH.

That cheerfulness is what greases the axles of the world.

That a dead fish floats down stream; a live one goes up.

That luck needs a P in front of it to make it worth while.

—The Mountain Presbyterian.

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CHRISTIAN MONITOR

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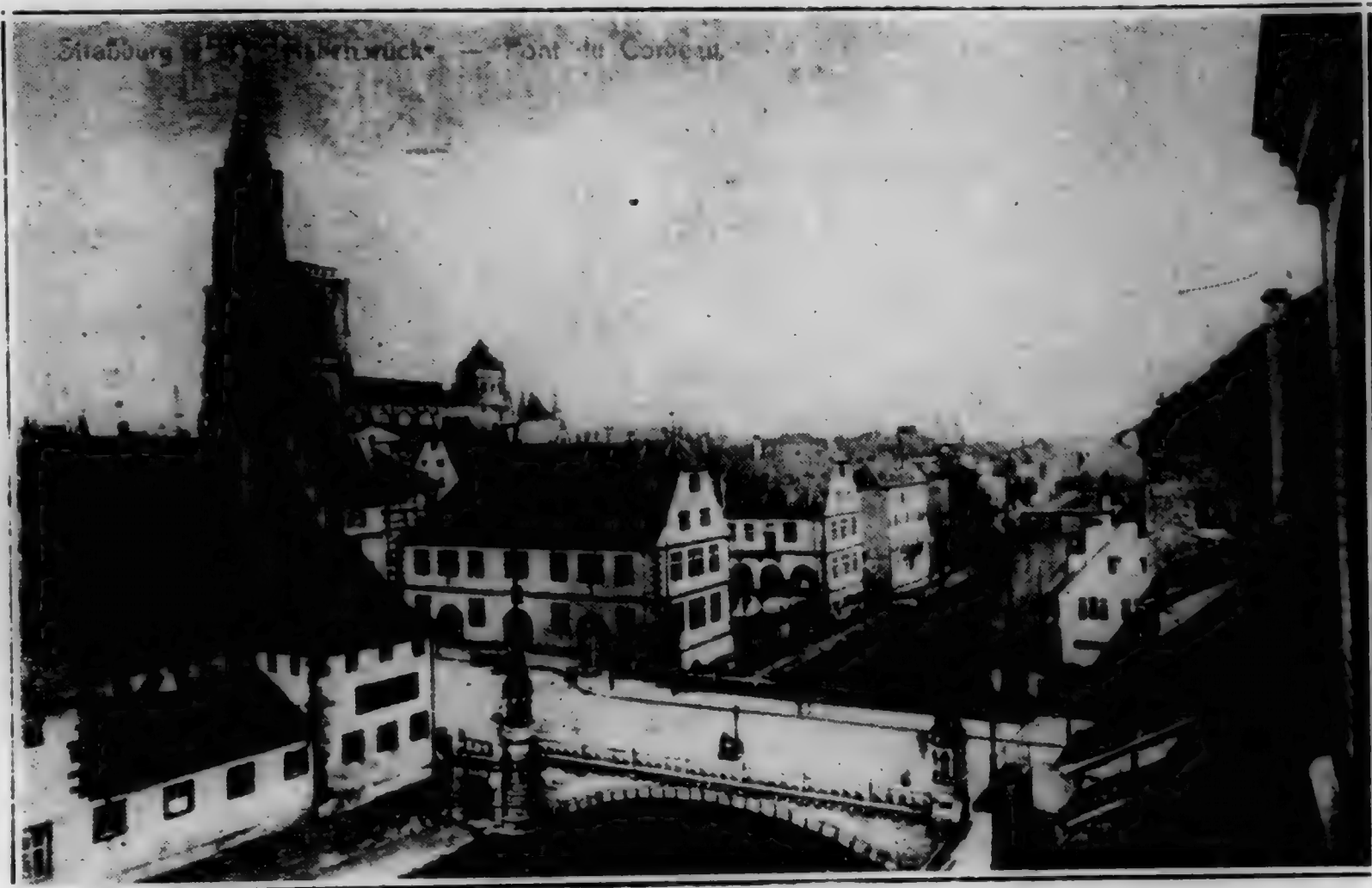
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Christian Monitor

MARCH, 1938



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"TIS ONLY NOBLE TO BE GOOD"

By Mary Miller



Daniel was seated in Calvin Hershey's English Literature class, thrilled to the core. Hershey's interpretation of the eternal truths of age-old poetry were green pastures to Daniel's spirit; it fed and grew mightily. As the transcendent value of simple goodness sank into Daniel's consciousness his spirit became calm and confident. He listened to "'Tis only noble to be good;" "Virtue is its own protection;" we serve "as to the Lord and not to men;" and a supreme challenge came to him—his business was merely to live a good, virtuous, unselfish life and to let righteousness win its own cause. For his guiding principle he adopted, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." He resolved that his life should be so conducted that he would be willing to have his character judged by any deed he committed at any time.

Frances had untangled the Christianity puzzle for him. He knew that his nature was sinful—that he naturally tended downward—that he needed someone to save him. Daniel accepted Christ's sacrifice for him with a humble contrite gratitude—and was free. Now his whole duty centered in one word—love—love to the Divine—shown through loving deeds to men. His was not to do some great task—to seek some great position in which to exercise his gifts—but to walk humbly before his God—to live an upright life and to let the infinite love of the lowly Christ flow out through him. Frances seemed to him a deep steady current—a life that had a grip. His gratitude for her was unbounded.

One spring evening after four, Daniel and Frances were driving to Carlton to hear a lecture. In the intense blue of the sky, fluffy, white clouds drifted lazily about. In the fields acres and acres of wheat rippled and swayed rhythmically as the breeze played over them. Over all the bright warm sunlight lay lovingly, caressingly. The heart of the world seemed pulsing—throbbing with the blood of spring-time. It was full, rapt beating in rhythm with their own.

"Daniel! Daniel! Isn't it beau-ti-ful!" She spoke in an awed whisper—as if she feared the sound might break too rudely upon such a scene.

"It's so beautiful it's almost painful. I feel the same way about your goodness sometimes, Frances," he replied solemnly as he reached over to take her hand.

"With such beauty all about us—God's infinite beauty—" she made a sweeping gesture, "is it not a pity that such tragic things are happening at school?"

"Yes, it is bad!—bad! I'm sorry especially for the effect it will have on my people at home; two blows in one year are just almost too much. It will only increase their fear of education. Martin and Reames are the two teachers they had confidence in. President Martin's death this winter took away most of the attraction the school had for them. And now Reames going over to the Catholics right

in the middle of the term—I hate to face them after that."

On the way home Daniel asked Frances to go with him on Saturday to see the beginning of the new home they had planned together. It was across the road from his mother's home. The carpenters were busily at work; for it was to be finished by the third of June, the last day of the commencement exercises.

The third of June had come and a summer and winter had gone by. Sevilla Yutzy was having company for Sunday dinner. The Blossers drove in, Sol Troyers, Joe Hiltys, Jonas Horsts, Lew Lantz. They made themselves at home—in the kitchen, in the sitting room, in the front and back yards, in the bedroom—everywhere.

Joe Hilty stuck his head through the kitchen door and called to Sevilla, who was busy at her immaculate range, "Ain't Danny's and Reub Annie coming?"

"They were going to, but Reub Annie ain't feeling good at all, so Frances and Danny took her home."

"Well, I sure hate that. I'm supposed to find an extra speaker for the program tonight," Joe explained, "and it seems there's no one like Danny or Frances to go to when we need help bad."

"Ach, ain't it so now!" Sade chimed in. "They're so good to Reub Annie they chust couldn't be any better, she says. They sit with her in the evening after work, they bring her books and papers to help pass the time away. Ach!" And she gesticulated widely with her strong toilworn hands, "It wonders me yet that we thought they'd be stuck up and big feeling. When somebody's sick, nobody



MARCH

By Ursula Miller

The month March brings
Such fickle things!
Some days are warm and brilliant as the summer sun,
The birds are here and yon, lifting their songs a-high;
Behold, then Winter glances back to see what Spring has done,
And from that glance the wind and clouds and snowflakes fly.
The cold birds weep,
And leaflets sleep.
The next day Spring doth wornout Winter chase,
The birds are seeking twigs and things to build a nest;
The sunbeams seek to warm each cool and shady place,
The flow'rets gaily waken—Winter is at rest!
The March sun weaves
Garlands for trees.

Hesston, Kans.

could be better'n Frances, and just listening to either of them talk makes you feel all lit up inside—clean and good, you know."

"They're two people that school hain't spoiled, anyhow," Maude Hilty declared. "They're chust so good to all of us, so glad to help us and live with us, and be common like the rest of us that we've forgotten all about their schooling. Joe yust thinks there never was anyone like them."

"About their schooling now," Kate Blosser began eagerly. "I almost never even thinks about it. Si always wants me to have her come help make the girls' dresses. I asked her how to make them, and she tells me. We wants so much to have them look pretty like she does—chust like a flower! And Danny! Ach my! It does my heart good chust to look at him—so tall and strong—and yet so kind and humble! God did His best when He made our Danny!"

"I wish," Mina Lantz puts in, "they'd make him a preacher—for our church here."

The faces of the women lighted with eagerness. After a moment Sister Horst said, "They are talking of it. Jonas has spoken to a number of the members; all are agreed that we need another preacher and all are agreed that Daniel is the man."

Their eyes were shining, radiant! "Does Danny and Frances know about it?" Kate Blosser asked.

"Yes," Sister Horst continued. "Jonas talked to them both together. They took a fine attitude. Daniel said he would never block God's path, he wanted God to plan his life for him—and that he knew Frances would stand by him. She said she hoped she would never hinder God's work."

At home, Daniel and Frances were sitting quietly by Reub Annie's bedside. She had eaten dinner and gone to bed. They had sat and talked until she fell asleep. Now they moved into the next room and Daniel again pulled a letter from his pocket and read it. Since President Martin had died, the Board of Education said, would he consider preparing himself to take Martin's place in a year or two perhaps? He again passed the letter on to Frances.

"Well, mine Francey, what say you? I know nothing at all to say."

"Oh, Danny dear, I can't take the responsibility of deciding," she replied with a distressed look. "Your people, Daniel; you have regained their trust—their confidence. That is no light matter."

"And Mother; Frances, I couldn't leave her! But, Frances, such a position would give us back the social, intellectual, cultural atmosphere you have been accustomed to. The prestige the office would give, I am positive, would have no pull for you. And, Frances, I must—must—keep you happy!"

"Oh Danny dear, I am so happy—happy—happy as I can be!" And she ran to him with radiant face, and as he saw the joy reflected there he said, "Our people, Frances, you know them—good at heart—sincere, but—you know they need someone like you to lift them out of themselves."

"And—you, Danny!" she cried with blinding eyes. "We've got to stay, Danny; they need us."

Hesston, Kans.

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Vol. XXX

SCOTTDAL, PA., MARCH, 1938

No. 3

PROTECTED

By Lila B. Carter



GRANDMOTHER, the Indians are coming!" Fear, indignation, an outraged sense of helplessness, all blended into that ringing cry, as the door of the little, one-room cottage burst open and shut again with a bang.

"Gently, gently, lad." Old Mrs. Weaver looked up from her knitting as an excited boy of ten bounded into the room.

It was a long, narrow room. Across one end a dark curtain partitioned off the sleeping quarters; the rest was living room and kitchen combined. Small four-pane windows that opened by sliding into the wall, let in the light.

Near one of the windows a frail looking little woman was seated in a low wooden rocker. Her plain, gray dress was partly covered by a large, white apron tied about her waist with long, wide ties. Over her wavy, silver-gray hair she wore a cap of net lace.

Her face paled at the boy's abrupt announcement, but her habitual expression of sweet serenity was undisturbed. She smiled courageously at the child as flying feet brought him across the room to her side.

"Proctor and his Indians are marching toward Frenchtown. I heard the men talking in Glover's when I went to get the yarn and groceries." A sturdy lad, he was struggling manfully to keep back the tears, but as he reached his grandmother's side his fortitude broke down, and he burst into a storm of sobs that shook his body pitilessly.

The kind-hearted little woman, full of love and sympathy for her only grandson, put her arm protectingly about him and drew him close to her side while she inquired tenderly, "Why is thee so frightened, Robert? Has thee so soon forgotten the verse we read this morning, 'Let not your heart be troubled?'"

She soothed and quieted him, pushing back the worn, faded cap from his curly, red locks and gently kissing his damp forehead.

"See, it will soon be night. The clouds are heavy and it is getting dark early. Try to be a brave boy. Thee had better bring in the wood and water before it gets any later. I will get a nice warm supper, and after that thee shall tell me all about what thee has heard, and we will talk to our heavenly Father about it."

She went with him to the door, talking cheerfully in an effort to divert his mind from the Indian invasion. Well she knew it was no fancied danger that threatened them. It was hard to send him out alone again, know-

ing how real was his fear, but the night was coming on and they must prepare for it.

Robert smothered a sigh. He knew grandmother was right, he ought to get his chores done before dark, so he pulled his cap down over his ears and trudged out into the cold of the January dusk.

"Pile the woodbox high with the dry wood," Mrs. Weaver told him, as he worked bravely at his task. "Thee had best bring in several armfuls of that green wood that Uncle Hiram cut for us and stack it in the corner back of the door. It looks like it might snow again, and thee may have to shovel paths before thee can get to the woodpile in the morning."

The snow was deep on the ground, but there was a well beaten path to the woodpile and another to the chain pump which stood only a few feet from the door. As the boy went back and forth carrying his armload of sticks for the winter fire, he seemed a small figure for such a task. He was usually a light-hearted, cheerful little fellow, always smiling, but tonight his heart was heavy and full of misgivings.

He had been an orphan for three years, since the winter when his father and mother had both died within a week, during an epidemic. He and his grandmother were all alone in the world, except for a few kind neighbors and friends. There was Uncle Hiram, as they called him, who had been his father's trusted friend. He lived a few miles up the river. Ever since the death of Sam Weaver, Uncle Hiram had been the friend in need to the mother and son, bringing them a ham or a bag of meal as he was able, and always seeing that a good supply of firewood was hauled up from the river and cut for their use through the long Michigan winters.

The house in which Robert and his grandmother had lived ever since the death of his father, stood on the outskirts of the little trading post of Frenchtown. It was a small, low-roofed cabin that in summer was covered with flowering vines and surrounded by hardy perennials; but now since winter had come on it had the forlorn appearance of a wind-blown bird's nest.



Past the town and not far from the widow's cottage, ran the River Raisin on its way to Lake Erie. During the winter months its smooth, icy bed made a fine road over which there was much hauling of wood and supplies. During this particular winter of 1812 and 13 there had been more travel than usual on the river.

For several months past the Western armies had been operating along the Great Lakes border. Eighty miles to the north, Detroit had been captured by the British, thus opening the way for the invasion of the Michigan frontier by their Indian allies. Frenchtown had fallen into the direct line of march of the British General Proctor and his mixed army of whites and Indians. General Winchester had been ordered in haste from the Maumee Rapids, several miles away, to the defense of the town.

While Robert brought in the wood and filled some large wooden buckets with water, old Mrs. Weaver exchanged her white apron for a neat one of blue print, stirred the coals in the fireplace and went briskly about preparing the evening meal. In spite of her frail appearance she had a rugged constitution that had for many years withstood the hardships and privations of frontier life. By sewing and knitting she still managed to provide food and clothing for herself and Robert, and to keep some comforts in their little home.

For two years Robert had been doing their errands in the village, delivering the finished articles, bringing home food and materials from the store, and often getting an order for a pair of stockings or mittens or a knitted scarf. Most of the people in the town knew and loved the bright-faced lad who was always so polite and honest with them.

This evening, as Mrs. Weaver worked, she was pondering over what they should do for protection from the Indian attack. She had been reared in the Quaker faith, had been taught to love her enemies, and had through the years been able to maintain an unbroken confidence in the wisdom and goodness of God.

She knew there was no fortress in the town to which they could flee. Her mind naturally turned to the One whom she had learned to trust in the hour of need. She resolved to remain in the cottage and to look to her Lord for His protecting care.

Snow was falling heavily as Robert brought in his last armful of wood. Mrs. Weaver helped him to take off his outer wraps, and shook the snow from them before hanging them carefully on some pegs which had been driven into the wall beside the door for that purpose.

"Put thy mittens on the hearth to dry,

Robert," she directed kindly. "Pull off thy boots and put on those dry woolen socks I have placed by the fire to warm for thee."

The child obeyed. Mrs. Weaver tucked an old rug snugly up to the crack at the bottom of the door, drew the bolt of the lock into place and turned to take from the fire the hot stew and corn cakes she had prepared.

A small table had been drawn out from the wall to a position not far from the open fire. On it Mrs. Weaver had spread a clean, white linen cloth, and carefully arranged the simple service. A lighted tallow candle in the center of the table threw its soft glow over the faces of both as they sat down and silently bowed their heads for a moment before beginning the meal.

The dancing flames from the fireplace threw flickering lights and shadows on the low ceiling and walls, and revealed an orderly, tasteful arrangement of the few articles of furniture. Some portraits in black walnut frames with gilt bands, hung on the walls. A shelf containing a few much read books, a sewing table, three wooden rockers and a chest of drawers made up the furnishings of what they called the living-room.

On the floor were spread home-made rugs of various shapes and sizes. One large bear-skin lay in front of the fireplace. Here Robert often sat or lay stretched full length, spelling out the words of some book or doing sums on his slate by the firelight.

The supper cleared away and some fresh wood placed on the fire, Mrs. Weaver drew her favorite low rocker up to the hearth and sat down with her knitting. Robert threw himself on the rug at her feet.

The wind was rising outside, and every now and then a strong gust would shake the windows and throw dashes of snow against the panes. The wildness of the night made danger seem more imminent. In spite of her firm resolves the good woman trembled. Yet as she heard the storm raging she was thankful for the little cabin and the warm fire that sheltered them from its icy blasts.

Although Mrs. Weaver had sought to forget her own anxiety in her efforts to cheer him, there was still a puzzled expression of mingled fear and distress in Robert's eyes, as he lay face down propping himself on his elbows, his chin resting on his hands, gazing thoughtfully into the fire. "If I were only a man," he thought, "I could fight, then we would be protected."

Each rising howl of the wind in the broad chimney and around the corners of the roof, was to him the screech of a savage. Surely the house would be burned down over their heads before morning. Where could they go for shelter?

At last he burst out passionately, "Grandmother, couldn't we go to Jim Reed's place to stay all night? The men at the store said the Indians are likely to follow the river into the town. If they do they will come right by our house. If we went to Reed's, he has a gun, he could protect us. I am too little to fight—you are too old—I wish my father were alive, he would take care of us!" finished the boy as he drew himself up into his favorite sitting posture, his feet crossed, his arms hugging his knees and his hands tightly locked together.

"Child, what is all this talk about Jim Reed's and fighting?" inquired old Mrs. Weaver in a mildly reproving tone. "Thy father was a peaceful man and always sought to make friends with his enemies. It is the talk of the men at the store that has filled thy mind with such thoughts of revenge."

"But the town is full of soldiers," interrupted Robert, his big blue eyes blazing with excitement. "General Winchester and hundreds of men came this morning from the north. The officers are quartered in the town hall. Jim Reed's father said in the store that Proctor and the Indians might be here any time. He said there would be a big battle, and that like as not they would burn the town."

The boy was trembling with fear. Old Mrs. Weaver laid down her knitting. Her own heart was beating rapidly, but she managed to steady her voice as quietly but earnestly she sought to dispel the thoughts of fear and hatred that seemed to be finding place in his heart.

"Bring the Bible, Robert," she requested

THEN, LET US PRAY

The day was long, the burden I had borne
Seemed heavier than I could longer bear;
And then it lifted—but I did not know
Some one had knelt in prayer,

Had taken me to God that very hour,
And asked the easing of the load, and He
In infinite compassion, had stooped down
And lifted the burden from me.

We cannot tell how often as we pray
For some bewildered one, hurt and distressed,
The answer comes, but many times these hearts
Find sudden peace and rest.

Some one had prayed, and faith, a lifted hand
Reached up to God, and He reached down
that day,
So many, many hearts have need of prayer—
Then, let us, let us pray.

—Author Unknown.

gently, "we will be able to find something there that will help us."

He brought the Book, as he had always done every night since he could remember. She opened it and read from Jeremiah, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in Me." The good woman's face glowed with peace as she said with a contented smile, "Thee need not fear, Robert, we shall be safe tonight." They then knelt and quietly thanked God for His mercy.

They covered the fire carefully with ashes, blew out the candle and were soon warm in their beds.

For many hours the storm continued. Toward morning the wind died down and the snow ceased to fall. The sun came up on a white world, but within the cottage no sign of daylight appeared. It seemed to Mrs. Weaver to be long past the usual time for getting up. Robert was still sleeping. Not wishing to disturb him she lay quietly for some time, but finally arose and made her way to the window. It did not take her long

to discover that the house was buried in snow.

By the time Robert awoke she had a good blaze in the fireplace and a kettle of water singing on the crane. When he discovered what had happened the poor child was at first more frightened than before. By degrees Mrs. Weaver was able to persuade him that they were in no immediate danger.

"There is plenty of wood for the fire today, and perhaps for tomorrow if we are careful. With the food thee brought home yesterday we shall have enough to eat," she assured him. "Our heavenly Father will take care of us."

On the second morning after the storm, Uncle Hiram came stamping into the kitchen where his wife was getting breakfast.

"Martha," he called cheerily in his booming voice, "make plenty of good hot cakes, won't you? I'm going over to the Post this morning to see how old Mrs. Weaver and the boy have fared through the storm. I want to take along that last catch of furs. I'll bring you home that new dress you've been wanting if I can get a good bargain," he promised, laughing good-naturedly.

It was a clear, cold morning. The snow sparkling in the sun dazzled his eyes as Uncle Hiram sped over the ground on his long snowshoes.

He came to a halt as he struck the trail leading from the river to the widow's cabin. Here the snow was packed by the trampling of many feet. He looked around for a moment in bewilderment. Surely he had not lost his way; there was the clump of beech trees just beyond the cabin, but the cabin—he could not see. His heart gave a big thump against his breast; he hurried forward and saw what looked like a blackened stump against the snow; yes, there was a faint curl of smoke. Coming nearer he soon found that the trail to the cottage was blocked by a great snow drift that completely covered the roof, leaving only the top of the chimney exposed.

He began to understand now why he had felt that persistent urge to visit them this morning. He was not long in deciding what to do. He must find a shovel and some men to help him. He hastened on toward the house of the nearest neighbor, but found to his astonishment that it was really missing—only a charred heap of ruins remained. His astonishment increased; he turned hot and then cold by turns, as he continued to find home after home burned to the ground.

At the farther side of the settlement some buildings were still standing. There he found a group of men who had met for counsel. From them he learned of the terrible battle that had been fought the day before.

"Proctor came with his Indians," one man told him. "They surrounded our men in the snow and forced a surrender. Last night," he explained shuddering, "the Indians found Roget's saloon. The liquor crazed them; they massacred all the wounded prisoners and started north for Detroit burning houses as they went. Some families perished, others escaped only with their lives." Uncle Hiram's indignation grew as he listened to this recital, while tears of thankfulness dropped from his eyes as he thought of the little drift-covered cottage by the river side.

Several men volunteered to help him clear

away the snow from the roof, windows and door of the Weaver home. By the time they had finished Mrs. Weaver had ready for them a big pot of steaming coffee and some hot fritters. The good woman's thanks for deliverance found expression in freely offering such hospitality as her humble home afforded.

After supper that night Robert lay stretch-

ed as usual on the bearskin, his chin in his hands, watching the flames dance up the wide mouth of the chimney, while Mrs. Weaver sat close by with her knitting. Suddenly he sat up.

"Grandmother," he cried in his clear ringing voice full of childish wonder, "Isn't it great to be protected?"—The Youth's Comrade.

STRASBURG, A SWISS BRETHREN CENTER

By John Horsch

Bro. Horsch gives some interesting facts concerning this ancient center of Mennonite activity. Here labored some of the most prominent leaders of the Swiss Brethren, and here were held the famous conferences which, although bringing out a few differences, showed the virtual unity of the Swiss Brethren and the Mennonite brethren from Holland and Northern Germany. Strasburg today is a large and important city in Alsace, which since the World War, is a part of France. Among other things it is noted for its famous cathedral.

Alsace, with Strasburg as its principal city, was in the Reformation period a province of the German Empire. Even before that era nonresistant dissenters were in various periods numerous in this city. In the year 1212 a Waldensian congregation was detected by officers of the law. No less than eighty brethren and sisters were burned at the stake in that year at Strasburg. Conrad Reiser, a Waldensian missionary, suffered martyrdom here, by burning at the stake in the month of January, 1458.

Reformers of Strasburg Expressing Doubt Regarding Infant Baptism

Early in the Reformation period Strasburg became nominally a Protestant city; nevertheless the authorities were slow in abandoning Roman Catholic worship and practice. Preaching the Gospel was permitted by the magistrates, but the mass was not abolished in the churches of the city until February 20, 1529. It is noteworthy that as we shall directly observe, before the inception of the Anabaptist movement, Martin Butzer (Bucer) and Wolfgang Capito, the leading Protestant reformers of the city, took an attitude of indecision and doubt regarding infant baptism. After the year 1525 they changed their views on this point, having been led to see that the baptism of the infants was indispensable in an all-inclusive state church. At the time when the mass was abolished, these reformers entertained strong hopes that infant baptism would be made obligatory by the magistracy. This expectation was not realized, however. The definite organization of the Protestant church of Strasburg was postponed by the civil authorities to a much later date, namely until the year 1534.

In the meantime Martin Butzer and his associates continued their efforts toward the definite establishment of a church by the magistracy. But if Butzer and his friends had proceeded with the introduction of reforms without the approval of the authorities, they would have been considered as dissenters. The fact deserves notice in this connection that it was keenly and widely realized that the Reformation, in so far as it was state-made and stood for a union of church and state, had failed to bring such fruits as had been hoped for. Even among the friends of the Reformation in the magistracy of Strasburg there were those who complained of a growing religious indifference among the

population. The Anabaptists, on the contrary, were known to take religion seriously and to emphasize practical piety. Until the year 1534 the people of Strasburg had full liberty for refusing to have their infants baptized. It is seen, then, that in this city the soil had been prepared, as it were, for the reception of the message of the evangelical Anabaptists.

Comparative Toleration of Anabaptists

The authorities of Strasburg took a position of comparative tolerance toward the Anabaptists. The famous burgomaster of the city, Jacob Sturm, regarded all persecution with disfavor and was supported in this attitude by a number of influential men, among them the knight Eckard Zum Trubel. Matthias Zell, one of the leading reformers of the city, also disapproved of the persecution of dissenters. Two other state church ministers, Wolfgang Schultheiss and Anton Engelbrecht, openly defended the principle of full liberty of conscience, while Martin Butzer, on the contrary, did all that was in his power to prevail over the civil authorities to refuse the Anabaptists toleration.

While the Anabaptists in Strasburg were not granted liberty of conscience, they were generally left unmolested if they refrained from attending separate meetings and from criticizing the state church. If found guilty on any of these points, they were generally banished. Nowhere else outside Moravia, were the Anabaptists accorded such consideration as here. In consequence, many refugees from surrounding regions sought shelter in Strasburg, swelling the numbers of the native Anabaptists.

In the spring of the year 1526 the attention of the authorities of the city was attracted by many Anabaptists. Michael Sattler, one of the prominent ministers of the Swiss Brethren, was in Strasburg for some time in that year. Pilgram Marbeck, in the autumn of 1528, fled from Augsburg to a village near Strasburg, and later moved into the city. The efforts of Martin Butzer toward his banishment were unsuccessful for a considerable period, owing to the fact that he was a man of extraordinary skill as an engineer, and the city authorities desired to avail themselves of his services. As a minister of the Gospel he found Strasburg a fruitful field. Through Butzer's influence he was finally banished from the city in December, 1531. Other ministers, also, of the Swiss

Brethren as well as of other Anabaptist parties, labored in Strasburg.

Many Anabaptists Imprisoned

In the spring of 1529 many Anabaptists were imprisoned in Strasburg, forty-four in the dungeons of the Wilhelms Tower alone. About one hundred Anabaptists, who had been banished from Augsburg, fled to Strasburg in the same year. The Anabaptists and their sympathizers became numerically strong in the city. Of this there were various indications. Infant baptism fell more and more into disfavor among the population in general. The printers of the city hesitated to publish books against the Anabaptists, asserting that there was no sale for them; they preferred to issue publications defending the doctrine of the Anabaptists. Hubmaier's masterly defence of the baptism of believers was printed here as early as 1525, and two books of Pilgram Marbeck were published later. Martin Butzer and his associates noticed with grave misgivings the spread of Anabaptist principles and the corresponding loss of the influence of the state church.

A retrogression of the state church type of Christianity was clearly in evidence in Strasburg. Church attendance decreased materially, as well as participation of the population in communion services. There was great cause to fear that the dissenters would win the day in the city. The final success of the state church party was due to the fact that liberty of conscience was refused. Strasburg was one of the many places where the state church owed its final triumph to the strong arm of the civil authorities. About the year 1534 the number of Anabaptists in the city was estimated at 2,000.

The Friendly Attitude of One of the Leading Reformers

As already stated, Martin Butzer and Wolfgang Capito, the most prominent preachers of the state church, had, before the rise of the Anabaptists, expressed serious doubts regarding infant baptism. Butzer in 1524 had published a book in which he made the statement that "in the first Christian congregations only those were baptized and received into the church who had fully surrendered to the Word of Christ." Capito held similar views, even in later years. In him the Anabaptists had for a number of years a warm friend. In letters to his friend Musculus, Capito expressed the opinion that believers should be permitted to separate from the world (as did the Anabaptists).

And again Capito wrote to the same person, "Those who under the greatest tyranny profess Anabaptist principles, err without evil intentions, if they do err. For they do not make use of baptism as a means for dividing the church but as a testimony that they believe the Word and are willing to give their lives for their Redeemer." In a letter to Zwingli, Capito spoke of "the praiseworthy sincerity of faith" of the Anabaptists. Again, in 1527, he wrote a letter of consolation to a number of imprisoned Anabaptists at Horb in Wurttemberg, admonishing them to steadfastness.

And not merely in private letters but also in some of his published writings Wolfgang Capito defended the Anabaptist position. In

his **Commentary** to the book of Hosea he disapproved of infant baptism and defended the baptism of believers. He defined the Christian Church not as a community of persons who were to be led to accept Christ (such was the state church idea) but as a union of obedient believers in Christ. He insisted that the true Christian Church consists of believers. Nevertheless he inconsistently retained his office as minister in the state church. After a few years, however, namely toward the end of 1531, Martin Butzer and other prominent church men succeeded in persuading Capito to make a complete turn in his views on baptism and the nature of the Christian Church. He now accepted a position that was entirely satisfactory from the viewpoint of the state church. Indeed he became a radical opponent of the Anabaptists. In 1535 he asserted that it was the foremost duty of the civil authorities to regulate matters of faith for the population. He denounced the principle of liberty of conscience.

Persecution of the Anabaptists Ordered

For a long time the appeals of Butzer to use more stringent measures toward the suppression of the dissenters were disregarded by the authorities. After the first synod of the state church, held in 1533, however, the Council published a mandate ordering that no doctrine contrary to the Augsburg Confession (of the Lutheran Church) was to be tolerated. Citizens holding contrary doctrines were ordered to leave the city, with their families, within two weeks. Infant baptism in particular was now made obligatory by the strict command that all infants must be baptized within six weeks after birth. Parents neglecting to bring their children for baptism were threatened with banishment.

A mandate was published against "the common Anabaptists" (the Swiss Brethren), the Melchiorites (followers of Melchior Hoffmann) and all other dissenters, ordering their banishment. Banished Anabaptists who returned to the city were threatened with capital punishment. Many now fled the city, and there was a consequent increase in the number of Anabaptists in many towns and villages of Alsace, especially in the vicinity of Strasburg. A committee, called **Täufer Herren** (Commission for Anabaptist matters), was charged with the duty of dealing with and passing sentence on Anabaptists in Strasburg. Nevertheless, the city never stained her hands with the blood of those who would not accept the creed prescribed by the state church.

Meetings of the Swiss Brethren Described

A description of a meeting of the Swiss Brethren was given at Colmar, Alsace, by a woman while under torture. She related that about thirty-six persons assembled at night in a forest near Kestenholz. One brother, named George Bastian, was reading the Scriptures and speaking for three hours. When he was done, they all knelt and prayed for a quarter of an hour for all authorities and for their persecutors. After that, all partook of a common meal for which some had brought food. Then one of them admonished those who were not yet baptized to lead a quiet Christian life.

Some had need of clothing and tools, and were supplied with such necessities.

In March of the year 1540 two meetings of the Swiss Brethren in Strasburg were surprised by officers. Thirty-nine persons were arrested, while about the same number made their escape. The most prominent of them were imprisoned for some time. Of two other Anabaptist meetings for worship in or near Strasburg, held in 1545 and 1557, there are detailed reports. In the last mentioned meeting two persons were received into the church by baptism. One of the questions asked the applicants was the following: "Whether they would, when necessity required it, give all they had to help their brethren, and would let none be in need, if they could help him."

Various Anabaptist Parties

Besides the congregation of the Swiss Brethren there were in Strasburg and vicinity also circles of Melchiorites and of followers of Hans Denck. The two last-named parties differed in doctrine and practice from the Swiss Brethren. Both the followers of Melchior Hoffmann and of Hans Denck practiced faith baptism only for a short period, and then

AS UNTO HIM

Whatever you think, both in joy and in woe,
Think nothing you would not like Jesus to know.

Whatever you say in a whisper or clear,
Say nothing you would not like Jesus to hear.
Whatever you read, though the page may allure,

Read nothing unless you are perfectly sure
Consternation would not be seen in your look
If God should say solemnly, "Show me that book!"

Whatever you write with haste or with heed,
Write nothing you would not like Jesus to read;

Whatever you sing in the midst of your glees,
Sing nothing that God's listening ear could displease.

Wherever you go, never go where you'd fear
God's question being asked, "What doest thou here?"

abandoned this practice. Soon after 1540 both these parties disappeared from the scene in Strasburg, while the Swiss Brethren were always the strongest Anabaptist party in the city. Strasburg was for centuries the center of activities of the Swiss Brethren in South Germany. As previously stated, no severer measures of persecution were threatening them here than banishment, while elsewhere they encountered far greater dangers.

Mennonite Conferences Held at Strasburg

A number of conferences of the Swiss Brethren were held in or near the city of Strasburg. Of some of these conferences the records have been preserved. In 1555, on August 24, Swiss Brethren representatives assembled here to take action regarding a particular doctrinal point, namely the peculiar view of the incarnation of Christ which was defended by the brethren in the Netherlands and Northern Germany.

Another noteworthy conference held at Strasburg was that of 1557. About fifty bishops and ministers of the Brethren of the upper countries (Swiss Brethren) gathered for this

conference from Alsace, Switzerland, Baden, Wurttemberg, and Moravia. Among them was the minister in whose house the conference had been held at which the Schlatten confession of faith was adopted, in 1527. The official report of the Strasburg conference of 1557 was given in the form of a letter to the brethren in the lower countries, namely, in the Netherlands and Northern Germany. The churches in the lower countries had been directly under the influence of Menno Simons and Dirck Philips, and were the first to be named Mennonites. As stated in the report, the delegates to this conference represented about fifty churches, located from the Eyselt River in Southwestern Europe to Moravia, and a few of these congregations numbered 500 to 600 members.

Menno Simons Personally Addressed by the Swiss Brethren

One of the topics discussed was the avoidance of the excommunicated. This was a live issue in the churches of the lower countries, not, however, in the congregations of the Swiss Brethren. Among the latter the strict avoidance was not practiced, but the controversy on this point in the lower countries had caused disturbance in some of their congregations. The controversy was deplored by the Brethren assembled at Strasburg. They declared at this conference that the observance of avoidance in the case of married couples, when one partner was excluded from the church, indicates an extreme view which was to them unacceptable. The report is in part in the form of a letter addressed to "our dear brother Menno and all the ministers and bishops in the Netherlands who serve the churches of the Lord."

A Proposal of Unitarians

Again, "a general gathering of the bishops and ministers from many countries," was held at Strasburg in 1592. The Swiss Brethren had previously been approached by the Socinians (Unitarians) of Poland, through Christoph Osterod, who had expressed the hope that they would consent to a union with them. The reply to Osterod's proposal is contained in a letter of this conference, in which the Socinians are addressed as "dear men." In this letter it is declared emphatically that the Socinian teaching on the point in question is unscriptural and unacceptable. The representatives of the Swiss Brethren said in this reply that they could not receive the Socinians as brethren in the case of a visit by them.

Other conferences of which records have been preserved were held at Strasburg in 1569 and 1607. A Mennonite congregation existed in this city until well into the last century.

A Noteworthy Protest against Persecution

Concerning the persecution of the Anabaptists in Strasburg there is a noteworthy letter written about 1550 by Katharina Zell, widow of Matthias Zell, who had been a prominent minister in the state church. The letter is addressed to the Protestant preachers of the city, and is in part as follows:

The poor Anabaptists about whom you are so enraged, and incite the government against them as a hunter sets his dogs on wild pigs and rabbits,—they nevertheless zealously confess Christ with us, and thus you persecute

Christ in them. Yea, many of them have confessed Him notwithstanding exile, imprisonment, and execution by fire and water. Do you not realize that we, in doctrine and life, give them cause for separation? The government should punish those that do wrong, but should not use force in matters of faith, as you are demanding. Strasburg, the Lord be praised, is yet giving today an example of mercy, sympathy, and hospitality for those that are homeless, it harbors today many a poor Christian professor whom you would de-

sire to be driven out. Such things Matthias Zell never approved. He, on the contrary, gathered together the scattered sheep and never consented to persecution. At a time when the preachers urged the government to exile the Anabaptists, he, with a sad heart and great earnestness, said publicly from the pulpit and in the convention of the ministers: "I call God, heaven, and earth to witness at that day that I am innocent of the oppression and banishment of these poor people." Scottsdale, Pa.

GLIMPSES OF SPAIN'S NEED

By Levi C. Hartzler

For three months our relief workers have been ministering to the needy people of Spain. We are glad for these glimpses which Bro. Hartzler gives of both the physical and spiritual needs of Spain's millions.

It was my privilege about a week ago to visit the Gota de Leche in Almeria, to which we are sending milk and supplies. Almeria is a city with a normal population of about sixty thousand people, which at the present time is increased to seventy-five thousand by the influx of refugees from Malaga and Granada. It is at the southern extremity of government territory, and has suffered a good deal from bombardment in the earlier stages of the war. Evidences of the German bombardment from the sea are about on every hand.

Although the city itself shows the effects of the war, the need of the people is much more prominent. Everywhere queues of people were waiting for bread, or olive oil, or vegetables, or whatever there was to be had. Many of them would go home empty handed after standing in line for half a day because the supplies were not sufficient to supply the demand. Children were out playing in the sun with only one jacket on, which often covered their little bodies no farther than the waist. The lack of food was evident on the faces of the people as they hurried along the streets or stood in the queues.

We learned that the bread supply was insufficient, and that many days in every month were breadless days. Bread, in truth, is the staff of life for the Spaniard. I have seen children of two and three years eating a hunk of Spanish brown bread with as much pleasure as a child at home would eat a piece of candy. When visiting the hospital ward for refugee children, which is carried on in connection with the Gota de Leche, I came to the bed of one boy of about four, and he said immediately, "Bread." We are importing some flour to be given out in connection with our other work.

Milk, also, is not to be had in Almeria. Many of the cows were killed at the beginning of the war, and since Almeria is so far away from the center of the government, it seems hard for government agencies there to get shipments of milk. The only milk distribution in Almeria was at the Gota de Leche, and the three days' supply that was there had to be stretched to do for seven days. The difficulties of transportation have held up our milk order which was telegraphed to London on December third, so that it has not reached us yet, and this is the last of January.

The need for milk was indelibly impressed upon my mind by an experience I had in the consulta where the babies were being brought in and weighed. Every one of the 250 babies

that get milk is weighed every week, and its diet is regulated according to the doctor's advice. We were looking at the records which are kept for the children when a refugee woman, who had pushed past the waiting mothers outside, came into the room with her babe wrapped in one end of the old shawl she wore over her head and shoulders. Speaking to the young man in charge of the Gota de Leche, she asked for milk for her three months' old child, which, although it was rather plump, appeared pale and lifeless. She was kindly told that there was very little milk, and that we could not help her now. Thereupon she produced a little red card which was rather soiled and which was given to her by the refugee committee of the government to show that she needed the milk, and she said,

"I have been here for milk before, and you always tell me to come back again."

"Yes," replied the director, "but we do not have the milk now. Those who are on the list have been cut down to half rations this week because we do not know when our milk will arrive."

"But I cannot get enough food to nurse my child, and if you give me no milk, am I to let it die?"

At this point she began to weep and continued to plead for milk. It was a difficult scene, for we knew that it was impossible for us to help her at the moment and could give her no definite assurance as to when we would be able to help. Her name was put on a waiting list with some twenty-three others and she was told that as soon as a sufficient supply of milk should arrive she would get help.

Later I went with the doctor into the clinic where he told me about the great need in Almeria. He felt that we had supplies in Murcia, and that those responsible were not sending

them down. I explained our milk situation as best I could, and he seemed satisfied. He told me that these mothers and babies were his responsibility. I knew before that he was giving his services absolutely free of charge, and the short time that I spent observing him at work proved that he really was in earnest.

The first mother who came in had been in the weighing room with her baby when I was there. She told the doctor that the milk she had been getting the week before did not agree with her baby and caused it to vomit. He told her that it was necessary to give the babies condensed milk for a week because we had no evaporated milk. (We had borrowed the condensed milk from a government agency when our other supply ran out. Since condensed milk contains sugar it did not agree with many of the babies who were used to the evaporated which was prepared to correspond with pure milk.) The doctor also told the mother that her baby's rations were being cut down because of the shortage of milk. She shrugged her shoulders in characteristic Spanish fashion as if to say, "Well, as long as we get some, that is better than none."

The next mother who came in was very young and appeared quite poor. The baby in her arms was a pitiful sight. Its head was covered with large scabs, and when the doctor examined it more closely, he found that it was breaking out with the same skin disease all over its body. The mother's hands were also infected. The grandmother was along listening very carefully and asking questions about what the doctor prescribed.

The mother and child who followed evidently did not belong to the refugee class. They were both very well dressed, and the mother had found enough hair on her infant's head to fasten a little pink ribbon. The baby appeared healthy and clean. The mother's problem was that she needed some special food for her child which she was not able to buy because the supply was exhausted.

Another mother came with a pretty child of about ten or eleven months old. In this case the mother was in need of help, for she had a very bad case of trachoma, an eye disease which is prevalent here in some sections. The doctor warned the mother that she must take very great care or she would give the disease to her child.

And so the consulta continued for about two hours, but at this point I was called away to other business.

The conditions which I have just been describing exist in the southwestern extremity of the territory in which we are working. Here in Murcia conditions do not seem quite so bad, although it is just as difficult for many people to get milk as it is in Almeria. Bread is not at all plentiful, and the shops have little on the shelves.

One evening this week while Bro. Lantz was waiting outside the hotel for a friend, a number of people came along and inquired if there was food to be had in the hotel. They were told to inquire inside, which they did. One young couple with a small baby came out saying, "And now where?"

Yesterday two very poor women from the

(Continued on page 96)



A Happy Child in a Spanish Relief Center

Editorials

"While It Is Day"

Jesus, the Master Worker, said on one occasion, "I must work the works of him that sent me, while it is day" (Jno. 9:4). He realized that there was much work to do, and that the time was coming when the day of opportunity would be past. He has sent forth His followers on the mission of proclaiming the everlasting Gospel, even as He had been sent by the Father. Jno. 20:21. And the work is great. Many millions of people have never yet even heard the Gospel message. The task of evangelizing the world must be continued from age to age and generation to generation, until time shall be no more. Each one of us has a share in that great task, and we all have opportunities for service. They are indeed legion, if we take note of them. Jesus constantly saw these occasions to help, and heal, and teach, and preach, and if we are endued with His Spirit we likewise will constantly recognize such opportunities as they come our way every day.

But our main thought is that our time of service is necessarily short. Jesus stressed the point of urgency. The day of opportunity is with us now, but the night will soon come when all our opportunities for service will have forever passed away. Our life span at best is short, and it behooves us to use our moments and our days in His constant service, so that we may do the most possible good. Even if we give our best we will have done but little in this great task of bringing the Gospel to all the world. But we do not even have the promise of long life; our day of opportunity may be very short, for our Lord may call us hence at any time. Besides, doors of opportunity are closing in many places because of the intense opposition to Gospel work of powerful forces such as the governments of certain countries and the religious systems of others. Let us do our best now, so that when the night comes, when we can no longer work, we may meet our Master with rejoicing, bringing our sheaves with us.

"Then Shall They Stand Fast"

Considerable attention has been directed to the matter of fasting recently because of the attempt of a prominent Episcopal clergyman to demonstrate that man can live indefinitely without food or water. When he became so weak that he could no longer help himself he was rushed to the hospital, where his fast was broken, and now he is again on the road to recovery. Perhaps the best one can say in this case is that Dean Noe, if he was sincere, was entirely mistaken as to the Bible teaching on fasting. And such vagaries and extremes do little good, and possibly much harm, because a serious Bible teaching is held up to more or less ridicule.

But it is well for us to consider that the Bible has some very definite teaching on the question of fasting. It may be said that Jesus never definitely commanded fasting, but it certainly is true that He took it as a matter of course that His followers would fast and plainly said that they would, as is evidenced by such expressions as: "But thou, when thou fastest" (Matt. 6:17); "Then shall they fast in those days" (Mark 2:20). Jesus Himself fasted forty days and forty nights, the early church fasted and prayed when important work was to be done, the Apostle Paul says that he often fasted (II Cor. 6:4, 5; 11:27) and Christ plainly told the disciples that certain kinds of work could only be accomplished by prayer and fasting. Mark 9:29.

It is true that Jesus sharply rebuked those who fasted out of mere form or for the purpose of appearing to be pious, as in the case of the Pharisees who fasted regularly twice a week. Cruden has well said, "Our Saviour requires that this duty be performed in sincerity, and not in hypocrisy; for the glory

of God, not for ostentation and appearance of men." But in our condemnation of the abuses of fasting, let us not go to the other extreme and neglect altogether the exercise of this means which our Saviour practiced and recommended as a method of getting into close touch with God in order to receive guidance and power for the tremendous tasks which He has committed to His followers.

The Christian Monitor Survey

Last month our subscribers found a business reply card in each issue of the Monitor, the purpose of which was to conduct a survey of our readers to see what features they appreciate most and what plans they would have to suggest for the improvement of the paper. It is part of the policy of the Publishing House to serve its constituents in the best and most acceptable way, consistent with the Christian principles upon which our church and its institutions stand. About five per cent of our subscribers have responded. This is not a large proportionate return, to be sure, and yet we consider the information which we have received of great value. It will be of great help to us in molding the future policy of the Monitor as to aims and content. We might say, though, that we should yet hear from many others, and so we suggest that you get your February Monitor, detach the card, fill it out according to instructions, and mail it to us. There is no cost for postage.

In this connection we want to say that we appreciate the co-operation of our subscribers who have responded to this survey. We appreciate also the many who continue to give us their support in contributions, subscriptions, and in prayer for the work. We want to make the Monitor a better paper than ever before. We can only do it with your continued help. And since so many have written appreciatively of the service which the Monitor has been rendering in the past, won't you show that appreciation in a practical way by calling the attention of others to the good things which the Monitor provides, so that they too may receive the benefit of its service? Remember, our goal for 1938 is to reach a total of 6000 subscribers!

"Wars and Rumours of Wars"

Jesus made it very plain that "wars and rumours of wars" should characterize this age, and especially the time previous to His coming. The selfish, grasping, vindictive, revengeful, and lustful nature of man, has, throughout the ages, brought on strife, contention, bloodshed, and war. Human nature, in spite of advancements in civilization, is still the same today, and wars and commotions are with us to an alarming extent. We are not surprised that they are, because God's Word has said that it should be so.

Along with these predictions the Word also gives instructions as to the attitude and conduct of Christian people in the midst of a world of strife. Jesus told His disciples from the very first that He would send them forth as "sheep in the midst of wolves." But He added the further statement and command, "Be ye therefore wise as serpents, and harmless as doves" (Matt. 10:16). The Scriptures are full of similar teachings which show that the Christian must be peaceful, loving, kind, and nonresistant, in the midst of a world of turmoil, strife, and war. He belongs to a kingdom that is not of this world; hence he, like his Master and Lord, cannot take part in its strife.

It is essential that we as Christian people should keep ourselves well grounded in the teachings of the New Testament regarding nonresistance in these evil days when many issues come up to try us on this very point. There are many bids for us to forsake the faith of our fathers and the teachings of the Bible on this point, but let us be true to God, no matter what men may say or do.

CHRISTIAN MONITOR PULPIT

SAFE INVESTMENTS

By E. S. Garber

TEXT: Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.—Matthew 6:19, 20.

This text brings to our minds at once the possibility of the accumulation of wealth through investments which are not secure, and also through such as are secure. This should be a real source of satisfaction to us as Christians in a day when uncertainty reigns in practically every line of business, as far as the world is concerned. The closed door for safe investments in material things should open our eyes to the great field of investment God has given us, as His children, in spiritual things. Yes, verily, the door is ajar to every one who will enter through Christ into His service. The caution given in this text should be very practical and helpful to all of us in this age of greed and selfishness. We find ourselves living in a world of hurry and bustle, and the program of pleasure is such that if we are not alert and diligent we have little or no time for the maintenance of a life that is separated unto God. How often circumstances arouse us to a sense of lost opportunities to those in need, which if we had invested in, our heavenly account could have been credited therewith! According to God's program there is opportunity to invest daily so that our account will grow correspondingly. Thank God for such opportunities! Are we investing so heavily in the material things of life that we have no time to invest in eternal things? Here we are reminded of the words of the poet:

"Only one life, 'twill soon be past;
Only what's done for Jesus will last."

May we just now center our thoughts on a few investments which have promise of great dividends.

First, Prayer.—God's promise should encourage us to prayer as an investment for great returns. Any part we may have in bringing a soul to a saving knowledge of Christ, God will credit to our individual account. The only way to Christ is through the Father's drawing; thus through prayer we are bringing down the power of God into the hearts of individuals. We have a real helper in the very work which will pay us large dividends. Psalm 2:8 tells us that even the heathen can be our inheritance through our prayer for them. In this connection note II Thess. 3:1. We here have a request for prayer by Paul, a minister of God, a man of much prayer, a man who accomplished great things for God. This request opens the way of opportunity to have a part in the salvation of souls, brought about by God through a chosen preacher of the Word. Isn't there room for great investment in prayer for our

ministers? Quite occasionally a minister goes here and there holding evangelistic meetings, our papers credit him with a certain number of converts, but God is careful to see that each individual who had a part in bringing them to God will receive proper credit. Some child of God who has been investing in much prayer may even get most of the credit. In praying for our ministers we have a part in all the results of their labors. Through our investment in prayer many who are now lost, could be saved and our account credited therewith. May God help us as His children to invest more heavily in prayer.

Second, Knowledge of the Word.—II Timothy 2:15 tells us to study that we may be approved unto God so as to be in a position to be an efficient workman, and that our work may count. In Romans 1:16 we have the Word as the power of God unto salvation, to him that hath faith. Again in Romans 10:17, "Faith cometh by hearing, and hearing by the word of God." A knowledge of the Word is the entrance to knowledge of God and Jesus Christ whom He sent. John 17:3. Failing to search the Scriptures, is robbing us of an investment, the dividend of which is eternal life.

Third, Sowing the Word.—It is discouraging sometimes to see so little results from our teaching, preaching, and living the Word of God, but brother and sister, the investment is measured by faithfulness in service rather than in results obtained therefrom. Note God's promises. Psalms 126:5, 6; Ecclesiastes 11:6; II Corinthians 9:6; Isaiah 55:11. These Scriptures tell us that a life dedicated to God, and faithfully giving out the message of salvation by precept and example, as God gives grace, will bring forth a bountiful harvest. Noah, a preacher of righteousness, is a concrete example of this sort of investment. A great field is open to such sowing, because of the prevailing works of darkness, and the drawing nigh of the coming of the Husbandman. Let us invest while it is day, for the night may come ere long, wherein our opportunity for investment will be past.

Fourth, Obedience.—Isn't it true that many professing godliness are substituting for obedience, sacrifice? Did not God through Samuel, tell Saul, "Behold, to obey is better than sacrifice?" To enjoy a bountiful portion of the blessing of God in our lives, we must invest in obedience. Would not the command to Joshua, as he entered into his life work, be the most direct avenue to prosperity? Joshua 1:7, "Only be thou strong and very courageous, that thou mayest observe to do

according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest."

Fifth, Helping Those in Need.—Here again we have an inviting field, because of the numerous needs about us. Jesus says "He that giveth a cup of cold water in my name shall not lose his reward." Matt. 25:34-40 gives us an index as to the opportunities for investment in this field. We forfeit many times the privilege of investment in this part of the Lord's work by being too busy in the material things of life. The writer was recently called to assist at a funeral service for a young man twenty-four years of age, who had been an invalid for fifteen years. It had been my privilege many times to meet him, chat with him, and talk of the things of God, but when he closed his eyes in death, we were made to think how little we had gone out of our way to help him bear his burdens. A number of others expressed themselves likewise. While we are busy here and there many are passing on, to whom we might have given a cup of water in Christ's name, and thus have laid up treasures in heaven.

When Jesus was here on earth His life was centered in this avenue of service. He came not to be ministered unto, but minister, and to give His life a ransom for many. His life was given to mankind, and the Word tells us that He humbled Himself and became obedient unto death, even the death of the cross, and God highly exalted Him. After all, isn't it strange that we, as professed people of God, should spend so much time and money on the things that satisfy not, and have so very little left to invest in helping the many needy about us? By God's help let us yield ourselves more to the good of others, and thus be in a position to inherit the kingdom prepared for us before the foundation of the world, Matt. 25:34. A safe investment indeed, and open to all!

Sixth, Willingness to Suffer Persecution.—Matt. 5:12 gives us this point, as stressed by Christ Himself in His Sermon on the Mount. In this text is promised great reward to those who willingly suffer persecution. In verse ten of the same chapter, happiness is promised. It does seem that many hesitate to invest in this field. It is true that the door is closed by us individually in a measure at least, by our not walking close enough to God. Lack of persecution is due largely to our compromise with the world. The Christian and the world are walking side by side. The association is such that there is no occasion for persecution. "All that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). Are we willing to live close enough to God that the way will be open for investment through the avenue of persecution? A greater opening for investment here may be offered in the

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Christian Life

FELLOWSHIP

By Louida Bauman

Fellowship suggests to us the idea of partnership, companionship, having something in common. We want to think about a heavenly fellowship which is possible for us, here on earth, but which will reach its consummation in heaven.

When God created man in His own image, man had full fellowship with God Himself. When man listened to the entreaty of the tempter instead of the command of God, thus asserting his own self-will, he lost this fellowship. He was also banished from the beautiful paradise God had prepared for him. But God in His great mercy gave man a promise of One who would defeat the tempter, One who would meet the justice of God and take upon Himself the penalty of sin, which is death, and atone for the sin of the whole human race. The promised Redeemer would open the way back into fellowship with God.

It is not possible for man to reinstate himself in this fellowship. He has not the ability in his nature to do so; because his is a nature of sin. Having lost his divine nature, he cannot keep God's law and obey His commands. He does not exercise the right affection toward God. The carnal mind is at enmity against God and is inclined to obey the lust of the flesh. The natural man is restless and dissatisfied. He is wretched and cries, "Who shall deliver me?" He needs one to deliver him, and make it possible for him to come back home to the heart of God.

This promised Deliverer is Jesus Christ, the Son of God, "that eternal life which was with the Father and was manifested unto us." He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." "He was delivered for our offences, and was raised again for our justification." "As sin hath reigned unto death even so might grace reign unto righteousness unto eternal life through Jesus Christ our Lord." Now as we come in faith through Jesus Christ who has opened the way, we have personal access to the Father. Jesus said, "I am the way, the truth and the life, no man cometh unto the Father but by me." "We have peace with God through our Lord Jesus Christ." That inner restlessness is satisfied.

"There were strange soul-depths, restless, vast and broad,
Unfathomed as the sea,
An infinite craving for some infinite stilling;
But now Thy perfect love is perfect filling!
Lord Jesus Christ, my Lord, my God.
Thou, Thou art enough for me!"

The barrier of sin is no longer between us and God, and through Christ we are at home in the fellowship of God. "Truly our fellowship is with the Father, and with His Son Jesus Christ."

Having entered into that fellowship all things become new. We have a new nature, we have new hopes, new desires, new purposes, a new love. We are conscious of a power and a strength to overcome. Even the things around us seem different.

"Heaven above is softer blue,
Earth around is sweeter green.
Something lives in every hue
Christless eyes have never seen.
Birds with gladder songs o'erflow
Flowers with deeper beauty shine,
Since I know as now I know,
I am His and He is mine."

This joy is our portion as we walk in His light; the beautiful light of God.

If we regard iniquity in our hearts, our fellowship is broken. If we continue in this sin, we find that our hearts are hardened and the light is taken out of our lives. We walk in darkness and cannot see the face of God. Fellowship and sin never go together. "God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Walking in the light involves recognition and confession of our sins. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." As we put ourselves in the presence of that pure revealing light of God, we become conscious of imperfection. As He reveals our sins to us, we cannot experience His forgiveness unless we admit they are there and confess them to Him who is ready to hear the cry as we come and confess our wrong. Then the wall is broken down be-

A PRAYER FOR THE CHURCH

Upon Thy church, dear Lord, we pray
Thy richest blessings day by day.

Firm may she stand
Against all agencies of sin,
Be they without her ranks or in.
May she her work anew begin
At Thy command.

Pour out upon Thy church, dear Lord,
Abundantly of love's accord
That she may be
United in the cause of right,
Uplifting Christ, the world's true Light,
Him who alone can banish night
And make us free.

Lord, for Thy church we humbly ask
Strength adequate to every task
Thou bidst her do.
And as the years shall come and go
In grace and wisdom may she grow,
And only Thee as Master know
In service true.

—Ora W. Garber in the Gospel Messenger.

tween us, and His light continues to lead us on in the knowledge of His will.

Walking in the light of God, we are ready to obey His revealed will. We delight to do that which pleases Him. "We keep his commandments: and his commandments are not grievous." "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him and keepeth not his commandments, is a liar and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." In order to know God's commandments we need to read His Word. His words are spirit and life. They nourish us. His promises to us are precious and we know that what He has promised He is able also to perform. As we walk in fellowship with Him, we have implicit faith in His Word; and we naturally obey it. Just where we refuse to obey, we also fail to receive further light.

As we walk in fellowship with Him, we are filled with His love. "The love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us." We have a deeper sympathy for and more compassion toward others. We love our brother. "He that saith he is in the light and hateth his brother, is in darkness, even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." "He that hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Walking in fellowship with God, we overcome the world. Jesus said, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." "We are more than conquerors through him that loved us." Where there is true love, the affections are not divided. When we are united in fellowship we cannot love God and the world at the same time. Our eye is upon Him, and we set our affection on things above and not on things of the earth. "For ye are dead and your life is hid with Christ in God." Sometimes even before we are aware, the things of the world have crept into our souls. We allow the cares of this world to crowd out the things which are eternal and unseen.

"Fasten your eyes upon Jesus,
Look full in His wonderful face,
And the things of this world, will grow
strangely dim,
In the light of His glory and grace."

"He that is begotten of God keepeth himself, and that wicked one toucheth him not." "Greater is he that is in you, than he that is in the world." "The world passeth away and the lust thereof: but he that doeth the will of God abideth forever."

Neither do we think of self when we abide in Him. If the mind is taken up with self, there is no true love because true love forgets self. We cannot be identified in God's interest if

we have a personal interest or set ambition not in harmony with God's will. We are not our own. The Apostle Paul said, "Yea I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." The desire of Paul was, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death: if by any means I might attain unto the resurrection of the dead." We have been called also to the fellowship of Christ's sufferings, "bearing about in the body the dying of the Lord Jesus, that the life of Jesus might be made manifest in our body."

Our prayer is that we might continually "crucify self" and give no place to it. Only by the grace of our Lord Jesus Christ who has gone the way before and who is the Captain of our sufferings, can we keep self on the cross.

As we surrender ourselves thus fully in fellowship, we do not lose our personality. Gladly we yield ourselves to Him whom we love. We yield to the power of a perfect personality, one in whom we are never disappointed.

In giving ourselves to Him, we become enriched. God cleanses and empowers all our faculties which are expressed according to our own individual personality. If we do not let Him have His way in our lives, we are a hindrance to Him instead of being of use in His work which He has entrusted to us.

Only as we maintain this fellowship, can we have His power for service. Sometimes we are so busy in His service that we neglect that which is needful; to sit at His feet and learn of Him through reading His Word and talking with Him in prayer. He would rather have us than our services, at times. "He does not ask of us such busy labour as leaves no time for resting at His feet." In order to have a freshness and vitality, we must go to Him with whom is the fountain of life and out of us shall flow streams of living water. Others will thirst for this living water and will be brought into this same relationship of fellowship with God.

Sometime, when Christ shall appear, we shall see Him as He is. We shall be satisfied when we shall awake with His likeness. In His presence we shall have fullness of joy forevermore.

Toronto, Ont.

CHRISTIAN ASSURANCE

VI. Appropriating God's Provisions for Our Victory

By John R. Mumaw

The Victorious Life is what all we as Christians want. But how often we fail because we do not appropriate to ourselves the provisions which God has given us to assure our constant victory in the battle of life!

1. God is able to keep us from falling.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.—Jude 24.

In this familiar and yet most precious benediction Jude commits his subjects to the Almighty God who is able to keep them. In one of the preceding verses he pressed upon them their responsibility for keeping themselves in the love of God. That becomes a wonderful shelter to His children. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Psa. 91:1). There is absolutely no question about God's ability, nor is there any doubt concerning His willingness to keep us from falling. As the leaves of a tree protect us from the sun's ray as long as we keep ourselves in its shade so the power of God keeps us from falling as long as we abide in Him through trustful and obedient living.

2. Paul was persuaded that He is able to keep.

For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—II Tim. 1:12.

The context preceding this verse emphasizes the tremendous responsibility which came upon the apostle since he was appointed a preacher of the Gospel. As an apostle and a teacher of the Gentiles he no doubt recalled such perilous circumstances as those which he encountered in Jerusalem when the Jews ac-

cused him of polluting the Temple by bringing into it a Gentile convert. He knew it was for this cause that he suffered these things. But in spite of it all, he was neither ashamed nor afraid. He had committed himself to the God who called him to be an apostle to the Gentiles, who ordained him to preach to them the Gospel, and who led him to give his testimony before hostile Jews. He was convinced that God is able to keep that which he had committed unto Him. In the light of these facts he enjoined upon Timothy the responsibility to "hold fast the form of sound words" and "keep" by the aid of the Holy Spirit that good thing which was committed unto him. He means to say that after so doing he can depend upon God's keeping power, so can we all after we commit ourselves completely to Him.

3. We are kept by the power of God.

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.—I Pet. 1:5.

An incorruptible inheritance is being reserved for the redeemed. It is to be observed, however, that we will pass through manifold temptations which may severely try our faith. This should cause us no alarm, for our God has so graciously provided us protection in the hour of temptation. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13). We have an high priest who can be touched

with the feeling of our infirmities. He "was tempted in all points like as we are yet, without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15, 16). Peter, as quoted above, uses the Greek word translated "kept" which carries the sense of "guarded"—"Who are guarded by the power of God." This indicates a hedge of protection similar to that which God set up around Job when Satan attacked that just man's integrity. God limits the power of Satan who tries to overthrow the Christian through temptation. Our God has provided a sympathetic high priest upon whom we may rely for effectual mediation in our times of need. We are responsible, however, for the exercise of faith and loyalty in the divine provisions offered to us.

4. God is able to save completely.

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—Heb. 7:25.

This verse declares the perfection of salvation. Christ has entered into the presence of God for us. He is there to plead our case before the Father. "We have an advocate with the Father, Jesus Christ the Righteous" (I John 2:1). There is absolutely no fault with God if a soul is lost. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). The person who comes to God in simple but sincere faith has the assurance that God is able to save completely. The Lord has provided a means of victory for every one who will earnestly appropriate the merits of Christ's intercession. "Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thought: and let him return unto the Lord, and he will have mercy upon him" (Isa. 55:6, 7). Have you sought the Lord with all your heart? Have you called upon the name of the Lord? Have you forsaken your evil ways and thoughts? Have you returned to God in faith believing? If so, God is therefore able to save you completely and to give you victory, because Christ is interceding for you.

5. Paul was persuaded that we need not suffer separation from the love of God.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature; shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Rom. 8:38, 39.

The context of this passage refers to tribulations, distresses, persecutions, famines, poverty, perils, and the sword. The apostle was confident that in all these things the child of God is more than a conqueror through Christ who loved us. He therefore expresses the strong persuasion that none of these afflictions shall move him from his confidence in God and his position in Christ Jesus our Lord. There is nothing in this passage, however, that indicates that Paul had the least impression that sin could not separate him from the

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MISSIONS

MISSION WORK AMONG THE HOPI INDIANS

II. Occupations and Home Life of the People

By John Duerksen

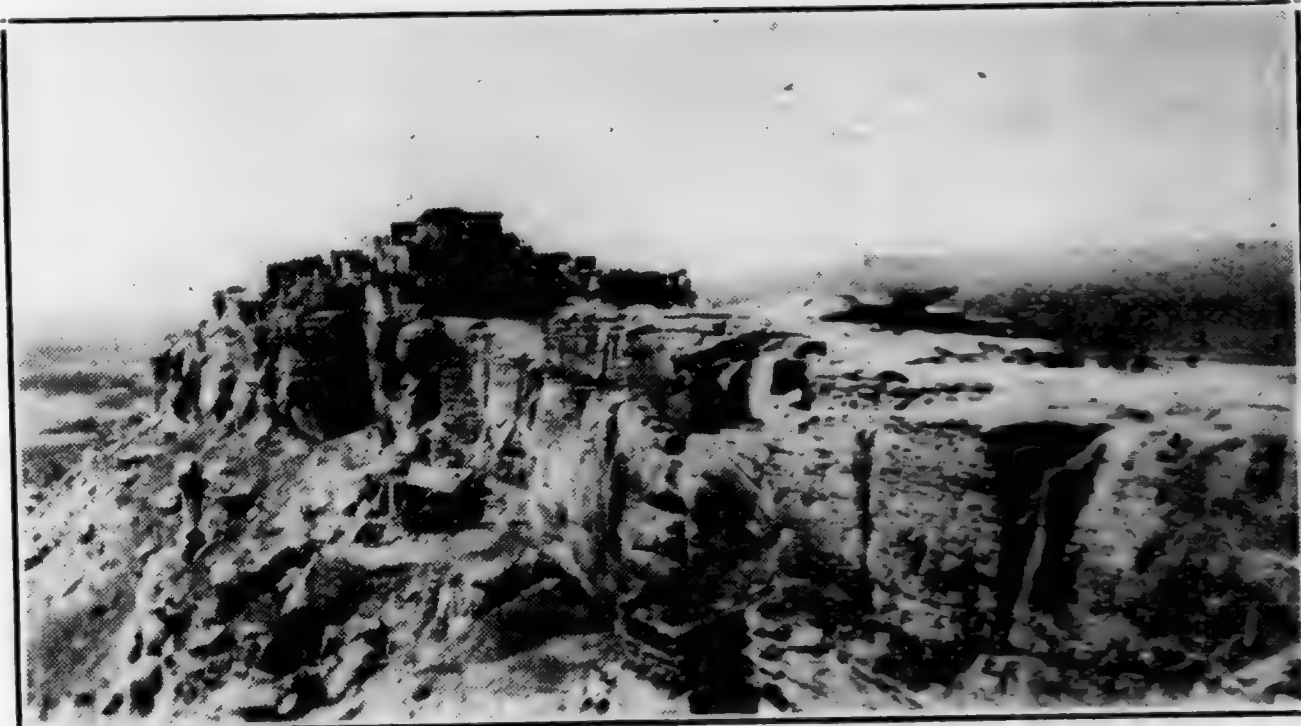
The main occupation and means of livelihood of the men is agriculture. Sometimes, when the rainfall is scanty, there is very much to do, and farming really becomes a difficult task. It is true, as is often said of the Hopis that they are one of the most industrious tribes in our land. The men work hard, and so do the women. They receive no subsidy from the government as do some of the other reservation Indians of other sections of the country.

The fields are below the mesas, in the valleys that lie between the fingerlike projections of the mesas. Into these valleys drains the water that is caught on the rock surfaces of the mesas when it rains, and so the soil is usually a good bit more moist there. The sagebrush that normally is everywhere, is cleared away, and the grain and melons are planted in its place. The soil is never plowed, for it is so light and sandy that turning it over would be of no use whatsoever. All that is done in the line of cultivation is to keep away the weeds that would sap the soil of any moisture that would be valuable to the crop.

A "field" is usually not very large; one containing several acres is quite a good-sized piece. A man must have several patches at different places, in order to raise enough to keep himself and his family supplied. Corn is usually planted in hills ten feet or so apart, both ways. A short grease-wood stick is used as a planting tool. The man kneels at the spot where he wishes to plant a hill of corn, and starts digging a hole about three inches square, down into the soil, until he reaches moist soil that will permit the seed to germinate. This may be six inches deep, or it may be twelve. Then a handful of seed, usually about ten grains of corn, is dropped in, and very carefully the moist soil that was last taken out of the hole is dropped in on it. Then the dry soil is put on top, to conserve the moisture within. A stick a foot long is stuck in the ground to mark the place where the seed was planted, so that in case a sandstorm should strike before the seed comes through, and the place be deeply covered with sand, he may scoop away some of the excess sand and allow the seed to come through anyway. It is necessary to have the hills this far apart in order to have enough moisture for the plants to grow up and allow the corn to mature. The reason for the many plants in one hill is for mutual self-protection. If a storm should come up, or if a flood should

rush down the valley, the large number of stalks could support one another.

Beans are planted in much the same way, only when they are ready to vine, bean-poles have to be supplied. These are cut from the scrubby trees that grow on top of the mesas, and are very carefully kept from one year to the next. Melons and pumpkins and squashes need no poles, but they need to be very carefully protected from the sandstorms that sweep across the fields. In order to protect them, rows of brush are set in the sand across the fields and across the path of the wind, about twenty feet apart. These break the wind and the force of the flying sand, and also keep the sand from being blown away from under the plants. During the spring sand-



Walpi, One of the Villages on the First Mesa

Notice the steps leading down, on the left center of the picture. Also notice the second mesa, far in the distance, on the right side of the picture.

storms these protections keep the fields from blowing away, in that the sand comes to rest behind the row of brush because of the sheltered place. It may truthfully be said that the Hopi gets a new field each year, for some time during the course of the sandstorms the topsoil is blown off his field, and other soil is blown in on it from somewhere else.

A few of the Indians own small flocks of sheep. From these they cut the wool which is used in making rugs and the old-style Indian garment that the women wear. The sheep are kept in corrals at the foot of the mesas on which the people dwell. Often times these corrals are halfway up the side of the mesa, on a ledge, which makes it necessary to build only one, two, or at the most, three walls. When the gate is closed, it is impossible for the sheep to get away, and they are likewise quite safe from the raids of thieves who might want to drive them off during the night. During the day they are herded around on the plains below, to feed on what little vegetable growth is found there. A lot of their food

is the bitter sagebrush that is perhaps the most abundant of all brushes in the desert. This is a shrub, not a grass; the sheep simply strip the branches of the leaves and eat them. Incidentally, this often gives the mutton a strong bitter taste.

Once a day the sheep are taken to the water. This water is usually at some spring at the foot of the mesa, for nowhere else can any water be found, unless it be along one of the "washes," away off in the desert.

While the owner is driving his sheep around during the day—that is, herding them—he usually is knitting socks for himself and for trade with the surrounding Indian tribes. These socks he knits out of the yarn that he has spun himself, from the wool that he has taken from the backs of his sheep. The ball of yarn is conveniently carried in a little bag while he walks, and the two knitting needles are not too clumsy for him to carry along while he is walking. These socks are a little different from the conventional white man's socks; they have no toe or heel, for these are too hard to knit. There is simply a stirrup that goes underneath the arch of the foot, and keeps the sock from sliding up out of the moccasin. The real function of this kind of footwear is not to keep the foot warm, but to

form a protection for the leg. And the Hopi does not wear nearly all the socks that he knits; he trades many of them off to the Navaho Indians, who do not knit, but who do want these socks for themselves. The Hopi gets either turquoise beads or silver jewelry for his socks.

Rugs, or blankets, are made of this wool, too. The Hopis do not make as many of these as do the Navahos, but they do make quite a few. The men do all of the weaving, and, in addition to doing all the weaving, they card all the wool, spin it, dye it, and in general prepare it for use. The spinning process is quite interesting, inasmuch as it is crudely ingenious. The spinning wheel is no

elaborate machine as was our forefathers' spinning device: it is simply a long, thin hard wood stick, round, and about three-eighths of an inch thick, and from two to three feet long. At about the center of this stick is fastened a seven-inch wheel of heavy wood, that forms a flywheel to aid in the spinning. The spinner rotates the spindle by rolling it between the palm of his hand and the upper part of his bare leg. With his left hand he guides the unspun wool as it is slowly spun into yarn. The freshly carded wool is at his left side, in fluffy bars, about two inches thick, and a foot long. These are attached to each other in succession and spun into yarn of the desired thickness. The spun yarn is simply left on the spindle, and it adds to the weight of the spindle, and makes further spinning faster. When the spindle is full, the yarn is rolled up into a ball and the spinner begins over again.

The blankets are made on homemade looms with homemade shuttles. The wool yarn consists entirely of that which he himself has

spun before. To make it possible to weave a pattern into the blanket, the yarn has been dyed various colors. Black and white come from black and white sheep. Gray is made by mixing the two colors while spinning. There are usually enough brown sheep in the flock to produce a little brown yarn, but this never seems to be so very even in color. Reds and greens and blues were impossibilities until the white man came with his coal-tar dyes.

The weaving process takes very much time. Anyone can imagine that to take a single thread of wool yarn through the countless threads that make up the warp of a blanket three or four feet wide, by hand, would be an almost endless process. And so it is; it takes days and days of hard labor to complete a blanket in this manner, that may be about four by seven feet in size. The blanket is very tightly woven, and under normal usage on the floor as a rug will last a lifetime.

Nearly every Indian owns at least a few ponies. Most of them own four, in order to make it possible to hitch four horses to a wagon. These ponies are not nearly the size of a common work horse with which we are familiar. They are in reality ponies, even though they are not used very much for horseback riding.

Donkeys, or burros, are in every village. They are so hardy and tough that they need very little care or feed. During the winter they are allowed to wander around as they will. In the spring, summer and fall they are used as burden bearers; they are very seldom hitched to a wagon.

Some few Indians own cattle, too, and can make a fairly good living by selling the beef, and by taking the hides to the trading posts and exchanging them for the things that they need. It is not possible to own any large number of cattle, however, because of the scarcity of feed. Cattle are a little easier to handle than sheep, however, because they can be left alone for days at a time without any attention. Sheep need to be constantly watched. There are no fences anywhere, and anyone can keep his stock wherever he chooses. The only way anyone knows his cattle is by the brand that is put on them.

The domestic customs of the Hopis are quite interesting. They are quite "original," in many respects. For example, the woman owns the house. Everything that is inside of it is hers, also. The husband raises the crops, and as long as they are in the fields, they are his; but when he stores them in his wife's house, they become hers, and then he has to ask her for even that which he wants to use to feed his horses. Since the house belongs to the woman, it is she that puts away the husband if there is any disagreement between them. Whenever she has had enough of him, she simply takes his saddle and puts it outside the door. When the man comes home in the evening and sees his saddle outside he takes the hint, picks up his saddle, and finds

himself another place to stay. Frequently he will marry another woman, but his first nights are spent in the "kiva," the underground ceremonial chamber, with his fellow clansmen.

Their food is necessarily the simplest, though not always of the cleanest. Such small animals as rabbits are frequently cooked whole, simply the skin taken off, and all the insides left untouched. When a beef, or a horse, or a burro too old to be useful is butchered, the intestines, rinsed a few times with water, are a fine delicacy, cooked in a bean soup. It makes little difference that the soup is green-colored from what was left in the intestines after the rinsing; it adds to the flavor. Of course, the long boiling has killed all the harmful bacteria, and so the soup is quite safe. Bread is baked with the flour that they make out of their corn. It is produced in a unique fashion. The dough is very pasty, and is smeared on a hot stone griddle with the bare hands. The finished piece of bread has about the thickness of a common piece of brown wrapping paper. It takes almost no time for this thin layer of dough to get done, and then it is taken off and rolled up into a roll about ten inches long and an inch in diameter. Its taste and quality are very much



The Plaza in the Old Oraibi Village

The picture is taken from the place where the street meetings are conducted. This shows very well the pueblo type of structure.

like our modern corn flakes. This bread is known as "piki."

The meal is served on the floor, usually on a sheepskin lying hair-down. The bowl of soup is in the middle of the "table," and the members of the family squat around it. The old custom, before the white man came along with his spoons, was to take a piece of meat between the index and middle fingers, and dip that in the soup and transfer it to the mouth. Each one used the same dish from which to obtain his share of the delicacy. This piece of meat would be transferred from one to another, as it was needed. In later years they have begun to use spoons, and this helps a good bit in keeping the amount of disease down, even if they still eat out of a common dish.

They sleep in the same room in which they cook and eat. The beds are taken from the pegs on the wall, where they have been hanging during the day, and from the corner where they have been piled up, and spread out in various desirable parts of the room. They are always placed close to the wall, so that the

sleeper may, when lying on his back, prop his head up against the wall. In the morning, upon rising, each person rolls up his bed, which consists of no more than a few sheepskins and a few old shawls, and puts it away for the day. Babies are kept strapped tightly to a board in sort of a papoose fashion until they are about a year old, or, until the next baby comes. The constant pressure on the back of the head causes the back part of the skull to be deformed, and it is very seldom that an Indian can wear a hat—his head is flat in back. This flat-headedness accounts also for his ability to find comfort in sleeping with his head against the wall.

In time of sickness, the medicine man is the mainstay. The theory of illness is that the evil spirits are within the affected parts, and so they must be driven out. This may be done with the help of various herbs and by means of all kinds of incantations. The "pow-wow" of other Indian tribes corresponds to the ceremonies that are carried on by the medicine man to heal his patients. Whenever a person recovers under the hand of one of these wicked men it is in spite of, not because of his efforts. The patient is frequently scared into getting well. The case of the medicine man's wife who was going blind from the dread disease, trachoma, illustrates very well the nature of their proceedings. In order to drive from her eyes the evil spirits that were within, he heated two flint rocks the size of a hen's egg, to as great a temperature as he could. Then, forcing her to lie down on her back, he placed one of these on each of her eyes. The result need not be described. The last time that the writer saw this woman, her husband was leading her about with a stick; she had been blind for several years. She could never recover her sight, for eyeballs, sockets and the adjacent parts of the face were all scars. Is it any wonder that the missionaries and government workers spare no efforts in trying to discourage these people from calling upon their medicine men for help?

Goshen, Ind.

DWELL DEEP

The lark that soars and sings in the highest heaven builds on the ground its lowly nest. The heart that knows the heights of God reaches them from the depths of nothingness and self-abasement.

Dwell deep in the hidden life of God. The cedar grows more beneath the ground than above it. If our beauty would be as the lily and as the olive tree, our roots must be like Lebanon.

Dwell deep in the peace of God. As in the ocean's depth the surges never swell, so in the heart of God there is a place where the peace of God passeth all understanding and keeps the heart and mind through Christ Jesus.

Dwell deep!—A. B. Simpson.

GLIMPSES OF TANGANYIKA

III. Religion among the People

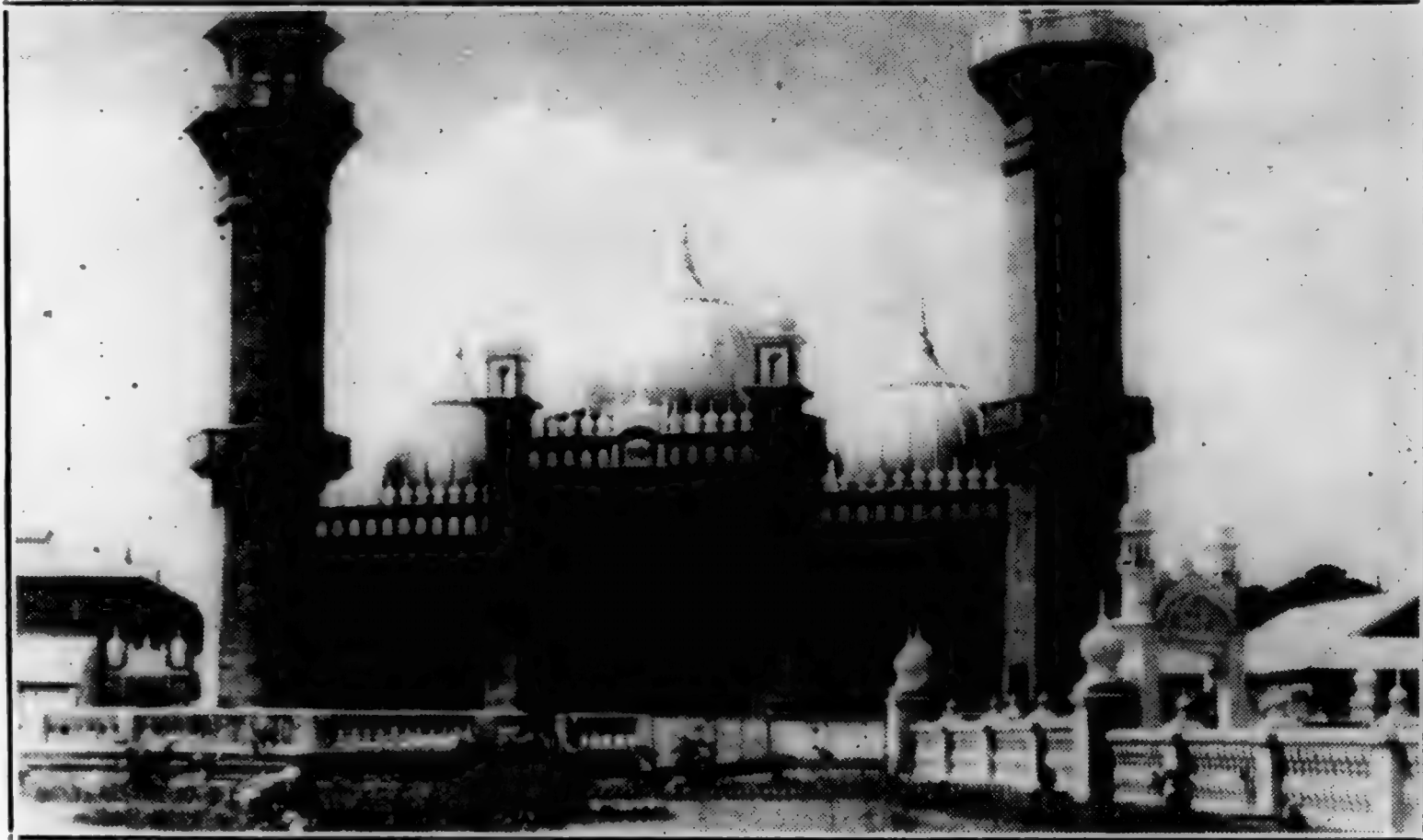
By John E. Leatherman

Before saying anything about the native religious conceptions, we would like to deal briefly with religions that have been brought in from the outside. As we have them here in west Tanganyika, these are two: Mohammedanism and Christianity. Of the latter, as is the case almost anywhere, there are a number of "varieties," as it is sometimes charitably put. Hinduism, of course, is here, but it is confined to the Hindus. They are not propagators of their religion and, furthermore, a negro could never embrace the Hindu religion.

Mohammedanism is making large inroads upon the natives. If you happen to be unfamiliar with what this religion is, you will find a short and interesting sketch in the recently published Mennonite work "Africa Calls," p. 39. It is very easy to become a Mohammedan which fact accounts for its rapid progress wherever this religion goes. To become a Mohammedan it is not necessary to give up sin as it is to become a Christian. "A disciple of Mohammed may be a thief, a liar, a sensualist, and a murderer, and still be a very good Mohammedan. The sum total of duty is a strict observance of the ritual. . . . The good works of Islam are of the lips, the hand and outward bodily act, having no connection with holiness of life" (Religions of the World—Burrell, p. 290). Every day we see these Mohammedanized natives walking about, "proud as a peacock," with their long white gowns and red fezes. They are quite friendly, but friendliness is not a product of their new religion by any means. It is just the natural tendency of the native to be so. It is only very rarely that we are successful in getting a Mohammedan into the Sunday services, although they do come to us to sell their produce and to get medicine for their ailments. Personal work and literature are our open avenues of approach.

And what shall we say of Catholicism? There is no particular profit that will accrue to our account by promiscuously upbraiding Catholicism simply because it would be traditionally proper to do so. But if it is true, as we believe it is, that our Lord gave voice to an eternal principle when He said that the tree is known by its fruit, then we are compelled to say that **Catholicism, professing to be Christian, is demonstrating its inability to deal with the problem of sin, the very thing that Jesus Christ came to put away.** While some distinctively Christian requirements are imposed upon natives who become Catholics, such as monogamy, they are not required to break with their heathen customs and prac-

tices, their tobacco, beer, native dances with all the moral license that accompanies these heathen orgies. In our outdoor evangelistic work in Musoma we frequently meet this Catholic product. They are usually drunken but often have enough equilibrium left to inform you they are Catholics and that it is not wrong to drink beer. Along with Mohammedanism, Catholicism is also gaining in numbers among the people. The reason is brief: 1. This system abounds in external things and thus appeals to the native mind. 2. The way is easy because a new birth is not required. 3. Their priests and workers get hold of the children by such means as scaring them away from Protestant missions and by giving them trinkets to hang around their necks. 4. They tell the natives that the Catholic



Mohammedan Mosque, Nairobi, Kenya, East Africa

church was the first church and is the only church. Others are heretics.

The religion that exists among African tribes is commonly known as "animism," which in short, involves subjection to and semiworship of many spirits. But one definition of animism can hardly include all the facts that can be observed among the many tribes. It is most difficult to arrive at a concrete idea of what the religion of the raw Africans is because their own ideas are exceedingly incoherent and contradictory. For instance, they say that when a man dies, he ceases to exist as does an animal. Yet in almost the same breath they will tell you that if his spirit is not placated or supplied with food, disease or famine will come. Considerable research has been made among African tribes in an endeavor to find out just to what extent religious intuition exists among them and what forms of expression it takes, but this study still presents a vast field for research. We believe that the more facts are brought to light concerning the native religion, the more will the resulting picture agree with that true picture given by divine revelation in Romans 1:18-32.

What about God-consciousness in the na-

tive mind? It does certainly exist. In questioning natives along these lines, we try to find out what they thought **before** hearing anything about God the Father. Creation is commonly ascribed to a Great One. He made the ground, the sky, animals, and men. They sometimes connect this Great One with the sun, although He is not the sun. Men of the H. G. Wells type may find it very convenient to pigeonhole all primitive ideas under that very handy word "superstition," irrespective of what the Bible may have to say on certain points, but they cannot erase the fact that among the heathen "that which may be known of God is manifest in them; for God hath shewed it unto them." They cannot annihilate the conscience of the native, seared as it might be. As to whether or not the natives regard God as a person is hard to determine. In our questioning them about the great power, they describe it as doing things in terms that might connote personality, but then they also use the same terms in describing a man or animal. Our English word "personality" does not have

an equivalent in their languages. One old man told me that his people had a meager knowledge of God and Satan, but what they did know was all mixed up. But here is an interesting fact. Although the natives after receiving Christian teaching have a good deal of trouble in grasping the conception of a kind, loving, merciful, and sacrificing God, **they have no trouble at all in recognizing Satan as soon as he is introduced!** Here is news that tells them who this is who has bound them for so long. When they read those accounts of the Master casting out demons, they understand, for among

themselves they have individuals whom they firmly believe are possessed by demons. If you told them that it is just imagination, that there are no such beings as demons, they would simply laugh at your ignorance. Not so long ago it was reported by several of our Christian boys who were doing evangelistic work among the villages that they found a woman who had an evil spirit. They were asked how they knew. They said the woman herself explained to them that there was a spirit in her that refused for her to come to the mission to hear the words of God. She said she had come several times previously, but each time she got very sick afterwards, while she did not get sick after going to other places. She said she wanted to learn about God, but was afraid of the spirit.

There seems to be a widespread practice of placation of spirits by blood sacrifices. Several of our Dholuo boys say that among their tribe, if a snake enters a house (which often happens), no one is allowed to kill it. The snake has come because the spirit of a departed relative is displeased. If milk is set at the snake, it will depart, but the man must immediately hasten to the witchdoctor to get advice on this great problem. The witchdo-

tor may tell him that this relative demands food, and will be satisfied if a goat or sheep is killed that he may drink the blood.

There is a mountain close to the station having a certain spot where natives go to worship. It is alleged that the spirits of certain of their fathers dwell there. If they sacrifice cattle, these spirits will be pleased with the blood. These sacrifices will then ward off plagues. We mentioned in a previous article that circumcision is almost a universal practice among the various tribes. Unless a person is circumcized he is ineligible to participate in the worship at this mountain. He is not a full man.

The natives, at least the unenlightened ones, live in constant dread of witches who can be of either sex. These witches wander about at night seeking to harm any one they might meet. It is commonly understood that these witches can place a curse, or bring a calamity upon, any one who meets with their disfavor. The owl is the messenger of the witch and if one of these dreaded birds perches upon a house and hoots, and if there is a sick person in that house, he is sure to die.

A leopard skin is feared and highly revered. It is said that some natives worship them. If a man is hard pressed to establish the veracity of his statements in the mind of his opponent, he will agree to take an oath by jumping over a leopard skin. If he has been telling lies, he will die within one year.

Most of the natives, men, women, and children wear amulets about their ankles, wrists, and necks. These consist of a piece of raw hide to which is tied pieces of wood, metal, and sometimes the points of small animal horns. They buy these from the medicine man

who is usually quite well-to-do, and use them for such purposes as protection on a journey, protection from witches, disease, and snakes. They are also used as medicine for snake bites, ulcers, and other ailments. Women who are barren wear them in the belief that they will receive power to bear children. Mothers deck their infant sons and daughters with these things because of constant fear that they may lose their children by death.

Friend, are you beginning to smile at the absurdity of it all? Wait. Have you ever heard of powwowing; have you ever heard of people who carry a Testament in their pocket as a sort of a good-luck charm, or who are afraid when a black cat crosses their path, or who could not be induced to walk under a ladder? Have you ever seen any one who refused to sit at a table if he should make the thirteenth person? Are you still afraid when an owl sits on your front porch banister and hoots? Do you still pull wishbones, and do shivers of horror run up your spine when you break a mirror? And, pardon me, do you find inexpressible delight in helping to pound dish pans and wash tubs at a serenading party, etc.? **Until you are ready as a Christian to stand up and with the Gospel of Christ, denounce the heathenish customs and superstitions that exist right in your own circle, you can afford to exercise forbearance toward these Satan-ridden people who have not heard the sweet Story from the lips of a godly mother as you have.**

The Lord willing, the next article of this series will deal with the "Great Commission among the Africans of Tanganyika."

Musoma, Tanganyika Territory, East Africa.

THE MOTIVE OF MISSIONS

By Chris J. Gerig

The work of the Church may very aptly be stated in the last commission of the Lord Jesus Christ as expressed by St. Mark, "Go ye into all the world, and preach the Gospel to every creature." We believe with others that "missions is the Divine mission of the Church." The world needs the Gospel. Nothing else will adequately meet its need. There are such that would urge civilization of the world rather than evangelization. Henry W. Frost said, "It is always true that Christianity civilizes; it is never true that civilization Christianizes." In the light of this we have but one objective—to give the Gospel of Jesus Christ to the world.

Missions are an inspiration to the home church. Rev. Chas. A. Bowen has rightly said, "The home church today is not so much the source of encouragement to missions as missions are the fountain of inspiration to the home church. The question is no longer whether the heathen can be saved without the Gospel, but whether the Gospel can be saved for the home church if it is not given speedily to the heathen."

It is therefore needful that the church be busily engaged in giving out the Gospel. Robert E. Speer said that Bishop Montgomery, in his little book on Foreign Missions, recalls Archbishop Benson's definition of four ages of missions—"First, when the whole

Church acted as one; next, when missions were due to great saints; thirdly, to the action of governments; lastly, the age of missionary societies." Mr. Speer further states, "The Church at the outset was a missionary society. The new Christians were drawn together spontaneously by the uniting power of a common life, and they felt as spontaneously the outward pressure of a world mission. ... They did not sit down within the walls of a formalized and stiffened institution to compose reasoned arguments for Christianity. The new religion would have rotted out from heresy and anemia in two generations if they had done so."

The work of missions must have deeper motives than the selfish or simply humanitarian. There must be Divine motives which will lead to Divine methods and results. The first and great motive is the

Command of Christ

One record of Christ's command has already been referred to in this article. Note St. Matthew's version of it: "And Jesus came and spake unto them, saying, All power is given unto Me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have com-

manded you: and, lo, I am with you alway, even unto the end of the world." We refer further to St. Luke's version in Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

The great work of missions, of world evangelization, occupied solely the mind of Jesus between the resurrection and the ascension. The matter of finishing the plan of salvation was accomplished on the Cross so that now He is occupied with getting this plan out to others. When speaking of missions, He always commanded; at other times and in other relationships He suggested or exhorted or urged. In the face of this fact the Church has no choice as to whether she will or will not do the things ordered.

In analyzing this command of the Lord we find that the thing they were to take to the world was the Gospel. No other message could fit the need of a lost world or bring salvation to a sin-sick race. Efforts at reform or culture cannot reach the root of the sin problem. They were to take this Gospel to the whole creation, even to the uttermost part of the earth. All men everywhere were to have the privilege of this wonderful salvation. Who were to take it to the whole world? First of all the eleven, and then all God's children. "No order of men, but the whole Church, receives this sacred trust." In this great commission is implied the duty of all Christians to be in some sense missionaries, to use their utmost efforts to spread abroad the knowledge of Christ, and to make men obedient to His law. The next great motive for missions is the

Compassion of Christ

There are at least five passages in the Gospels that speak of Christ as having, or being moved with, compassion. When two blind men, symbolic of blinded heathendom, approached Jesus for healing we are told that "Jesus had compassion on them." He was "moved with compassion" as He beheld the terrible condition of the leper. When He saw the widow who had been bereft of her only son, "He had compassion on her." He "was moved with compassion" as He looked upon the hungry multitude. But the reference which is so pertinent to us tells us that when Jesus saw the multitudes, "He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." This passage is particularly pertinent since it is world-wide in its scope. Jesus asked the disciples to pray laborers into the harvest. The great need of a lost world touched His heart of compassion and it must move the heart of the Church also.

"There are more heathen today without the Gospel than the total population of the world when Jesus said 'Go ye'." The population of the world in 1814 was 700,000,000 as compared to 2,000,000,000 in 1934. "Africa has 42,000,000 Mohammedans. Out of 3,600,000 inhabitants of Madagascar there are 3,000,000 heathen. Siam, 'The Land of the Free,' has 87,000 Buddhist priests and 13,000 Bud-

(Continued on page 93)

Educational

FROM CYRUS TO AUGUSTUS

II. Hebrew Religion between the Testaments

By John C. Wenger

This article concludes these interesting studies of a period of history that is too little known by Bible students. We can understand the New Testament better if we have some knowledge of both the national and religious history of the time between the Testaments.

We have more apocryphal books of the Jews than books in the Old Testament. Some of this literature was considered of sufficient value to be bound in many Bibles between the Old Testament and the New Testament. Many of these books, however, are of very little value either from a historical or a literary point of view, much less when considered from a religious viewpoint. It is nevertheless interesting to investigate the religious beliefs of the Jews in the period between the Testaments. Herein lies the value of these writings: they picture for us the Hebrew religion of those days. In many respects the picture is a disappointing one. The careful scholar must avoid drawing rosy descriptions of a pious folk and at the same time not caricature their piety by merely seeking out the most amusing items possible. A good collection of this literature was printed in English translation by the Oxford University Press in 1913: R. H. Charles, "Apocrypha and Pseudepigrapha of the Old Testament." The volume costs 84 shillings (about \$20.00).

I. God

In their view of God the Hebrews did not drift altogether away from the Old Testament. "He is the living God. . . holy and faithful and . . . righteous beyond all." With Him there is "no accepting of persons and no accepting of gifts [bribes]." God was of course contemplated as spirit: "From the invisible He made all things visible, Himself being invisible." In one sense God was "the Father of all." But more particularly of the Hebrews: "I will be their Father, and they shall be my children . . . I love them . . . I am the God of Israel and the Father of all the children of Jacob." "They [the Israelites] are all sons of their God." This Creator—God—was a loving Father.

God was also a God of justice. He "executes judgment on all those who transgress His commandments and despise His covenant." Sin is liable to be punished. Consequently they must "work uprightness and righteousness before Him that He may have pleasure in" them. "The Lord scourges them that come near unto Him to admonish them." One writer even mentioned being consigned "unto a more rapid and an eternal fire and torments . . . to all eternity." On the matter of chastening they slipped into the error that suffering may atone for sin: "The Lord spares His pious ones, and blots out their errors by His chastening."

God loved them "from of old, and never hated" them. This love was especially directed toward the righteous in Israel: "How

the Eternal loves those men!" "Everyone who does the Law of the Lord shall be loved by Him."

God's foreknowledge was complete. "All the nations . . . He has foreseen . . . and us from the beginning . . . unto the end . . . All things which are to be in this earth the Lord has foreseen." God not only foreknows all things, He is also the governor of His people. And the angels also do His bidding "before the Lord's face. . . before the Lord at His footstool." God's care extended also to the righteous individual. "The eye of the Lord watches him for good."

Angels were not only God's ministers to His saints; they also interceded for them. "His righteous angels . . . prayed for the children of men." This was also true of departed saints. Moses was their "advocate to offer prayers on their behalf to the Lord." Jeremiah and Enoch were especially looked to in this capacity. This idea of the righteous dead interceding for the saints on earth appeared much later in the Catholic Church. The good deeds of the departed saints had accumulated an extra large balance on the credit side of the ledger, a "treasury of merit."

God was also contemplated as a prayer-hearing Father. Prayer was much and devoutly offered by the Jews of this period. The historical events of the Old Testament were overlaid with a wealth of tradition, such as the prayers Abraham offered for guidance, those of Joseph in temptation, Jacob's prayer for his sick son Reuben, etc. "Every single prayer of man" is heard by God. "Be of good cheer, . . . cry unto God." Religion was an intensely personal matter.

II. The Reign of God

The Jews of this period awaited the coming of a kingdom, when "the earth shall be cleansed from all defilement and from all sin." Unrighteousness was to "disappear as a shadow and have no continuance." "Then shall there be bestowed upon the elect [ones] wisdom, and they shall all live and never again sin, either through ungodliness, or through pride." They longed for the day when there would be no "undisciplined, empty-minded people." By some this reign was considered earthly. "Blessed be they that shall be in those days, in that they shall see the good fortune of Israel which God shall bring to pass in the gathering together of the tribes." Sometimes the earthly reign of the Messiah was contemplated as of indefinite duration, when the Messiah shall have "sat down in peace for the age on the throne of His kingdom," after which He would return to heaven.

Sometimes though this earthly reign was definitely limited, as, the Messiah "shall rejoice the survivors four hundred years. And . . . after these years . . . shall die, and all in whom there is human breath." Some Jews doubted the coming of a Messiah. Apparently all of them, however, looked forward to a final judgment and an everlasting kingdom. "His kingdom is an everlasting kingdom which shall never pass away." Yet this kingdom was usually in some sense thought of as being on this earth.

On the matter of the reign of God the Jews divided into an optimistic group and those of a less hopeful outlook. The former group confidently expected Israel to be a great blessing to the world. Israel would be the means of saving "every race of men." The universalistic prophecies of the Old Testament were not lost sight of. The Messiah "shall judge peoples and nations in the wisdom of his righteousness. And he shall have the heathen nations to serve under his yoke . . . Nations shall come from the end of the earth to see his glory." This idea of the conversion of the Gentiles was often linked with the setting up of a new Jerusalem and political subjugation to Israel. But Jew and converted Gentile would live together in love and peace, "quietly around the temple." "Earth the universal mother shall give to mortals her best." "On each vine shall there be a thousand branches, and each branch shall produce a thousand clusters, and each cluster produce a thousand grapes, and each grape produce a cor of wine." All seed sown shall bear a thousand-fold. Disease shall disappear. This blessed state of affairs was to be preceded by a national repentance of the exiled Jews. This repentance amounted to a return to their law, and they hopefully awaited the appearance of "a teacher of righteousness," "the unique teacher."

The second group of Jews was less optimistic. The present earth was considered hopeless. First must come the judgment after which the blessed kingdom would be set up. For one writer an eternal life was one of "five hundred years." Even in this kingdom, for which the martyrs would be resurrected, there would be natural generation. The righteous would "live till they begat thousands of children, and the day of their youth and their old age shall they complete in peace." Gradually the kingdom for this group centered more and more in heaven. The righteous shall receive "eternal life," and shall live "for ever and ever." "The elect shall be in the light of eternal life." As the waves of adversity beat on poor Israel this pessimism with respect to the present earth deepened. "How long will that which is corruptible remain?" "For the youth of the world is past and the strength of the creation already exhausted." "For the weaker the world grows through age, so much the more shall evils increase . . ." The best thing to do was to wait for the judgment of God, and then to enter into the glories of that which He had prepared for His righteous ones.

III. The Messiah

The Messiah was the Lord's Anointed One to inaugurate the kingdom of God on earth. Under His reign all men will be directed "in

the works of righteousness," so that there shall arise "a good generation living in the fear of God." While the pious waited, the Messiah was reserved in heaven, and would one day "be revealed." When His earthly mission was fulfilled He would "return in glory" or else "die."

At the same time the Messiah was conceived of by one group as a mortal man, to appear in the royal house of David, for "His covenant was with David." "He will give to the house of David a root from Him." Sometimes He was expected in the tribe of Levi: "There shall arise unto you from the tribe of . . . Levi the salvation of the Lord." Again it was Judah: "The Lord shall raise up . . . from Judah as it were a king. He shall save all the race of Israel."

The first act of the Messiah would be to assure adequate world supremacy for Israel, "strength and power to tread down all that hate" them. The old Hebrews surely loved to dwell on this theme. The Messiah would "purge Jerusalem from nations that trample her down to destruction." And the wicked Hellenizers would also "be delivered to the sword." At the same time the kingdom would be ushered in by all sorts of unpleasant conditions, ". . . illness, . . . and snow and frost and ice, and fever, and . . . famine, and death, and sword, and captivity . . ." and "the circle of the stars shall be disturbed, and . . . the rivers shall dry up." Then the Messiah would raise up Israel out of the confusion, "and there shall be peace in all the earth." Not merely an absence of war, but a choosing of "righteousness and an elect life." This Messiah was also thought of as a high priest, as God's ambassador, for "Him has the Lord chosen." He would be pre-eminently righteous and also endowed with unusual wisdom.

While one group of Israelites were looking to Judah or Levi for a human Messiah, another group were waiting a "Son of Man," a heavenly Being. "He is the elect One before the Lord of Spirits." The "Son of Man was named in the presence of the Lord of Spirits . . . Yea, before the sun and the signs were created, before the stars of the heaven were made, His name was named before the Lord of Spirits." With Him "dwells righteousness." Furthermore this mighty Son of Man would appear and intervene when the plight of the devout Jews was desperate. He would "execute vengeance" on the oppressors, be they Sadducees or other persecutors of "the houses of His congregation." This heavenly Son of Man was indistinguishable from God Himself.

Before the Son of Man began His work all the dead were to be raised, good and bad. "In those days shall the earth also give back that which has been entrusted to it, and Sheol also shall give back that which it has received. . . ." Then follows the Judgment Day. The righteous will be chosen. The wicked, and that refers especially to the ungodly oppressors of His children, will be delivered up to punishment. "In the balance shall their deeds be weighed." Essentially the good earned their reward and the wicked their punishment. In a doubtful case the mercy of God would probably intervene to save a half-

good person—when the scales balanced between good and evil deeds (Dr. Schrenk).

Following the judgment the Son of Man would dwell in the midst of His people. "With that Son of man shall they eat, and lie down and rise up for ever and ever." And God says: "I and My Son will be united with them forever in the paths of uprightness in their lives."

IV. "What Is Man?"

The Jew believed that within his mortal body he had an undying soul, "the soul which was lent him." References were made to "the souls" or "the spirits of men." Body and soul are made for each other. "As the potter knows the vessel, how much it is to contain, and brings clay accordingly, so also the Lord makes the body after the likeness of the spirit, and according to the capacity of the body He implants the spirit. And the one does not fall short of the other by a third part of a hair. . . ." They seemed to greatly underestimate the role played by sin and to have overlooked the physical corruption thereof. The body is undefiled, except as one, by his will, allows sin to pollute it. The Essene in his asceticism stood very much alone.

They looked to God as the Creator of all souls. "All souls are prepared to eternity, before the foundation of the world." However they also spoke of "the souls of beasts which the Lord created." Some Jews believed these "souls of beasts" would not perish "till the great Judgment, and they will accuse man, if he feeds them ill." Only man was created in God's image; ". . . he is Thine image." Man was to rule over all creatures. Satan's fall was sometimes considered a revolt against this lordship of man. The serpent was told to close its mouth "and be silent and stand off from the image of God until the day of judgment."

Human freedom was strongly emphasized, even to the point of not recognizing the bondage of sin. "Our works are subject to our own choice." God has "set the mind on a throne amidst the senses to be his sacred guide in all things." "The temperate mind" could "win the victory over the passions, modifying some, while crushing others absolutely."

According to one version of the fall, "Adam was five and a half hours in paradise." Another version states "seven years." The Jews concocted quite an elaborate account of the temptation, the conversations which took place, and how Satan tempted the first parents while their two guardian angels were in worship. They also produced a revolting elaboration of how wicked women and bad spirits produced "giants" before the flood, and how spirits came forth from the dead bodies of the giants drowned in the deluge and are still leading people astray. Equally revolting is the interpretation of the fall which assigns it to sexual relations.

Taken all through the Jews underestimated the power of sin. They quite readily admitted cases of sinlessness. Jeremiah, for example, was a man "whose heart was found pure from sins." Repentance was not necessary ". . . unto Abraham, and Isaac and Jacob who have not sinned." Blessed is the man who "shall not sin before the Lord's face."

The sinlessness of the Messiah is not very impressive viewed in this light.

Each of us, they believed, is born pure like Adam before the fall. ". . . Each of us has been the Adam of his own soul." Example is the grand thing. Follow a good example! Great stress was laid on the proper cultivation of one's "inclination." "God created man from the beginning and placed him in the hand of his inclination." About the most these folks feared was that if one accumulated too much sin in his life he might pervert his inclination so as to give his soul a definite bias toward sinning.

V. "What Must I Do?"

The Israelites of the days between the Testaments held their highest obligation to be the keeping of "the Law of God," "the eternal Law." They found their delight in "the statutes of the covenant of God," "that Moses established with Israel." The "law is life." "O Israel, happy are we; for the things that are pleasing to God are made known to us." A song like "Free from the law, oh, happy condition," would have been unthinkable. Their chorus would have been, "Oh, how love I Thy law." This righteousness was not necessarily merely an outward formality. For in the end the Lord "will assuredly examine the secret thoughts." Good deeds toward parents, to the poor, and the widows, these were of great value before God, and would go a long way toward a favorable balance in the judgment. Above all, one must seek to live a good life, and not sin, "not even in thought." The pure man "does not look after a woman." And the married were to avoid "in wedlock profligacy."

Hatred for the enemies of God was perfectly allowable.

Certain outward observances were stressed. Uncircumcised boys were "the children of the pit." To neglect this rite was an unpardonable sin. "There will be no more pardon or forgiveness unto them." Of course they were perfectly justified in stressing the rite, for the law of Moses did. Similarly they observed the distinction between things ceremonially "clean" and "unclean." This was especially true of unclean foods. "Don't think it . . . a small sin for us to eat the unclean thing." The climax of their legalism was the observance of the Sabbath. They believed that not only should Israel keep the Sabbath, but that it was observed by the two highest orders of angels. After listing a number of remarkable prohibitions one book continues: "And every man who does any work thereon, or goes a journey, or tills his farm . . . and whosoever lights a fire, or rides on any beast, or travels by ship on the sea, and whoever strikes or kills anything . . . or whoever fasts or makes war on the sabbath . . . shall die." The Sabbath, moreover, was to be a joyous day. "Michael came and taught Seth how to prepare Eve for burial . . . and . . . he says to him, Don't mourn beyond six days, but on the seventh day, rest and rejoice on it, because on that very day, God rejoices, yea, and we angels, too, with the righteous soul, who has passed away from the earth."

In case of sin, sacrifices were necessary. "He who brings sacrifice of clean beasts,

cures his own soul." Yet they realized that repentance was necessary. "Don't say, 'He will look upon the multitude of my gifts.' " "He that does mercy offers a sacrifice." And repentant sinners must "vehemently hate the abominable thing." Prayer, fasting and almsgiving went together. Yea, "almsgiving atones for sin." Into what blindness had the poor Israelites fallen!

VI. After Death, What?

One finds certain expressions in the literature of the period which refer to the next life in an indifferent manner. "Indulge your soul, for in Sheol there is no delight." "What pleasure has God in all that perish in Hades . . . ?" "In Sheol there are no reproaches concerning life." Some Jews, however, conceived of this place as only for those who had suffered enough for their sins in this life, and yet who weren't good enough for heaven. Here again is the idea that one's suffering atones for his sin. Here also is another similarity to later Catholic doctrine.

For the righteous, heaven was a well-earned reward. "God created man for incorruption." "Because of her [wisdom] I shall have immortality." There was a continuance of the spirit after the death of the body, resurrection for the judgment and then reward (or awful punishment).

For sinners dying with unatoned-for sin is there a state of conscious punishment. These poor spirits are "ever grieving and sad . . . that they have scorned the law . . . [and] are now unable to make a good repentance." Such spirits can only contemplate how they will be "consumed with confusion, and withered with fear, in that they see the glory of the Most High, before whom they have sinned in life, and before whom they are destined to be judged in the last times."

Descriptions also abounded of the "garden of righteousness" where the righteous spirits await the resurrection and judgment. Enoch and Elijah were often described in these "mansions of the elect." Noah prayed to Enoch and received from him information concerning the coming deluge, runs one account. These souls in bliss had not perfect knowledge, however. For one thing they didn't know how long they would remain in that state.

Many of the Jews believed in the resurrection mentioned in Daniel 12:2 and elsewhere. They expected to again "live a long life on earth." A mother assured her sons, about to be martyred, "The Creator of the world . . . in mercy will restore to you the breath of life." Yet these bodies were to be "transformed." Some Jews, however, anticipated only the "resurrection" of spirits, a passage of the righteous spirits into the glories of the third heaven.

VII. Conclusion

The Hebrew religion between the Testaments was vastly superior to heathen religions, for it was founded upon the revelation of the Old Testament. Yet in many respects, as one may note above, it was a sad declension from what the Lord expected of His people. They engaged in too much speculation regarding things which God had seen fit not to reveal. (May we not slip into the

same error). Their religion was one of strict legalism, with saving of one's self by good deeds. This type of thinking is only possible when one underestimates the demands made upon him by the moral law of God, as well as the corruption and weakening of unregenerated human nature by sin. Their belief in the Messiah was too political, as their general rejection of our Lord later indicated. John 6:15 indicates the depth of their misunderstanding. Paul summed up the truth when he said of the Jews: "For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:2, 3). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

* * *

A warning is also in order. In cheap magazines one sometimes sees advertisements regarding what is claimed to be "Lost books of

the Bible." There are no "lost books of the Bible." The books advertised are either books on witchcraft which no Christian would desire, or else some of this late Jewish literature. In any case let us refuse to bother with such dishonest advertisements.

Bibliographical Acknowledgment

For the historical data of Part I, I relied on the work of Lawrence E. Browne, D. D.: *From Babylon to Bethlehem*, Cambridge, [England], 1926, Reprinted 1936. Dr. Browne writes well but holds extremely liberal views in the field of Old Testament criticism. The book is, therefore, certainly not to be recommended. All quotations are taken from Browne unless otherwise indicated.

Part II is a condensation of the recently published monograph of Thomas Walker, D. D.: *Hebrew Religion Between the Testaments. An Exposition of the Judaism of the Home of Jesus*, James Clarke & Co., Ltd., 5 Wardrobe Place, Carter Lane, E. C. 4 [England], 1937. This book is worthy of a good recommendation, except for the possible implication in the Preface that the Epistle of James is "Jewish" (rather than Christian) in its tone and teaching.

Zurich, Switzerland.

THE FEEDING OF THE FIVE THOUSAND BY GALILEE'S SHORES

By Anis Charles Haddad

This article supplements the Sunday-school lesson for March 13, "Feeding the Hungry."

"And Jesus commanded them to recline by companies on the green grass. And they sat down in groups like flower beds, by hundreds and by fifties" (Mark 6:39-40).

With such colorful imagery does the Evangelist Mark illuminate the incident of the feeding of the five thousand, concerning which John tells us that it was about the time of the Passover. Then it is that Galilee is a land of wondrous beauty, green with the fresh

what they had done. The Lord took them apart into "a desert place," a quiet place away from the towns to rest. We believe that they crossed the lake by boat to the sunny pastures which rise gently from the shore at the northwest corner of the lake, belonging to the little town of Bethsaida, which stood on the east of the Jordan, as the river comes near the lake. You see by the map that as they sailed they were not far from land. The people saw them starting from Genesaret, and hastened on foot along the shore, others joined the company from the little towns which they passed.

So it was that when the boat, with the Lord and the disciples touched the beach, a great multitude were there before the boat arrived. The Lord pitied them. They seemed to Him like sheep not having a shepherd. He



Simple Bedouin Houses Are Erected on the Scene of the Feeding of the Five Thousand

grass of early spring and brilliant with flowers of every hue. In the deep bowl of the verdant hills reposes the blue Lake of Galilee, sacred with so many memories and far off to the north, lofty Hermon still capped with snow presents a striking contrast to the luxurious palm trees by the lakeside. The crowd of people in their variegated garments must indeed have looked like flowers in the garden.

We read in the Bible that the disciples came together again to the Lord by the Galilee shores to tell Him what they had taught and

went among them and healed those that were sick, and leading them up on the grassy slopes above the lake, He sat down and taught them. There was much grass. It was a part of the rich pasture land of Bashan. It was now spring and the pastures were rich and good and beautiful with wild flowers.

When the day was nearly past and the people were in need of food, the Lord asked, "Whence shall we buy bread that these may eat?" When the disciples wished to send the people away to villages and towns to look for

and buy bread, He graciously met this human need. "How many loaves have ye, go and see?" The disciples had only five loaves and two fish. But Jesus took these and multiplied them so that not only were the five thousand fed, but twelve baskets full of fragments were left over!

The loaves were round and thin, round cakes of barley bread. Barley is a coarser grain than wheat and is often used as forage for animals. The fish were little dried ones to be eaten as relishes with bread. The Lord bade the disciples make the people sit down upon the grass. There were five thousand men besides women and children. They sat down in companies by hundreds and by fifties and in their bright dresses they looked like flower beds on the green sunny hillsides. The Lord gives us all our food. Usually He does it by sending sunshine and rain and making the grain grow in the fields. But that day on the shore of Galilee He gave the bread directly from His own hand, so that we may know that it always is His gift to rich and poor and that we should thank Him for it. On the beautiful sward at the base of the rocky hill, the people were seated to receive from the hands of the Son of God the miraculous bread; emblematic of His body, which is the true bread from heaven.

In this Gospel story we are considering today, "Jesus went up into the mountain." It is the Mountain of the Loaves—Christ's message of universal economics; the principle on which men, amongst themselves, work out their own salvation in commerce, industry, and national life.

Jesus took the loaves and began to feed the multitude in need of sustenance. On what principle was the multitude to be fed? From this picture of Galilee let us pass on to our own and other countries and see millions of national families to be fed. Here are our resources—what is to be the principle of our economic life? What principle does this work of Jesus give us?

Jesus took the loaves and gave thanks. He blessed the loaves, and the disciples at His word, distributed them amongst the multitude. The end of the story tells us that when all were fed there was no lack and no waste, they took up twelve baskets full of fragments that remained.

There is the essence of this great miracle to tincture all our thoughts and prayers. This Mountain of the Loaves—the mountain of sacrificial giving is the saving principle of all economic, commercial, and industrial life. When men follow Jesus along this way of life, all will be sustained and there will be that which will be left over. All the gifts that are sent to us—sometimes no more than five loaves in relation to our need—we bring to the altar and give back to God that He may bless and give them increase. We give thanks, and then literally the offerings are broken, and with the eyes of our hearts we see Christ feeding the multitude. It is not the size of the loaf that matters; it is the multiplication. Where God comes in and man cannot come in! In that lies the hope of the world—the hope of Jesus, drawing all men to Him.

We have no anxiety when the gift that arrives is like five loaves in relation to the

multitude that has to be fed; we leave the multiplication to Jesus. What does it avail to you or to me that today there has been placed in our hands a small bit of bread? Of what value can it be in relation to the hunger of our souls? It is Christ Himself who blesses and gives us this divine Feast, and enables the multitude of His disciples to feed on Him in their hearts by faith with thanksgiving.

Last spring on the fourth Sunday in Lent, when the Western Church read as the Gospel for the day the narrative of the miracle, the Lord's Table was spread again, for the first time in many centuries under the early morning skies at the place where tradition says the feeding took place. A little company with some of the Christian villagers from near, listened to the familiar Gospel and took part in the eternal sacrifice of Him who daily feeds countless millions of the faithful. All about on this fresh spring morning lay flower-strewn hills just as in our Lord's day while a little to the right was the lake itself, burnished like silver with the long rays of the rising sun.

These outcroppings of basalt rock make a

rich black earth abounding in wild flowers, red anemones and ranunculi, pale blue iris and royal blue lupines with daisies, wild geraniums and countless other gay companions of the warm west wind, but here the rough terrain has kept the land sacred to the flocks and herds.

We had an opportunity to look out upon the memory-starting waters to see the fishermen at their unchanged tasks and to find in the outward calm the blessings of inward peace. Our blessed Saviour must have loved these hills, the everchanging surface of the lake, the pulsing life of abundant nature.

To the Christian traveler, this land is enough invested with deep interest when he thinks that these localities have been hallowed by the footsteps of our Saviour. We, however, cannot help feeling interested and excited, as we tread our way through scenes of such deep interest. There is no pleasure so great as the thrilling interest which always fills one as he jaunts through the countryside Jesus loved. Every stone, every pebble and every stream are associated to his mind with sacred interest.

Jerusalem, Palestine.

THE ORIGIN OF MAN

By Grant M. Stoltzfus

This article gives helpful material pertaining to the Young People's Bible Meeting topic for March 20, "The Origin of Man."

It is not within the scope of this article to discuss more than one account of the origin of man. I refer to the facts recorded in the opening chapters of Genesis. This account, for the Christian, is the only account that is totally trustworthy. Other attempts to explain the origin of man may be regarded as true only insofar as they accord with the Biblical narrative.

It will be noticed that when God created light, for example, it was done in a direct and prompt manner: "Let there be light: and there was light." In a similar manner all the rest of creation, save man, was spoken into existence by God without any seeming deliberation on His part.

But even a casual reading of the creation story will show that man was given his being in a different manner. "Let us make man," suggests some kind of deliberation on the part of the Creator. It would seem that the divine writer was moved to record man's creation as forming a unique paragraph in the chapter of origins. Just why does God use the plural, "Let us?" To this three answers have been given: (1) Some believe words were addressed to angels. (2) Others think it suggests that God was speaking to Himself in the royal style of earthly princes. (3) Still others hold that in this is found a foreshadowing of the doctrine of the Trinity. The last view seems to be preferred.

And so man's creation is given an accent different from the creation of the cosmos and from the other forms of life with which man was to inhabit the earth.

Man was created out of pre-existing material, viz., the dust of the earth. From this it may be gathered that he bore a direct relation to the rest of creation. But man's relation to the world in which he lived was more than

mere similarity in his physical constitution. Man was endowed with unique ability, and with his superiority came a responsibility—control and dominion over the rest of creation. The following verse makes clear his task of sovereignty. "Let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth." This task was no small one, and it would seem that God did not intend that the primal pair were to do this unaided, for He commanded them to "be fruitful and multiply and replenish the earth and subdue it."

While man was thus allied to the physical world by virtue of similarity in material make-up, yet something else characterized this new species. This was his likeness to his Creator. "Let us make man in our image, after our likeness." "So God created man in his own image, in the image of God created he him."

For any one who is inclined to regard the Mosaic account of man's origin as lacking dignity and as presenting a crude story of man's genesis, let him consider carefully the import of these sublime words: "In his own image." Whatever the other accounts of man's origin may offer to gratify man's high opinion of himself, none can present a picture so lofty. The Biblical account is the last one to be charged with giving man a mean and contemptible origin.

To understand just all that is entailed in this connection, one must have an acquaintance with the nature of what constitutes God Himself. Theology itself then must be first understood to fully appreciate what man was in his original state.

Just what is meant by the terms, "In his own image" and "after his likeness?" The fol-

lowing illuminating comment on this question is from Welton's Commentary on Genesis: "The image of God in which man was created did not consist in the erect form or features, nor solely in his intellect, nor yet in his immortality—for he has not like God a past as well as a future eternity of being; but rather in the moral dispositions of his soul, in those qualities of mind and heart which constitute him a subject of God's law, capable of knowing God and holding fellowship with Him. The rational, moral, and spiritual nature of man are all included in the image of God."

Thus the origin of man was twofold. Created of material like the rest of creation, he thus sustained a relation to the natural world. Created in the image of the Creator and fashioned after His likeness, he thus had a relation to the Eternal Being Himself.

Repeatedly in the Genesis account of origins the refrain, "and God saw that it was good," occurs. After the creation of man, this benedictory phrase is given emphasis in that it was **very** good.

While the great skill of the Creator is to be admired, the kindness with which He wrought His creative acts is also to be adored. Immediately upon creating man He pronounced upon him a blessing. After explaining his duty, God informed him of the provision He has granted him for his sustenance. This provision was liberal: "Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat."

"And the Lord God planted a garden in Eden; and there he put the man whom he had formed." These words are the introduction to a charming description of the delightful environment that man was given for his first abode. The usual answer given to the query about man's first place of dwelling is that he occupied the Garden of Eden. A careful reading of the first clause of the above quoted passage gives a different impression. It was the Garden **in** Eden, not the Garden **of** Eden.

There has been considerable speculation as to the site of Eden. Its exact location cannot be definitely known. As a probable location Sampey gives lower Babylonia near the head of the Persian Gulf. Maclear suggests that the garden corresponded probably to the high tableland of the modern Armenia.

Man's first home was beautiful and servicable. Its beauty is suggested in these words: "And out of the ground made the Lord God to grow every tree that is pleasant to the sight." The remaining words of the clause state that the trees also were good for production of food. Thus man found in his first surroundings that which would appeal to aesthetic taste and also that which was practical for his very existence. An interesting touch is given to the garden by reference to the river that watered it. The Bible states that the river had its source in Eden, passing into the garden where it watered the fertile soil.

Man's placement in the garden was accompanied with a purpose—that of keeping and dressing the garden. Unemployment was not in the program of God's plan for man.

While man was situated in a delightful place, free from anxiety, he was not without

the solemn obligation of loyal obedience to his Maker. With the origin of man is associated the origin of moral obligation. "And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." And so while the converse that man had with his Maker bade him enjoy his surroundings, it set a limit and contained a solemn note of warning about the consequences that would follow disobedience.

Following is a quotation from Murphy: "Obedience to the command of God not to partake of this tree is a moral good. Disobedience to God by partaking of it is a moral evil. When we have formed an idea of a quality we have at the same time an idea of its contrary. By the command concerning this tree man became possessed of the conceptions of good and evil and so theoretically acquainted with their nature. This was that first lesson in morals of which we have spoken. It is quite evident that this knowledge could not be any physical effect of the tree, seeing its fruit was forbidden. It is obvious also that evil is as yet known in this fair world as the negative of good. Hence the tree is the tree of the knowledge of good and evil because by the command concerning it man comes to this knowledge."

Man had thus far found his inferiors in the animals and his superior in God. And now the time came for the All-wise Being to provide man with an equal. Man's equal or counterpart was woman. Woman, too, was created from pre-existing material, viz., man's flesh. She was of like substance, "bone of my bones, and flesh of my flesh" to quote the words of Adam himself.

The question may be asked just why woman's creation occurred at a subsequent time to man's. Three answers have been given to this. (1) God's purpose to create a being in his own image could be carried out only in the creation of one being. If male and female had been created, at once the essential feature of unity to the divine likeness would have been lacking. (2) The unity of the race to be propagated demanded that a primary creation be the source of this race. (3) That the arrival of man's equal would impress him with his obligation to her and with her purpose for him.

Observe Matthew Henry's hint as to the relation between man and woman that she was "not made out of his head to rule over him; nor out of his feet to be trampled on by him; but out of his side to be equal with him; under his arm to be protected; and near his heart to be beloved."

The concluding verse dealing with man's origin states that our first parents were innocent; the shame of guilt was unknown to them.

With this terminates the Biblical account of the origin of man. From the Bible man's origin may be viewed in two different aspects: It was exalted and sublime. It was blissful and innocent. "And behold it was very good."

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THE BIBLE A SUPERNATURAL BOOK

III. Man

By Lewis C. Miller

Although coming in a regular series, this article also deals with the matters relating to the Young People's Meeting for March 20. In view of the persistent unscriptural teachings in regard to the origin of man, that are so prevalent today we are glad to present two articles which give Scriptural views concerning this important subject.

"God created man in his own image, in the image of God created he him: male and female created he them" (Genesis 1:27).

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed" (Genesis 2:7,8).

"And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. . . . And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother: and shall cleave unto his wife: and they shall be one flesh" (Genesis 2:18-24).

This is the Biblical record of the creation of man and the establishment of the first home. From this beginning has sprung the human race.

Man is the acme of God's creation. He is a religious and moral person, both physically and psychically; for he is a being created in the image of God.

Man is constituted of body, soul, and spirit: or the physical, the intellectual, and the spiritual. The physical is as the dust of the earth, material. The intellectual is reason after the pattern of Absolute Reason. The spiritual is the breath of God, the spark of life, which is simply a portion of God, Himself, imparted to every human being.

That being who recognizes the "ego" as a separate existence from the impersonal personality. Man sees in himself the material, his body; the intellectual, his soul; the spiritual, his life. All this brings to him

realization: "I am". This realization makes of him a person.

Materialistic objections to the existence of personal being are extremely inconsistent. These objections come from the agnostic. In the first place the agnostic self-admittedly knows nothing so we need take his word for nothing. In the second place he contends that personal beings do not exist hence **he is not**, and we therefore need give him no consideration. In the third place every rational being knows that human beings do exist. Hence we wisely discard all the ignorance and doubts of agnosticism and continue to believe **that we are!**

As an **intellectual** being man hungers after truth to nourish his mind. An equitable relationship to God inspires him to seek after the truth. Such a relationship always exalts truth and sets no bounds to man's pursuit after it.

As a **moral** and religious being man is satisfied with nothing less than a fundamental law for the conscience and an essential illumination for his reason. The Bible supplies both these requisites to him.

Physically man is the most highly organized creature. His physical endowments promote him above other life. This combination of distinctions and endowments makes of man a rational being, and as Samuel Harris says in his, "Philosophical Basis of Theism":

"Faith in God is itself the act of reason in the highest manifestation of its rational power. As a man knows himself rational, so he knows himself religious. As he knows himself in contact with the external world through sense, so he knows himself in contact with God through his spiritual constitution."

These distinctions of man from all other life; and his spiritual endowments, which bring him into harmony with God and His inspired Volume, the Bible, are indisputable evidence that **God is: that His Word is supernatural; and hence man exists. We are because God our Father is!**

"The Spirit itself beareth witness with our spirit, that we are the children of God."

Sir William Dawson, President of McGill University, once said,

"I know nothing about the origin of man except what I am told in Scripture, **'That God created him.'** I do not know any more than that, and I do not know of any one who does."

Sir William Dawson was a learned geologist and scientist, and the above was said by him in a discussion of scientific facts, as the essence of his contribution to this discussion.

Certainly the problem of man's origin is not solved by antedating the time millions of years or even millions of ages, instead of accepting a direct creation of God a few thousand years ago. Neither will statements with high sounding labels for human skeleton remains as, Eoanthropus, Pithecanthropus, Cro-Magnon, Neanderthal or any longer or less **intelligible name** free us from any perplexing difficulties or doubts as to man's origin.

For those who propose to prove the age of the human race by any skeleton remains fall out among themselves, thus proving to the rest of us that their statements are merely conjecture.

George McCready Price states in his "New Geology":

"Personally I do not know of a single example of a human relic found anywhere on earth which we can confidentially say antedates the great catastrophe of the deluge—and the dating of human skeletal remains is at best only a rough approximation."

And Mr. Price was himself a professor of geology in one of our well-known universities and a scientist of high repute.

How much more sensible and reasonable is the Biblical record heading this chapter than the best guesses of anyone? The most comprehensive and fundamental relationship is that the existence of man is according to this record, due to God.

"The fact affirmed in any doctrine of creatorship is that God is the source of all other existence": and the fact now presented is that God is the source of cause, of the existence of all mankind.

The Christian doctrine has always held that man is created of God. All religions and theisms hold the same doctrine, but the Christian religion alone identifies the Creator with the Saviour, Jesus Christ, and states definitely that, "God created man in His own image," and that "all have sinned, and come short of the Glory of God."

Since man bears a likeness to the Creator in personal quality, man is able to commune with God and rise to a spiritual fellowship with Him. The doctrine of the sovereignty of God, ever implies two: the Sovereign and the subject. This Divine transcendence is grounded and assumed in all doctrine concerning practical relations of man and God.

Theology relates to the fact that Sovereignty controls the activities and destinies of man. The true history of man's relationship to God as Sovereign records man as a transgressor. Man as a subject is a self-conscious, morally responsible creature. His personality is grounded in the power of self-consciousness. His likeness to the Creator is grounded in the fact that he is a free moral agent. His

A WORKER'S PRAYER

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet,
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand,
Firm on the rock and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And w'ng my words, that they may reach
The hidden depths of many a heart.

O give Thine own sweet rest to me
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.

O fill me with Thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word
Thy love to tell, Thy praise to show.

O use me, Lord! use even me
Just as Thou wilt, and when and where,
Until Thy blessed face I see—
Thy rest, Thy joy, Thy glory share.

—Frances R. Havergal.

self is made up of self-grasp, self-estimate, and self-conscious decisions. In this expression of self man as a free moral agent transgressed God's perfect Law. The Bible teaches and man's experience demonstrates the fact of sin.

Man fell from his perfect relationship with the Creator because of sin. God did not want sin, but He did want the possibility of sin. "All evil in possibility" is the awful price that had to be paid to make personal sainthood possible to free moral agents. God, our Father, wants sons and daughters who serve Him because of love instead of servants who feel that they must serve Him.

And since man sinned, through Jesus, the God man, Jehovah redeems transgressors who are willing, to a re-created regenerated perfect relationship to Himself. And man the creature, man the subject, man the sinner again becomes a child of God in harmony with the Infinite.

Man is a social being for God said,

"It is not good that the man should be alone" (Genesis 2:18).

But man in his early social life chose deliberately to transgress God's eternal Law. In this deliberate act of man's sin, sorrow, travail, and death were his; and a perfect creation, a perfect life, a perfect social state, and a perfect relationship with the Creator were marred.

And since that time until now man has continually set his own carnal mind and reasoning over against the mind and Truth of Eternal wisdom.

"For we have all sinned and come short of the glory of God."

Hence in the divine plan for us the recreation of a redeemed race of sons and daughters is made possible through the sacrificial offering of Jesus Christ the Son of God. Truly in Him is created a new brotherhood of men made perfect in fellowship with each other and with God.

"Let this mind be in you which was also in Christ Jesus." "For to be carnally minded is death, but to be spiritually minded is life and peace."

There lies the power that rules and upholds the universe; man in tune with the Infinite, possessing His life and peace. In the mind of God, permeated with the love of God, and distributed through the sons of God is the way, the truth, and the life, made perpetual in us His children.

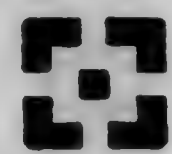
In the final analysis of human nature, including the mind of man at work; its influence and accomplishments, the wisdom of every age has always revealed God. The God who was in the beginning, who is now, and who abides forever. He by whom, and for whom, and in whom were all things created.

No man has yet passed from birth to the grave without making a direct contact with the Master Mind, Absolute Reason, the mind that holds and directs in harmony and unity all things, including ourselves. It is not grayity; neither is it relativity; nor yet is it either that rules the Universe. It is God our Father! Yours and mine. The Father of man.

"The Lord God breathed into his nostrils the breath of life, and man became a living soul." Indeed the existence of man as he is, conclusively proves the Bible to be a Supernatural Book. Manitou Springs, Colo.



BIBLE STUDY



TABERNACLE STUDIES

LXXII. Jesus the High Priest of Our Profession Hebrews 3:1 (Continued)

By the Bible Study Editor

Jesus, the High Priest of God offered Himself upon the altar of His cross in the outer court of God's sanctuary—the world. About Him gathered the multitudes, friends and foes, to view a death which they little understood. Upon Him was heaped the curses of the Levitical priesthood—the curse for blasphemy, because they said, "He called himself the Son of God." The curse of Rome was upon Him because "He made himself a king." The multitude was moved to make Him a curse at the instigation of the elders and priests, and they cried, "Crucify Him." The soldiers made Him a curse by putting Him upon a tree and lifting Him up. The imprecations of unholy hands were laid upon His head that He might be the Lamb of God to bear the sins of the world.

He was "numbered with the transgressors;" on His right hand and left were two thieves. Outside of the camp He went to bear the reproaches of all men. He was made "to be sin who knew no sin." How wonderfully God had prepared the setting for the offering of the Lamb of God! Amidst the din of cursings, reproaches, and clamor for judgment and the cries of a raging multitude, there drew near the little group of faithful ones who loved the Lamb, who had His abode with them in their homes and who had endeared Himself to them by His peaceful and loving fellowship. There were the faithful ones who had cherished the new Paschal Lamb, and who were offering the sacrifice in the spirit which God required of a true worshiper. It was those whose spirits had been awakened by the testimony of that Lamb Himself, "I must be crucified, but the third day I will arise." She who had kept many things in her heart, stood near to see and to hear and to cherish a new experience in the heart that was now to be pierced by the sword of suffering and death. There also stood near by that loving friend who said concerning himself, "He saw and believed." Of the former Jesus said, "Behold thy mother;" and of the latter He said to the mother, "Behold thy son." Others among and with this group comprised the true worshipers, which gave to this sacrifice its true spiritual significance. They made this offering of the Lamb of God effective for the forgiveness of sin for those who believed on Him.

The Priest of the Cross Sacrifice

When Abraham offered his son, Isaac said to him, "Behold the fire and the wood; but where is the lamb for a burnt offering?" In the case of the sacrifice of Christ we ask, "Behold

the Lamb for sacrifice; but where is the priest to offer the oblation?" In the first instance God provided the ram caught in the thicket by his horns. In the second instance God provided the priest who also was the Lamb for the offering. On the occasion of the offering of the paschal lamb each head of the house was privileged to slay the lamb because there was no altar to approach and no fat of flesh to be burned upon the altar. But if Jesus was to be made an offering for sin and a whole burnt offering as required by the law, there must also be a mediatory priest to offer the blood and flesh of the sacrifice.

The priesthood that could approach God's altar must be a consecrated one,—holy and acceptable unto God. The priests of Herod's temple were qualified to minister only at that altar of sacrifice. Their place of offering was prescribed and their offerings specified by their law. They had no right to take an offering for sin and slay it on Golgotha. They could not take the Son of Man and offer Him upon a cross. No provisions of God's law to Moses, which law had made them priests after the family of Aaron, had provided for a human sacrifice, nor for a Divine Offering for sin. These priests took counsel, and decided that it were better that one should die for the nation than that a whole nation perish, but that statement was made by the Spirit through him that was high priest that year. Thus the high priest spoke truly for God, indicating that the Lamb of God would die for Israel. But it did not constitute Caiaphas a high priest to act as the high priest of God to offer up His Son Jesus Christ. He was but a prophet on this occasion, speaking an oracle of God. Jno. 11:49, 50.

By their counsels and decisions the priests and rulers of Israel made Jesus to be sin and delivered Him to be put to death. They laid upon Him the guilt and sin of their nation and the guilt and sin of the world, for Jesus died for both Jews and Gentiles.

Pilate also had a share in the condemnation of Jesus and in His death, but Pilate could not take the place of a priest to offer up the Lamb of God. He knew that blood was to be shed, but he was not desirous of shedding that innocent blood. "I wash my hands of His blood," said Pilate. Every priest of God must be prepared to offer the blood of the sin offering, so he could have no share in its benefits. Pilate refused the priestly service of offering the blood of the sacrifice. The priest and people cried, "His blood be upon us and upon our

children." They made the offering an unholy thing, the virtue of whose blood would not be acceptable to God. They with Pilate could not be true priests to offer that precious blood of sacrifice.

Who crucified the Son of God? Who nailed Him to the Cross? Roman soldiers, under the direction of a centurion. Was the centurion, then, a high priest and his soldiers the priests? This, too, was both improbable and impossible. There was no religious ceremony associated with the confusion of a triple crucifixion. Here was the culminating act of a judicial act in which two thieves were crucified for proved crimes. Here also was the culmination of accumulated jealousies on the part of an unholy priesthood who persuaded a ruler to put to death an innocent man. The officer and soldiers acted under the direction of an organized government and but fulfilled their duties as servants of that government. These men assumed no relation to God as His servants to offer up an acceptable sacrifice to Him. When the scenes of that legal execution became so unusual as to terrify the multitude, these officers cried out, "Truly this was the Son of God." There was no sense of religious service in what they had done. The guilt of those who had contrived to put Jesus on the cross became apparent to the executioners. They did not see in Him, the Lamb of God. Nor did God appoint men of a heathen nation to be His holy priests to minister this greatest of all sacrifices on His altar to take away the sins of the world. There was a better priest to offer the better sacrifice. "I lay down my life for the sheep."

The manner of the offering of the sacrifice was not in accord with any other form of worship, either under the Jewish law or according to any heathen rite. The Jews brought a perfect sacrifice, and brought it within the court of God's Temple. There the priests laid their hands upon its head and confessed their sins upon it. The blood was shed and caught in a basin, then sprinkled, or touched upon the various altars, (according to the nature of the sacrifice) or poured out under the altar. No marred or imperfect offering could be made.

The heathen priests brought their offerings of the best of their animals; they bedecked them with garlands and offered them with elaborate ceremonies. At times human sacrifices were made, but they were made with great devotion and solemn rites. But this was not the case when the Son of God was offered on Golgotha.

It was contrary to the law either to offer or to use as food that which was torn, or bruised or died of itself or had not its blood shed. How unfitted was the body of the Lamb of God for such a ritualistic sacrifice either by the Jews or by the heathen worshipers of

Rome! The body of Jesus was torn and mauled by the crown of thorns, the smittings of the hands and the reed, the weariness of the cross, and the driving and tearing of the nails in His hands and feet. The pain and agony of the hours of hanging on the cross marred His features and spoiled the beauty, so that none desired Him. Contrast even the garland-decorated bullock of a heathen sacrifice with the offering made to God on that cross where Jesus hung!

The blood of the altar sacrifice was caught in a holy vessel to be sprinkled before God; the blood of Jesus ran down His holy body, and clotted and dried as it ran down. There was no devout priest, wither Jewish or heathen to carry that votive offering to an altar to present its merits to a waiting deity who could forgive sins through its propitiating power, "For it is the blood that maketh atonement for the soul." What priest offered the blood of the Lamb of God to make atonement for the souls of all men?

The priests and elders of Israel condemned Jesus to die, because He had called Himself the Son of God. The Roman government gave consent to the appeal of the priests and elders. The Roman legionnaires took Jesus to the cross and nailed Him there to die. But no priest of Israel presented the sacrificial body and blood as an offering to God for the sins of the world. No Roman soldier thought of the great mission of the Lamb of God. There was no priestly or mediatorial thought or act on the part of any person connected with the act of crucifying the Lamb, the Son of God. Even the devout followers of Jesus stood near by, bewailing the crucifixion and death of their beloved Lord. Their hopes of deliverance and freedom for themselves and their people were blasted. They did not comprise, at that time, the priesthood that offered even a spiritual sacrifice unto God, because they had no priestly mediator to offer such devotions to God. There was no priest, Jewish or Roman or among disciples, to present unto God the sacrificial Lamb to take away the sins of the world, save one, the Son of God.

The world rejected Him, His own received Him not; the elders and priests cursed Him, and made Him a curse by demanding His crucifixion; the Romans mocked Him and defiled Him by smiting and spitting upon Him, but God honored His Son by accepting Him, both as an Offering acceptable and as a Priest of God Most Holy, after the order of Melchizedec.

Jesus—Offering and Priest

Jesus, then was His own priest and His own sacrifice. Hebrews 10. This concluding chapter of the priestly ministry for atonement sums up this idea very concisely, "When He cometh into the world, he saith, Sacrifices and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. . . . By the which will we are sanctified through the offering of the body of Christ once for all" (Heb. 10:5-7, 10). Thus the offering provided for sin by Him who came into the world was His own body.

Furthermore, Jesus was His own priest unto

God. "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool" (Heb. 10:11-13). The priest who offered the one sacrifice—His own body—was Jesus Christ, the Son of God. Therefore Jesus was both priest and sacrifice to offer up that which reconciles all men unto God. So effectual was that ministry that it continues ever.

Christ and His Offering

From the teaching of the Scripture we conclude that all of the offerings of blood under the Old Covenant were but shadows of the better things to come. "It is the blood that maketh atonement for the soul," had reference then to the blood,—the lifeblood of the typical sacrifices. It is plain that those who were spiritually enlightened among the Jews understood that it was not possible for those sacrifices to take away sins. Isaiah understood the inability of those offerings to purge away sins, when he made his appeal, "Come now, let us reason together" (Isaiah 1:18). "To what purpose is the multitude of your sacrifices" (Isa. 1:11)? There was a better purification for them. Verse 18. Paul says the offering of the blood of beasts was but a remembrance of sin and not the power that took away sin. Heb. 10:1-3. But by the offering of Christ they who believe are forgiven, for the Son from heaven was the one foreshadowed and the only one effective in perfecting men in the

AROUND THE CROSS

"God forbid that I should glory, save in the Cross of our Lord Jesus Christ" (Gal. 6:14).

Around the Cross is darkness,
For sin has gathered there;
A locusts' cloud of blackness,
In thunders of despair.
A midnight of deep sorrow;
A pall of gloom and death:
As Christ for man's transgression,
Resigns His precious breath.

Around the Cross are mockers,
A wild and ribald crowd;
Who jeer, and rail, and perish,
In blinded folly proud.
For priests and chosen rulers,
Are scoffing at God's Son;
Where guilt has reached its climax,
And its own self o'erdone.

Around the Cross are blood-drops
Redemption price of man;
Red seals, that God affixes,
To His eternal plan.
From hands, and feet, and forehead,
And from His heart blood falls;
And for our sins forgiveness,
In holy justice calls.

Around the Cross is glory.
A brightness from the sky;
As heaven's shut gate flies open
The Mansion Home on High.
Around the throne are sinners—
I gather in that throng;
Redeemed, and cleansed, and pardoned,
I sing love's endless song.

—William Luff.

eyes of God. By the will of Him we are sanctified through the offering of the body of Christ (Heb. 10:10), and by that one offering He hath perfected forever them that are sanctified.

Jesus Christ was made the great High Priest of God who gave Him the body of His flesh, and that body was made sin for us. It was made a sin offering, and was made in the likeness of sinful flesh. In that likeness, "God . . . for sin condemned sin in the flesh" (Rom. 8:3).

Jesus differed from the beast sacrifices by bearing the body that was like those that sinned. He was more than a substitute. He was a likeness, of the sinner. In that body He was enabled to bear the curse for sin in those bodies that had sinned. When He died He bore the judgment which said, "The soul that sinneth, it shall die." When His lifeblood was poured out, it was the lifeblood of those bodies that had sinned. "He bore our sins in His own body on the tree" (I Pet. 2:24), and the pouring out of the blood was death. In the full significance of all that was required for the judgment of sin, Jesus provided for and accomplished fully the demand of God's law and righteousness when He poured out His life, dying for the sins of the world.

Jesus laid down His life; no man took it from Him. He laid it down of Himself. It was within His priestly right to minister every part of the sacrificial service by which atonement was made for the soul. John 10:17, 18. He made Himself the offering which God had chosen when He came into the world to be made flesh. He followed fully in this purpose, To be about His Father's business. The Scriptures were fulfilled when He came to heal and relieve the sufferer and captive. Gethsemane was the submission of the Son to the ordeal to be made a sacrifice, as was Isaac. Jesus charged Him with sin, the Romans remanded Him to the cross; Jesus submitted to all of these things, like a lamb led to the slaughter. They hung Him on the nails of the cross. But, before they pierced His side, the great High Priest had laid down the life of His sacrificial body, and gave that life to the Father in atonement for all of our sins.

Within the temple of His own body He met the Father and poured out His blood, unseen and unknown to men, but it was all fully accepted of God,—For God raised Him from the dead, in proof of His acceptance of the sacrifice that in heaven removed all of the guilt and sin from His presence, and now God waits for sinners to come to accept the peace which our High Priest and Saviour made for us when in His body He made atonement for us.

EPIGRAMS

Endurance is the child of determination
and the parent of success.

The beauty of the bulldog is in his capacities
for hanging on.

Empty your purse in your head; then no
one can steal it.—Franklin.

Be of hope. The stars shine even though
the sunset be overcast.

Doubters do not achieve; skeptics do not
contribute; cynics do not create.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

FEEDING THE HUNGRY.—Mark 6:30-44

Lesson for March 13, 1938

Golden Text.—Give ye them to eat. Mark 6:37.

Mark 6:30. When I was a boy they used to tell me that if I killed a fly ten would come to the funeral. There was no doubt about it that no matter how many flies you swatted, there were more left to swat. When Herod killed John the Baptist Jesus appointed twelve men to go abroad and preach. It has always been so. For every messenger that has suffered martyrdom there have been a dozen new messengers arising to continue the work. Persecution has always been an aid to the spreading of the Gospel. The martyrdom of Stephen gave us Paul. To be a faithful messenger you must do more than teach and preach; you must also work. There are too many messengers of the Cross today who think that their mouth is the only thing that God can use. They forget that God would also like to use their hands and feet.

When you have done anything, tell God about it. It is not necessary that you should tell the world.

Verse 31. All forms of activity consume energy. To restore that which has been used requires food and rest. The more energy you have in reserve the stronger you will be to do the work of life, and the longer you can go before you must replenish your supply. On their journey, and now with Christ, they had no time to replenish their store of energy, so the Master suggested a vacation. But some are opposed to vacations. I am one of them. The kind of vacation the average American takes does not restore depleted energy, but rather exhausts that which has already been depleted. The right kind of vacation is good for any toiler. But what need do you have for a rest, if you have not worked? Deserve a rest before you ask for one.

Verse 32. To get a real rest you must get away from the crowd. You will not find rest at Coney Island, Atlantic City, or Miami.

Verse 32. If you have something the world needs, and needs greatly, the world will not rest until you give it to them. If the world were convinced that the grace of God which we profess to have were something they vitally needed we would not have to beg them to take it; they would beg us to give it to them. Possibly the reason that the world does not feel the need is because current Christianity has been so devitalized that it resembles a cemetery more than it does a powerhouse.

Verse 34. Compassion,—that quality of

heart that enables you to suffer with another as though the loss and pain were your own, was ever active in the heart of Jesus. It, however, rarely reaches full fruition among His avowed followers. This compassion caused Him to teach the multitude the truth, to feed their fainting bodies, to send them on their way with His blessing, and to carry their burdens to the Father in prayer.

Verses 35-52. There are times when we meditate on what we would do if we had the means. Had we the means we would support missionaries in every country on the globe, we would build homes for widows and orphans, we would build hospitals for the sick. What would we not do! And then we think ourselves very good because we day-dreamed for a little of the good we would do if——. But hold, dreaming of things that you would do if you had things that you now have not, doesn't make you good. God does not require that of you. But if you have only five barley loaves and two small fishes, just enough to fill your own hungry stomach, God does require that of you. He does demand that you have the compassion that will impel you to share that which you do have. To do that is compassionate goodness. The world will never be fed by that which we do not have, but it can be fed by what we do have. Your little, with His blessing upon it, will do more to satisfy the deep needs of mankind, than the wealth of the world could accomplish without His blessing.

Though God gives us enough for every need, He never gives so much that we can afford to waste. You cannot afford to waste time, strength, mental powers, wealth, nor health.

You may be too busy to eat, but never allow yourself to be too busy to pray. You will lose out in your spiritual life if you do. Did the Master pray for these people? Surely. You always pray much for those whose burdens you carry on your heart.

KEEPING THE BODY STRONG.—Mark 6:53-56; Judges 13:12-14; I Corinthians 3:16, 17; Romans 12:1, 2

Lesson for March 20, 1938

Golden Text.—Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing.—Judges 13:4.

Mark 6:53-56. Jesus has now been preaching about two years, and has reached the peak of His popularity. Such wild enthusiasm as was shown at this time invariably ends in violent reaction. The fault lies not in the object, but in the people themselves. Some

years ago the American people were wildly enthusiastic over that "noble experiment" known as prohibition. But suddenly came the reaction. Although it had done an incalculable amount of good, it had hardly a voice in its defense at the time of repeal. We are, however, finding out that poorly enforced prohibition is much better than any form of regulated selling. Enforcement of prohibition in the hands of politicians would make for more sobriety than regulated selling under the supervision of preachers. Virtue issues forth from the Lord and transforms all those who touch Him in faith. It was true by the Sea of Galilee in the year 29; it is true in America in the year 1938. But the hearts of the disciples as well as of the multitude were hardened. That hardness makes us wish to enjoy bodily blessings, but refuses to accept the spiritual blessings resulting from faith.

Judges 13:1-14. The world has produced comparatively few good men and those few have been born of good mothers. The instructions to Mr. and Mrs. Manoah were not so much as to how to take care of the baby but how the mother was to take care of herself. Among other things she was not to drink any wine or strong drink nor to eat anything unclean. This abstinence on the part of the mother was to have a spiritual effect upon her unborn son. It is too much to expect that the present generation of liquor-drinking, tobacco and marijuana smoking, cardplaying, and voluptuous living womanhood could give the world what it sorely needs, sons great and good to deliver it from its own folly. There is no hope for a land where and when its women lead in ungodliness as they did in the times of Noah and Jeremiah. Samson was robbed of the heritage bestowed upon him by a godly mother by an ungodly sweetheart. Clean parents plus clean companions result in clean and strong sons.

I Cor. 3:16, 17. The Tabernacle of the wilderness was followed by the more substantial Temple at Jerusalem. Both of them had been the dwelling place of the Most High, and to defile either meant the wrath of God upon the guilty. But material things will crumble; only spiritual realities are permanent. Here Paul speaks of a spiritual temple (Eph. 2) composed of believers, saved by the blood and sanctified by the Spirit. In it the Spirit dwells. But it can also be defiled, as could the sanctuaries of old. Individual members reverting to sensuality, drink, narcotics, divers lusts and pleasures, etc., become unclean and defile the whole body, the temple. What church members need to realize is that they are a part of a holy temple, and that any defection of the individual member means contamination of the whole body. "A little leaven leaveneth the whole lump." We are more than "miserable sinners" begrimed with the filth of the world,

hoping for salvation and cleansing by and by; we are living stones in the temple of the Lord.

Rom. 12:1, 2. The mercies of God are no license to sin; rather they ought to be an incentive to consecration. Because God through Christ has forgiven me my sin is just the reason why I should cease from sin and give the rest of my life to God. That which has been given away ceases to be the property of the donor. When I have given myself to God I cease to belong to myself, I then am the Lord's. A sacrifice is a dead thing. The animal may be alive at the time that the owner decides to offer it to the Lord, but it has been killed before it becomes a sacrifice. When I offer myself to God I am to die to all the former life that I had lived. And how can those who have died to sin live any longer therein? To die to sin and to live for God is reasonable service on our part to a Saviour who died for our sin that we might live for God. The transformed life comes through new life that God creates within. If we have the mind of Christ we will live the life of Christ. The body obeys the mind. Think thy thoughts with Christ, so shall thy life be lived in fellowship with Christ. And so shalt thou learn the perfect will of God.

CORRECTING WRONG IDEAS OF RELIGION.—Mark 7:1-13

Lesson for March 27, 1938

Golden Text.—This people honoureth me with their lips, but their heart is far from me.—Mark 7:6.

All people are religious. In this body it is the most prominent thing that differentiates man from the brute. Religion is the basis of man's attitude towards God. He may have a totally false religion, such as the pagan religion; he may have the true religion, or Christianity as delivered to the Church by Christ and the Apostles; or he may have a hybrid religion, the true mixed with the false. The tendency of humankind is to mix false ideas of God and right with the truth in ever-increasing proportion until it ends in the expulsion and exclusion of the true. The rabbis had done thus to the Mosaic law, and religious teachers are doing the same to the Gospel.

Mark 7:1-5. The coming together of the scribes and Pharisees was not to learn from Him, but to find fault with Him. People usually find that which they are looking for, when they go to church. Often they are like the overcleanly housewife who is always peering into all corners to find dirt, and then acts disgusted when she finds it. And of all horned cattle, keep us from those whose religion is all in outward forms, of which they have made a fetish.

Addition to or subtraction from the Word of God are both reprehensible, and people guilty thereof will suffer proper punishment therefor. Usually both sins are to be found in one and the same person. He that has a pet hobby to add to the Scriptures will allow an equal volume of truth to slough away from his doctrinal beliefs. Heresy hunters are often so busy driving out some pet heresy through the front door that they do not see a

worse heresy creeping in unawares through the back door.

The rabbinic rules on ceremonial washings had been given to the Jews to obey, and instances are recorded where individuals preferred starvation to eating food with unwashed hands. Is it any wonder that they were horrified at the contempt shown to these traditions by the disciples of Jesus? But it was the purpose of the Master to root up every plant of doctrine which the heavenly Father had not planted, and here was one place to begin.

Verses 6-8. All formalists are hypocrites. Any outward religious act that is not the result of religious faith and experience within is something put on for the occasion. It is not a representation of the real life and is therefore properly called hypocrisy. God is pleased with the sacrifices of thanksgiving, but He does not want such to issue from feigned lips. God wants us to love one another, but that love is to be without dissimulation (two-facedness). To obey the commandments of men requires only a resolute will; to obey the commandments of God requires a heart that is right as well. Col. 2:18-23. Where is your heart? Wherever your treasure is. But what and where is your treasure? Is the praise of men the treasure you are seeking, or is political advancement the treasure? Or material wealth? Is your family your treasure? Unless Christ is to you the precious One, and communion with Him all your delight, your worship is but sounding brass or a clanging cymbal. Keep Christ supreme, and these other things will then be likely to be given proper attention.

Verses 9-13. Any interpretation of Scripture that would release me from obedience to any of the commandments of God is to be shunned, and the heretical interpreter avoided. Among the most common today is that in which the claim is made that very little of the gospels is for the saints of today. Among other things, that the teachings of Jesus in Matt. 5, 6, 7 are impractical and impossible for today but will be the constitution of the millennial kingdom. On the basis that it is for the other fellow, most of the Scriptures have been rejected at some time or other by individuals and religious groups. Such are making the Word of God of none effect. The true Christian accepts the entire New Testament as his rule of faith and practice now.

Verses 14-23. The body obeys the mind. My thought life, if sinful, will cause my life to become unclean and full of sin. The food that I eat has no moral effect on me, but an unclean heart will have an evil effect on my moral conduct. I eat what I eat and do what I do because of the kind of heart I have. If the heart is wrong both eating and doing will be wrong.

SERVING OTHER RACES.—Mark 7:24-37

Lesson for April 3, 1938

Golden Text.—God is no respecter of persons.—Acts 10:34.

Mark 7:24. There are some who teach that the Kingdom of God has been postponed to some date yet future when the Jews will accept Christ as King, and that He apparently

had hoped that they would accept Him the first time, but when they failed to do so He inserted an unexpected parenthesis into the world's religious program and gave us the church age to fill up the gap. There are strong reasons for my not accepting such an interpretation. All things happened by the foreknowledge and predeterminate counsel of God, and the Jews after He fed the five thousand determined to take Him by force and make Him king. He could have had the throne for the taking, but He did not want it. His kingship is on a higher plane than that of a world monarch. One of the reasons for going into the borders of Tyre and Sidon was to escape the insistent pressure of the multitudes to make Him a king.

Verses 25-30.—This Gentile woman hailed our Lord as the Son of David, the Messiah and rightful heir to the throne over Israel. Why did the Lord wait so long before He answered this woman's prayers? There are many conjectures, but His own plain statement is that He was not sent but to the lost sheep of the house of Israel. And to this agrees the prophet (Isa. 49) when he plainly teaches that His work before the crucifixion was to the Jewish people, and after the resurrection His field was made to include all nations to the ends of the earth.

The Jews were wont to speak of all non-Jews as dogs. But Jesus softened the words by using the term applied to a pet dog. But pet dogs are not ownerless, they belong to somebody. Humble and quick to grasp at a straw, this woman, as had done Ruth long before, anticipated our Lord and entered into her inheritance as a child of faith before the time; and her daughter was healed. Faith and godliness know no racial boundaries. For many reasons nations and races may have different standings and ratings in the world or men, but in the sight of God they are all under sin and condemnation, and their only hope is in Christ. In the church there is neither Jew or Gentile, but believers are all one in Christ Jesus. The unbelieving Jew was cut off from the olive tree, the believing Gentile was grafted in, and both bear fruit to the glory of the Lord. "He that feareth him, and worketh righteousness, is accepted with him."

Verses 31-37. It was in the region of Decapolis where our Lord had healed the Gadarene demoniac. He again is in the same parts and has a difficult case. He sighed. Why? This man with the physical defect was but a picture of that vast multitude who had ears to hear and heard not. To heal the physical defect was not so difficult, but to bring spiritual hearing to those who will not to hear is an impossibility. Imperfect hearing results in defective speech. The biggest handicap to learning a language so as to speak it correctly is defective hearing. This man may have had an extra impediment in his tongue. It seems so. As the child learns to repeat the words it hears, so does the adult. When forth from the lips issues a torrent of invective and profanity, but not a syllable of the speech of the saints, it is evident that the man has been hearing only that which he should not have heard. The Lord needs to touch both his

(Continued on page 93)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

Character Study is fruitful because it brings the principles of life into a living illustration that can be understood by those who study the character. Bible characters are not perfect in every respect and serve as examples to us because of their attitude toward God. If we see the imperfect man meeting conditions that bring God's blessing, there is hope for other imperfect men meeting similar conditions and receiving God's blessing. If we see the consequence of an evil heart in a character, it will serve as a warning to us that we may avoid the things that have caused failure in his life. We have two character studies in this write-up for this issue of the Monitor: Esther, a young woman of the Old Testament; Timothy, a young man of the New Testament. The first especially emphasizes the element of courage in her life; the second emphasizes the consecration of youth. In a sense both these characteristics are found in both characters. There can be no true Christian courage without consecration. And there is a very poor quality of consecration if it fails in courage to stand for right and duty under trying circumstances.

Our Doctrinal Study during the month of March has to do with the "Origin of Man." It is one thing to look upon the man as he is, and another to read God's revelation of his origin and how God made him upright in the beginning. When we see how far we have fallen from the original purpose we shall see the more need of the salvation provided for us in Christ Jesus, the perfect man of the new creation. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new" (II Cor. 5:17). The study of the origin of man should not stop short of our desire to become a new creation in Christ.

Man fell through evil association. Mother Eve permitted Satan's conversation to enter into her heart. She chose his version of God's command rather than to trust the goodness and love and wisdom of her Creator. Adam fell by the influence of his wife, when he knew better. It seemed a hard thing for Adam to take a faithful stand with the Word of God against the woman which God had given him. It seems equally hard at times to take a stand against the close connections we have with associates in this life. But with God all things are possible.

And while man fell through the choice of evil associates rather than the good, God has planned that His own Son should be made after our likeness, so that through His redemptive work and association with us we may become like Him. But there must be a willingness on our part to choose Christ as our Saviour if we would be in fellowship with Him and receive newness of life after His likeness.

"One more day's work for Jesus;
One less of life for me!
But heaven is nearer,
And Christ is dearer,
Than yesterday to me;
His love and light
Fill all my soul tonight."—Anna B. Warner.

ESTHER—COURAGE (Jr.).—Esther 4:1-17

Topic for March 13

MOTTO

"Loved not their lives unto the death."

MEDITATIONS ON THE TOPIC

I. **Esther** is an outstanding woman of strong character in the Old Testament times. She was raised by her cousin Mordecai because her father and mother were dead. Mordecai regarded her as his own daughter. Esther respected Mordecai as she would her own father and obeyed his commandment even after she was married to the king.

A wicked man named Haman had plotted the destruction of the Jews in the whole country because he had a spite at Mordecai who would not bow in reverence to him as he passed by. When this plot was found out by Mordecai he put on sackcloth and mourned. Esther learned of how he was clothed and sent to have him change his clothing, but he refused. Then she was made conscious of why it was so. Mordecai told her that she must use her position with the king to make a petition to save her people. But Esther could not speak to the king unless she were called into his presence. Any persons going into the

king's presence without being called would be put to death unless the king chose to save their lives by holding out the golden scepter in his hand.

Esther, fully aware of the danger before her, called upon her friends to fast with her so that when she went in to speak to the king uninvited she might receive his favor. Then she went in at the risk of her life. But the king saw her and held out the golden scepter to her so that she came to him and made her request which resulted in the deliverance of herself and her people from the wicked plot of Haman.

II. **The Text.**—Esth. 4:1-17.—This tells the story of the co-operation of Esther with Mordecai in the effort to overthrow the wicked plot of Haman.

III. **Suggestions for Junior Programs.**—The story of Esther can be read by all who are able to read well and be read to all who cannot read so well. This preparation should be made by every one at home before the time of the meeting. Then as the assignments are taken up they will have source material from which to draw in the preparation of the particular topic assigned.

Aim to bring out the quality of courage which makes one rise to the work of a duty, regardless of the dangers that are before one in doing it. God protects and blesses those

who go forth to duty at the willing sacrifice of themselves for the welfare of others. The fasting was an expression of united prayer by the Jews of Shushan. The success of Esther may well be attributed to the power of God over the hearts of men which He exercised in answer to prayer. In the call of duty, when we see dangers connected with its performance, let us not forget the place of prayer and the power of God which is able to do all things needful in our behalf. Let us not be unwilling to suffer if in God's wisdom we can thereby glorify His name the more.

OUTLINE STUDY

I. Esther's History.

1. An orphan brought up by her relative Mordecai.—Esth. 2:5-7.
2. Among the maidens selected for the King's choice of a queen.—Esth. 2:8.
3. Chosen for queen by the king.—Esth. 2:15-17.

II. Points of Experience Showing Strength of Character.

1. Obedience to her foster father.—Esth. 2:10, 20.
2. Modesty in not requiring ornaments.—Esth. 2:15.
3. Fairness and decision.—Esth. 2:21-23.
4. Investigation, deliberation and willing sacrifice.—Esth. 4:1-17.
5. Wisdom and tact.—Esth. 5:1-8; 7:1-6; 8:3-6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Strong."
2. Things Making Esther Strong.
 - a. Obedience to her foster parents.
 - b. Righteousness in deeds.
 - c. Modesty in behavior.
 - d. Thoughtfulness in action.
 - e. Unselfishness in service.
 - f. Faith in God.

For Seniors.

1. Privations in Esther's History.
2. Opportunities in which Esther Made Good.
3. Elements of Strength in Her Character.

PERSONAL THOUGHT

"If I perish, I perish." Let us do our part and commit the keeping of ourselves to God, and do the duty resting upon us, and suffer whatever God would have us suffer.

SEED THOUGHTS

True courage is not the brutal force of vulgar heroes, but the firm resolve of virtue and reason.—Whitehead.

Conscience is the root of all true courage; if a man would be brave let him obey his conscience.—J. F. Clarke.

You're starting, my boy, on life's journey;
Along the grand highway of life;
You'll meet with a thousand temptations—
Each city with evil is rife.
This world is a stage of excitement,
There's danger wherever you go;
But if you are tempted in weakness,
Have courage, my boy, to say No!

In courage, my boy, lies your safety,
When you the long journey begin;
Your trust in the heavenly Father
Will keep you unspotted from sin.

Temptations will go on increasing,
As streams from a rivulet flow;
But if you'd be true to your manhood,
Have courage, my boy, to say No!

Be careful in choosing companions,
Seek only the brave and the true;
And stand by your friends when in trial,
Ne'er changing the old for the new;
And when by false friends you are tempted
The taste of the winecup to know,
With firmness, with patience, with kindness,
Have courage, my boy, to say No!—P. S.

Be ye strong in the Lord and the power of His
might,
Firmly standing for the faith of His Word;
He shall lead you safely through the thickest
of the fight,
You shall conquer in the name of the Lord.
—El Nathan.

ORIGIN OF MAN.—Gen. 1:26-28; 2:7, 18-24

Topic for March 20

MOTTO

"So God created man in his own image."

MEDITATIONS ON THE TOPIC

I. The Beginning of Man.—The eternal God conceived the creation of all things. He made man in His own image and likeness as far as the spiritual and moral being is concerned. His body was formed of the dust of the ground which God had previously created by the word of His command. But the breath of life by which man became a living soul was what God put into the body formed from the ground.

The spiritual part of man makes man partaker of the spiritual nature of God, which is intelligence and moral perfection. How God created souls that can never cease, and continues to multiply them as more people are born into the world has not been disclosed by the revelation of God. But there is something so profoundly sacred about it that we may say with the Psalmist, "I am fearfully and wonderfully made: marvelous are thy works and that my soul knoweth right well" (Ps. 139:14).

It is marvelous to think of God's thoughts in the creation of man. Even before man was made, the whole creation seemed to have been designed and fitted for such a being as man is, and then the man was made last of all to fit into the plans which the Creator had made for him. Ps. 8:3-8. When man has gotten so far away from God as to be unworthy of God's creation, God shakes the very created universe and destroys man from off it. II Pet. 3:5-12.

Man begins by the hand of God and is sustained by Him, and will, if true to God's plan, rejoice forever before Him. But if unfaithful he shall suffer forever the doom of those who have cast off their hope in the Creator.

II. The Text.—Gen. 1:26-28.—Here we have the story in brief of the origin of man as designed and made by the Creator.

Gen. 2:7, 18-24.—These passages repeat in detail what had been spoken in general in the passage above.

III. Suggestions for Junior Programs.—The story of the beginning of man is one that each boy and girl should be able to tell. Get the story from the reading of the Scripture. Discuss some of the details like the making of man from the dust of the ground and the breathing into him of the breath of life. Discuss how man differs from animals and other living creatures. Compare men's intelligence with animals. Think of what it means to have a soul that does not end at death like that of the creatures of earth outside of man. If God made man, then man ought to love and serve Him above all things else. What a delightful thought to know that it is by the help of God that we live and move and enjoy everything in the world. It is by the Word of God that we know about God and the world beyond and

know how to become a partaker of God's glory.

OUTLINE STUDY

I. God Is Man's Creator.

1. God is from everlasting.—Ps. 90:1, 2; Gen. 1:1.
2. He is the creator of all things.—Jno. 1:1-3; Gen. 1:1.
3. How He planned the creation of man.
 - a. To be made in the image of God.—Gen. 1:26; 9:6.
 - (1) Spiritual.—Eccl. 12:7; Zech. 12:1.
 - (2) Righteousness and true holiness.—Eph. 4:23, 24.
 - (3) Knowledge.—Col. 3:10.
 - (4) Intelligent.—Gen. 2:19.
 - (5) Executive.—Gen. 1:28.
 - (6) Sinless.—Eccl. 7:29.
 - b. The ruler over the earth.—Ps. 8:5-8; Gen. 1:28.
 - c. In a physical body.—Gen. 2:7; Ps. 103:14.
 - d. Male and female.—Gen. 1:27; 2:18-24.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Man."
2. God's Work in Making Man.
 - a. Made on the sixth day.
 - b. Made of the dust of the ground.
 - c. Made in the image of God.
 - d. Different from the animals.
 - e. One man and one woman for each other.
 - f. Made pure in the beginning.

For Seniors.

1. The Character of our Creator.
2. Man a Distinct Creation.
3. Man Made a Twofold Being.
4. The Purpose of Man's Creation.

PERSONAL THOUGHT

"Marvelous are thy works." Do we realize the wonderful treasure of life and the blessedness of knowing our Creator and enjoying fellowship with Him?

SEED THOUGHTS

All things bright and beautiful,
All things great and small,
All things wise and wonderful—
The Lord God made them all.

He gave us eyes to see them,
And lips that we might tell
How great is God Almighty
Who hath made all things well.

—C. F. Alexander.

Man is a complex being, and, like his Maker, is a trinity, as the Scripture teaches, comprising **spirit, soul, and body** (I Thess. 5:23); and there is probably a very distinct reference to this fact in the ancient command to "love the Lord thy God with all thine **heart**, with all thy **soul**, and with all thy **might**" (Deut. 6:5), implying that God claims every part of man's being—viz. spirit, soul, and body.

"The (Holy) Spirit itself beareth witness (not with our soul, nor our body, but) with our **spirit**." So in Luke 1:46 Mary could say, "My soul doth magnify the Lord," but it was **her spirit that rejoiced in God her Saviour!** It seems also to be this part of man which specially bears the image of God—Gen. 1:27. "God **created** man in His own image; in the image of God **created** He him."—Sidney Collett.

Know that the Lord is God indeed;
Without our aid He did us make:
We are His flock, He doth us feed,
And for His sheep, He doth us take.

O enter then His gates with praise,
Approach with joy His courts unto:
Praise, laud, and bless His name always,
For it is seemly so to do.

For why: the Lord our God is good,
His mercy is forever sure;
His truth at all times firmly stood,
And shall from age to age endure.
—Wm. Kethe.

VICTORIOUS LIVING—CHOOSING
ASSOCIATES.—Ps. 101:1-8;
Prov. 2:10-22

Topic for March 27

MOTTO

"Keep thyself pure."

MEDITATIONS ON THE TOPIC

I. Associates and the Overcoming Life.—In order to meet the associations in life about us in a way that will result in the highest blessing and victory in our own lives, we must keep a loyalty to the "Friend that sticketh closer than a brother." If we keep in fresh contact with Him by prayer and by earnest meditation on His Word and active participation in the work He has assigned for His people, we may then meet the people about us and know just what relationship we bear to them. To those who are loyal to our Master we may have intimate fellowship. To those whose lives and work are at cross purposes from the Master we dare not become partakers with them. To those whose association would drag us into uncleanness in conversation and thought, we should avoid as a poison to our soul. To those whose association would make us compromise our religious conviction we should firmly and faithfully decline. But in every touch of life with those who are evil in the world we should never lose sight of the value of a human soul and of the saving grace of our Lord Jesus Christ. We should ever seek by prayer and in personal contact to lead them to the Saviour. We should distinguish between that form of association which blackens our character and that compassion for souls that keeps us close to the Lord while we seek to save the lost.

Many have lost their power with men and their standing with God because they have gone forth in their own strength and have trusted in their tact and personal strength of character to keep them and give them success in their relationship with others. Let us not do it. He has promised to be with us always if we are engaged in bearing the message of the Gospel.

II. The Text.—Ps. 101:1-8.—This is the resolution of an Old Testament saint as to keeping His life pure before God and unsoiled from evil contaminations of persons living in sin. While there are methods expressed in this Psalm not applicable to New Testament saints the general purpose of purity expressed in the Psalm may well receive our earnest consideration.

Prov. 2:10-22.—This passage places wisdom as the foundation of character that is able to be preserved from the evil character of people in the world and enables one to turn from the paths in which they walk.

III. Suggestions for Junior Programs.—We would not turn out our boys and girls with dangerous beasts that bite and kick and poison those who come in contact with them. If our children should be attracted to a poisonous reptile that would destroy the life of one who is bitten by it, we should at once raise an alarm and seek to show the child its great danger. How much more should we be concerned that the children do not become attracted to dangerous company that would do harm to the child's moral and religious life and perhaps do such permanent damage to its character that could not be repaired without distinct leaving of scars upon the character and life.

By using the Scriptures in the Outline Study which have a special clearness of language understood by the boys and girls we may apply them to the various topics suggested in the Assignments for Juniors and make the

truth clear to them as to the wisdom of heeding the counsels of God in the choice of associates. It is well to impress upon boys and girls the need of having good people of experience as our counsellors in where we should go and with whom we should associate. They ought to welcome gladly older persons of good character to be with them as a safeguard in their associations. It may be well to select some good reading of a story setting forth the evils of choosing questionable associates and the blessing of choosing the good.

OUTLINE STUDY

I. Victory Standards in Choosing Associates.

1. Loyalty in religion—consider:
 - a. The unequal yoke.—II Cor. 6:14-18.
 - b. Idolatry.—I Cor. 10:20, 22.
 - c. Unity of the Spirit.—Eph. 4:1-6.
 - d. Withdrawal from disorder.—Rom. 16:17; I Tim. 6:3-5; II Thess. 3:6.
2. Loyalty in morals—consider:
 - a. Conversation and conduct.—Eph. 5:3-16.
 - b. Partnership with wickedness.—Prov. 1:10-19; 4:14-19.
 - c. Partnership with virtue.—Ps. 1.
3. Helpfulness to fellow men.
 - a. A physician to sinners.—Matt. 9:10-13.
 - b. A friend to the godly.—Mal. 3:16; Heb. 3:13.
 - c. Church fellowship.—Acts 2:41-42.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Companions," "Fellowship."
2. Choosing Proper Associates.
 - a. Those we may do good.
 - b. Those who will not harm us.
 - c. Those who will help us.
 - d. Those who will not dishonor God.
 - e. Those who love God.

For Seniors.

1. Standards for the Choice of Associates.
2. When to Turn Away from Evil Ones.
3. Standards for Intimate Association.

PERSONAL THOUGHT

"The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction" (Prov. 1:7). Are we teachable?

SEED THOUGHTS

It is best to be with those in time whom we hope to be with in eternity.—Fuller.

Wicked companions invite and lure us to hell.—Fielding.

Good company, and good discourse are the very sinews of virtue.—Isaak Walton.

No company is preferable to the bad, because we are more apt to catch the vices of others than their virtues, as disease is far more contagious than health.—Colton.

As Zion's pilgrim's in accord,
The soldiers of our King,
In covenant bands we'll serve the Lord,
And all His praises sing.
See the righteous marching on!
And the angels bid them come;
And the Saviour stands awaiting
To welcome travelers home.

—W. P. Rivers.

TIMOTHY—YOUTHFUL CONSECRATION (Jr.).—I Tim. 1:1-14

Topic for April 3

MOTTO

"Be thou an example of the believers."

MEDITATIONS ON THE TOPIC

I. Consecrated Young People.—This is the greatly desired ideal of a healthy spiritual state among us, that the youth, who are so soon to take hold of the tasks which older ones now are doing, are consecrated to the Lord so that they enter into the spirit of the service which God has planned for His people to do in the world and are becoming fitted to carry it forward in the spirit of their elders who served the Lord.

Consecrated youth are the ones whom the Lord is depending upon to carry forward His cause. The strongest and most useful among the elders are those who began early in life to think of God and their duty to Him. Samuel, David, Ruth, Timothy, and others in Bible times left a record of consecration and the service such a life can render before God. They began their service in the bloom of youth early devoting their hearts to the Lord and delighting in the service of His cause.

Consecration is a joy to fathers in the flesh and in the church because they enable their elders to enjoy hope that their labors are not in vain when they see the young men and women giving themselves over to the service so precious to those who have spent their life for them. The greatest joy that a minister can experience, after years of preaching and shepherding, is to see young men and women rise up in consecration and let the Lord have His way in their lives. He may joyfully pray with Simeon, "Now lettest thou thy servant depart in peace, . . . for mine eyes have seen thy salvation."

Consecrated youth preserves the many powers given of God for His service ere they have been wasted in the service of sin and the enemy of souls.

II. The Text.—II Tim. 1:1-14.—Timothy was a young man who had been brought under the pious influences of a godly parentage. He gave himself to Christ and the service and lived a worthy life which none could despise. He is exhorted to stir up his gifts from God and to "keep by the Holy Ghost" the gift committed to him.

III. Suggestions for Junior Programs.—Find all the suggestions concerning the life of Timothy that you can and show what a great blessing Timothy's life was to the church in the days of Paul. Paul was greatly comforted in Timothy and could look forward to the time of his departure, feeling that in Timothy he had one who could be trusted to carry on the work.

From the lesson on Timothy draw applications to the life of boys and girls of the present day. Show that boys and girls can have a really blessed and happy time if their hearts are pure and their bodies are consecrated to the work of Christ. Picture the life of a man or woman who has spent life from youth to old age in consecration to God. Show what they gain. Show what one loses who spends his time in selfish pleasure and sin.

OUTLINE STUDY

I. Descriptions of Timothy's Consecration.

1. Well reported of by the brethren.—Acts 16:1-3.
2. Faithful in the Lord.—I Cor. 4:17; 16:10.
3. Unfeigned in faith.—II Tim. 1:5.
4. Acquainted with the Scriptures.—II Tim. 3:14, 15.
5. Seeking the welfare of the cause.—Phil. 2:19-22; I Thess. 3:2, 6.
6. Made a good profession.—I Tim. 6:12.
7. Set apart unto God's work.—I Tim. 4:14; II Tim. 1:6.

II. Desirability of Youthful Consecration.

1. Before the evil days come.—Eccl. 12:1.
2. Prudence manifest in.—Prov. 15:15.
3. Safety, honor and life.—Prov. 4:1-12.
4. Joy to parents.—Prov. 23:22-25.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Service."
2. Youthful Consecration.
 - a. Found in the life of Timothy.
 - b. Found in Christian boys and girls.
 - c. Blessings in youthful consecration.
 - d. Joys to others.
 - e. Rewards to youth in consecration.

For Seniors.

1. The Example in Timothy's Consecration.
2. The Value of Consecrated Youth.
3. Practical Consecration of Youthful Powers.

PERSONAL THOUGHT

See that you receive Christ with all your heart. As there is nothing in Christ that may be refused, so there is nothing in you from which He must be excluded.—John Flavel.

SEED THOUGHTS

Teach me, Master, how to give
All we have and are to Thee;
Grant us, Saviour, while we live,
Wholly, only Thine to be.

—F. R. Havergal.

Seek to make life henceforth a consecrated thing; that so, when sunset is nearing, with murky vapors and lowering skies, the very clouds of sorrow may be fringed with golden light. Thus will the song in the house of your pilgrimage be always the truest harmony. It will be composed of no jarring, discordant notes; but with all its varied tones will form one sustained, lifelong melody; dropped for a moment in death, only to be resumed with angels, and blended with the everlasting cadences of your Father's house.—J. R. Macduff.

Take me, O my Father, take me!

Take me, save me, through Thy Son;
That which Thou wouldst have me, make me,
Let Thy will in me be done.
Long from Thee my footsteps straying,
Thorny proved the way I trod;
Weary come I now, and praying—
Take me to Thy love, my God.

—Ray Palmer.

Live as it were on trust. All that is in you, all that you are, is only loaned to you; make use of it according to the will of Him that lends it; but never regard it for a moment as your own.—Fenelon.

Give of your best to the Master;
Give of the strength of your youth;
Throw your soul's fresh growing ardor
Into the battle for truth.
Jesus has set the example;
Dauntless was He, young and brave;
Give Him your loyal devotion,
Give Him the best that you have.

Give of your best to the Master;
Give Him first place in your heart.
Give Him first place in your service
Consecrate every part.
Give, and to you shall be given;
God His beloved Son gave;
Gratefully seeking to serve Him,
Give Him the best that you have.

Give of your best to the Master;
Naught else is worthy His love;
He gave Himself for your ransom;
Gave up His glory above;
Laid down His life without murmur,
You from sin's ruin to save;
Give Him your heart's adoration,
Give Him the best that you have.

—H. B. G.

CHRISTIAN ASSURANCE

(Continued from page 75)

love of God. It was a settled principle with him, however, that the powers of men and even the providential occurrences which might come into his life experiences should not interfere with his relationship with God. The Christian has this confidence that God will protect His own even though he may be subject to severe testings through trials and afflictions.

6. No man is able to pluck us out of the Father's hand.

My sheep hear my voice and I know them and they follow me; and I give unto them eternal life and they shall never perish neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.—John 10:27-29.

You will observe in the first verse of this passage that Christ presents the condition upon which we are given eternal life and upon which it is impossible for any man to pluck us from the Father's hand. "Hearing his voice" is a condition of obedience which keeps us in a position where God can rightly keep us and protect us from the enemy. "Knowing" emphasizes the need for fellowship and communion with God. And sin would interfere with that relationship which we have with the Father through His Son Jesus Christ. "Following Him" further emphasizes the need of keeping in the will of God. If we do these things we shall never fall. What if a sheep refuses to hear any longer? What if a sheep refuses to follow? What if a "just man" draws back? God has no pleasure in him.

It is to be observed that all these passages, which are representative of God's provision for our victory as stated in many other Scriptures which might have been given, promise the keeping power of God upon certain conditions in which we must submit ourselves to Him in obedience and love. These promises are as sure and certain as God's existence. There should be no occasion for our feeling in the least uncertain of our present standing and relationship with God.

Harrisonburg, Va.

THE MOTIVE OF MISSIONS

(Continued from page 79)

dhist temples. Quite a number of the 340,000 Indians of the United States of America are still adherents of the faith of their forefathers. Of the population of India 217,000,000 are Hindus, 69,000,000 are Mohammedans, 11,000,000 are Buddhists, 10,000,000 are Animists, and less than 5,000,000 are Christians. China has more than 300,000,000 adherents to heathen religions. There are in Japan 118,000 Shinto temples and shrines, and more than 70,000 Buddhist temples. Out of Japan's total population of 77,000,000 people, 72,000,000 are adherents of these two religions. Truly, the need of the world is great.

"So many idle, folded hands,
And the harvest fields are white;
Low droop the heavy heads of wheat
That wait the reaper's weary feet,
The sickle in his willing hands,
For the 'harvest fields are white.'

"So many here that sit at ease,
While 'neath yon darker skies
The wretchedness and misery
Even angels well might see.
How can we dare to sit at ease
Beneath these golden skies?

"So fleet, so few the moments be
For binding up the sheaves!
The Master calls; do not delay,
But haste some fruit to win today;
For soon our only joy shall be
In bringing home the sheaves."

The last motive we would mention is the

Coming of Christ.

There are numerous Scripture passages which foretell the coming of Christ and of His kingdom. There is a work which must be done preliminary to the establishment of that kingdom. We take the privilege of quoting one passage from Acts 15:

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

This Scripture sets forth the following facts:

1. That there is a present work of grace in which God visits and gathers out, pre-eminently from the Gentiles, a people for His Name.

2. That Christ is coming again.

3. That salvation shall come to a residue of the Jews, and to such of the Gentiles upon whom God's name shall be called. This then makes clear our part—to go forth to gather out a people for His name—not only to convert but to evangelize. What a grand privilege to be engaged in such a work!

These motives are not simply constraining; they are invincible and triumphant. May they be our motives for pushing forward the missionary program of the Church. We owe the heathen the Gospel; we are their debtors

- (1) out of gratitude for our own salvation;
- (2) out of loyalty to the Lord Jesus Christ;
- (3) out of compassion for heathen suffering and sorrow, and (4) out of the realization that their only hope of eternal salvation lies in the Gospel of Jesus Christ.—The Missionary Worker.

SAFE INVESTMENTS

(Continued from page 73)

near future. May we economize and conserve in such a measure that we may have funds on hand to invest heavily as the opportunity comes to us.

Persecution is God's way to real blessing. "If God be for us, who can be against us?" It is well worth the price, as it truly means victory all the time. II Tim. 2:12, "If we suffer, we shall also reign with him." What could we do that would bring greater dividends, brethren and sisters? To take a low seat and a place of inferiority, to be trodden under the feet of men for a short session, is

certainly a fine investment when we note the net returns therefrom. It reminds us of Moses who chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;" "for he had respect unto the recompense of the reward."

Seventh, Faithfulness.—"Be thou faithful unto death, and I will give thee a crown of life." "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (Heb. 3:14). Will we give Him a full life? Many are departing from the faith. This short life is a very small payment for the eternal life and its glories as revealed to by God's Word. Now let us take God at His Word, recognize that His promises are sure and have a living faith in them, verified by a full trust and confidence in Him. We can depend on Him. God cannot lie. II Tim. 2:19, "The foundation of God standeth sure, having this seal. The Lord knoweth them that are His." Blessed be His name. II Pet. 3:9, "The Lord is not slack concerning his promise." Heb. 10:23, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)." May we wholly yield to Him our body and soul, thus laying up treasures in heaven, where they are secure. Every child of God has funds to invest with, as shown in Luke 19:13. May we by God's grace faithfully occupy till He come. Filer, Ida.

NUGGETS IN S. S. LESSONS

(Continued from page 89)

ears and his tongue before he can learn the language of the saints. I think too that when the Lord heals the ears and tongue, we will hear things as they are told us, so that when we tell that which we have heard to another, it will not be an entirely different story from that which we had heard. It is surprising how few people can retell that which they are told without making marked changes in the words and thoughts to be conveyed. Do you need healing? In this matter it takes more than ordinary grace to help the afflicted one.

It is nineteen hundred years since our Lord worked wonders among the folks of Galilee. For at least four thousand years before that He had been watching over and caring for His creation. After nineteen centuries we can still join the chorus with the people of that day and say, "He hath done all things well." And when the judgment is passed we will all unite in saying, "True and righteous art thou because thou hast judged thus." Whether in blessing or in judgment He doeth all things well. To Him be glory forever.

BIBLICAL RESEARCH

Oxford University is asking the sum of one hundred thousand pounds for the promotion of Biblical research. Because the religion and the civilization of the English-speaking nations have been founded and reared on the basis of the Bible, the university believes that such a vast sum may reasonably be sought and rightfully spent in the discovery of new light on the Scriptures. Some recent archaeological discoveries have been of great significance. Recently a little red bowl with white script upon it was found at Lachish and seemed to prove that Hebrew was written in the time of Moses, contrary to the opinion formerly held by many of the critics.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE EVIL FRUITS OF COMMUNISM, AND THE SPECTRE OF COMMUNISM ON THE AMERICAN HORIZON

By their fruits ye shall know them.—Jesus Christ.

The method of Jesus, as He contacted the evils of His day, was to protest. This He did constantly and definitely. An illustration of this method was His dealing with the "divorce evil." He took His listeners back to the dawn of creation, "In the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife. . . . What therefore God hath joined together, let not man put asunder." Following this He vigorously protested against the evil of leaving wife or husband, marrying another, or of putting either one away. Thus, the Church is following a safe precedent in setting forth the truth, and protesting against the evil.

This is the reason, why this Christian magazine, without apology, is protesting both against the evils of Communism and Fascism, because their fruits are evil. This magazine is committed to the platform of "separation from the world", and its policy is to remain aloof from politics. Nevertheless, we cannot be silent as to such giant evil forces like Communism, with its dire and deadly evil fruits. Then also, we believe that the ceaseless testimony for right, and against the evil pays—that good results follow. Already, many are awakening from their stupor in modernistic churches and getting aroused about their pastors leaning towards, and their preaching of Communism.

All too often we hear folks say, "It can't happen here!" But we want to say, that it "CAN happen here." Long before the Communist revolution in Russia, when Kernesky fell before the regime of Lenin, the workers had destroyed all rights in private property in industrial and commercial enterprises. Step by step the labor unions had seized the plants, and in every city of Russia and in about every industry, shop committees had taken over management. The Bolsheviks were a tiny minority. The same thing is happening in our country.

Russia's representatives, like our own State and Federal Government—simply sat and waited. Finally, when they did speak, a soldier walked up and told the President of the assembly to go home. The assembly hall was filled with troops. A small but highly organized minority took control. All Kernesky was doing was making speeches, seeking compromises, orating of democracy—but, in fact, doing nothing at all. First, they destroyed private property. Then they destroyed human rights. It was the end of Russia's chance for democracy. What was the nation doing? Nothing. Each looking out for No. 1. The newspapers were silent. Had they protested the pressmen would have walked out! It was too late. Soon their lives were not safe, and a bloody orgy followed. Russia has been hell for any intelligent, self-respecting man ever since, with no private property, no freedom of speech, no religious liberty.

What did the "sit-downers" tell Governor Murphy of the State of Michigan? "We put you there." What did John L. Lewis tell the President of the United States? "Our funds put you in the White House." When the ma-

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

majority is divided and bewildered then an organized minority can speak. And speak they have—the first stage of the revolution may be already past. What next? Let us hope America wakes up; by this we mean the United States and Canada.

One of the pet arguments, and propaganda is that Russia is the "Utopia of the World." A widely known Canadian, and world wide traveler, Dr. Oswald J. Smith, Toronto, Canada, has recently put "Communism on the Witness Stand" in the following striking way:

There are a number of questions that I am anxious to ask the Communists. I would like to know what they think. Have they an answer?

Certain facts are very difficult to understand. It may be that some conscientious Communist will be able to explain some things that are not clear to many people.

For instance, according to the new constitution about which we hear so much today, we are told that there is now perfect freedom in Russia and that Russia is one of the most democratic countries in the world. If that be so, may I ask first of all why it is so difficult to get into Russia? I can go to Germany or Italy, France or Greece without any trouble. All I have to do is to get my passport vised and proceed on my journey. No questions are asked; no one interferes with me. I cross the border after a superficial examination by the officials and enter the country.

Not so with Russia. The traveler who would journey to the land of the Soviets, must have his application sent to Moscow, and patiently wait until the verdict is returned, and in many cases he is absolutely barred. If he goes as a tourist with a group of others and is escorted by a guide, he may get in for a brief period, but he has to face difficulties in entering the country, the like of which are never met in any other nation in the world.

Frankly, I am at a loss to understand the reason and I ask the question, WHY?

Then, too, if he should succeed in getting into the country, he can only stay for a limited time, and when he gets there, he is not allowed to go where he wants to but he must go where the guide takes him. In other words, when I went to Germany, Italy, Greece, Turkey, Spain and dozens of other European countries, I traveled where I liked. I never had to ask permission of anyone. If I wanted to visit a certain city, I got on the train and went, just as we do here in America.

I was free to go where I liked and stay as long as I liked, and no questions were asked; nor was I ever under suspicion.

But in Russia it is different. The traveler cannot go anywhere without permission, and even then he must have a guide. He is not allowed to go by himself. His movements are restricted. He must go, for the most part, in the company of others, and the Government will see to it that he leaves the country in due time. Hence, I am at a loss to understand how there can be freedom where there are so many restrictions.

As a rule, when things are going on that people do not want the general public to see, they draw the blinds. Is it because there are things going on in Soviet Russia that the Government wants to keep from the world, that the blinds are drawn? If this is not the explanation, then what is it? I wish some Communist would answer, for there are many who want to know.

There is something else that bothers us a good deal, but perhaps the more enlightened Communist will be able to explain it. It is in regard to religion. It says in the new constitution that (1) freedom of religious worship and (2) freedom of antireligious propaganda are recognized for all citizens. Why not, may I ask, freedom of religious propaganda as well as antireligious? Is it fair to allow one and not the other?

But further, what is meant by freedom of religious worship? Does it merely mean that those who wish to, may gather together in the few remaining churches of Russia and worship God after the dictates of their own hearts, or does it mean what freedom means in America?

Have ministers, evangelists and pastors in Russia, the right to engage halls, rent auditoriums, advertise services and preach the Gospel, or would such activities be forbidden? If so, then the freedom of religious worship spoken of in the constitution, does not mean at all what religious freedom means in America and other democratic countries. I would be glad to have some Communist explain the situation and tell us just what is meant by the term "freedom of religion" in the Soviet Constitution.

Article 125 declares that the Soviet Constitution now guarantees freedom of speech. But does it? For instance, can a citizen of Soviet Russia, rent a hall and speak on any subject he chooses, or would he be compelled to submit his address to the authorities? As a matter of fact, would he be allowed to even suggest such a meeting? Are the pastors of Russia allowed freedom of speech? Can they discuss Christian topics in rented halls and auditoriums, or out in the open air on the streets, the same as we can in our democratic countries?

In the same article, freedom of the press is guaranteed, but let me ask an honest conscientious Communist, if there is one, what the Government really means by freedom of the press. Do they mean what we do here in America? Can an editor publish any news he wants to publish? Is he allowed to write editorials condemning the actions of government officials, just as editors in America do? Is he allowed to object to what is done, in his paper? Or must he submit everything to a strict censorship? Won't some Communist please answer? Americans would like to know whether or not the freedom of the press guaranteed to the Russian people, is all that it means in democratic countries.

The same article speaks of freedom of assembly and of holding mass meetings. Knowing what some of us do, I must say that it sounds ridiculous. Can you conceive, my Communist friends, of political leaders representing the opposition, holding mass meetings in Russia and proclaiming their beliefs? Can you conceive of ministers of the Gospel announcing such mass meetings? Is there then such a thing as freedom of assembly and the holding of mass meetings in Russia? Communists who live in America and other democratic countries know perfectly well that it is not necessary to seek permission from the Government to hold meetings, even when the Government is to be criti-

cized. But is it so in Russia? OR, TO BE HONEST, IS THERE ANY SUCH THING AS FREEDOM AT ALL?

Let Communists Answer

Need I say anything about freedom of street processions and demonstrations which is also supposed to be guaranteed by the new constitution? Everyone knows perfectly well that if even an attempt were made, unless authorized by the Government, there would be bloodshed immediately. Hence, freedom enjoyed by the Americans and the freedom of the new constitution of Russia, is as far apart as the two poles. The new constitution is merely a scrap of paper.

What makes it hard to deal with Communism in this country is that it flies under false colors. Recently, the organization known as the "American League against War and Fascism" changed its name, because of the embarrassing situation of not being against Communism. The new name will have its own difficulties, it is: "The American League for Peace and Democracy." This new name is supposed to make its own appeal to the churches. This league is nothing more or less than Communism at work in America.

Another difficulty in combating Communism in America is the sad fact that it has mounted the pulpit. In many communities there are dyed-in-the-wool Communists, and many more "Communist Parlor Pinks." The latter class are the most dangerous. These all appeal to the masses through the "Social Teachings" of Jesus—not Jesus Christ, the Son of God, but the man Jesus, a sort of a social reformer. Pulpit radicalism is on the increase. Such names and others are constantly found connected with Communism: Harry F. Ward, Bishop Francis J. McConnell, Dr. John Haynes Holmes. The fact that these men are ministers, keeps the masses from seeing them in their true light. This is real menace.

Listen, to this record of a Methodist parson, Harry F. Ward, as given by a contemporary magazine:

1. He has been associated for many years with the radical Federation For Social Service, a "social action" group so radical that a militant band of laymen compelled his denomination to officially renounce responsibility for the actions and propaganda of the Federation.

2. He was one of the founders of the American Fund For Public Service, commonly known as the Garland Fund, since it was made possible through the donation of a large sum of money by the wealthy radical, Charles Garland, who had served a prison term for running a "free love farm".

The Garland Fund has put up many hundreds of thousands of dollars for such Communistic purposes as the publication of *The Daily Worker*, official mouthpiece of the Communist Party in the United States affiliated with the Third Internationale. Along with Ward, William Z. Foster, Communist candidate for President in 1932, was one of the original directors of the Garland Fund.

3. He is National Chairman of the American Civil Liberties Union, the Communist-supporting, patriot-smearing organization set up by the radicals to assist Communists, I.W.W.'s, Socialists and Anarchists in giving the Constitution and the American system of justice the "run around". This was the organization which provided legal talent for the American Association for the Advancement of Atheism when that organization instituted suit to stop the reading of the Bible in the public schools of the State of New York.

4. Mr. Ward was National Chairman of the American League Against War and Fascism, another Communistic organization with a deceitful name. The red character of this League, is revealed by the fact that Earl Browder, served with Mr. Ward as its National Vice-Chairman. Logically enough this organization, which was supposed to be against war, provided the machinery necessary to raise money and

supplies to help the Communists in the Spanish Civil War.

5. Mr. Ward is now the National Chairman of the League For Peace and Democracy, the organization which succeeded the American League against War and Fascism. (Communist.)

A sample of the complete devotion of pulpit radicals to outright Communism, is to be seen in a statement carried some time ago in the *Social Service Bulletin*, of which Mr. Ward is editor. The statement, which is typical of the entire publication, follows:

"The fiftieth anniversary of the death of Karl Marx! What a swath that man cut! One spontaneously wishes that he could see the present interesting spectacle—the catastrophic downward slide of capitalism: the steady social upheaval in that sector of the earth where the program is frankly based on his philosophy. A good way to commemorate his life and death: send 15c to . . . Publishers, New York, for Lenin's *The Teaching of Karl Marx*; read it: get a few others to read it: discuss with them the present world situation in the light of it."

It will spur us forward to know what Earl Browder states, according to the testimony Congressman Clare E. Hoffman, Michigan, as to what labor is planning to do:

We industrial unionists are going to take over the industries some day for three very good reasons: (1) Because we need them, (2) because we want them, (3) because we "have the power to get them".

What about "freedom of speech" and "religious liberty" after "private property" goes? The official attitude of Communism in America towards God and religion was explained by William Z. Foster, who testified before the United States Congressional Committee, headed by Hamilton Fish, Jr. The following testimony is taken from the Congressional Record:

The CHAIRMAN. Does your party advocate the abolition and destruction of religious beliefs?

Mr. FOSTER. Our party considers religion to be the opium of the people, as Karl Marx stated, and we carry on propaganda for the liquidation of these prejudices amongst the workers.

The Chairman. Have you been to Russia?

Mr. Foster. Yes. Eight or nine times.

The Chairman. You are familiar, then, with the workings of the Communist Party in Russia?

Mr. Foster. Reasonably.

The Chairman. Well, can members of the Communist Party in Russia be married in the church and maintain religious beliefs of that nature, and practice them?

Mr. Foster. My opinion is that a member of the Communist Party of the Soviet Union who would be married in a church would not be of any value to the Communist Party.

The Chairman. Could he maintain his membership in the party?

Mr. Foster. He would not.

The Chairman. He would be put out of the party?

Mr. Foster. Eventually, if not for that specific act.

The Chairman. Would it not be the same in this country?

Mr. Foster. As I stated before, workers who would be so imbued with religious superstitions that they would be married in a church would be of no value to the Communist Party.

The Chairman. And the same thing would happen to them in this country that happens to them in Russia?

Mr. Foster. Of course.

There is a "Star of Hope" on the horizon—that "Star" is the "Star of Jacob," the man of God's own choosing—on the throne. May we pray—may we live to His glory—may we labor and be spent in "His Cause." May "His Church" awake, arise and shine. May we pray God for a flaming revival in the ranks of "His people." May the flaming "Evangel" of the Gospel go forth.

A CHURCHMAN ON EVOLUTION

It is not hard to account for the popular belief in evolution. In 1922 a tooth was believed found in an ancient river bed in Nebraska and was hailed by scientists of America and Europe for nearly six years as proof that the "missing link" between man and the ape existed in this country ages ago. Scores of learned and popular magazine articles declared the tooth to be incontrovertible evidence of the truth of evolution. The modernists used it as ammunition against the fundamentalists who denied evolution. Among those who said the tooth proved evolution was President Henry Fairfield Osborn of the American Museum of Natural History in New York, Professor William K. Gregory of the museum and Columbia University, and distinguished British anthropologists. In 1928 Professor Gregory, speaking for his fellow evolutionists admitted that the tooth was only the tooth of an extinct wild pig!

The arguments of these reputedly great scientists were given much publicity, but Professor Gregory's retraction published in the New York Times of February 20, 1928, was not given much publicity.

In the latter part of the nineteenth century Professor Ernst Haeckel of Germany made elaborate genealogical tables of the animal kingdom to prove the evolution of man from the lower animals. He invented several stages in the evolutionary process and manufactured forms of growth which were creatures of his own imagination, and gave them scientific names. These imaginary tables of his were given wide publication in America and Europe, while the denunciation of his frauds by other scientists was not given wide publication.

Another reason why many believe in evolution is because they are unaware of an admission, fatal to the theory, which is made by scientists themselves. Darwin himself said: "When we descend to details, we cannot prove that a single species has changed; nor can we prove that the supposed changes are beneficial, which is the groundwork of the theory." ("Life and Letters," by his son, vol. 2, p. 210, published by Appleton & Co., New York, 1888.)—Letter to the Editor of the New York Sun.

THE LATE LEOPOLD COHN

The Jewish Mission Cause has recently lost through death one who has been rightly called the Dean of Hebrew Christianity in America. Dr. Leopold Cohn, founder and president emeritus of the American Board of Missions to Jews, was a man of rare endowments, both intellectual and spiritual, and which he unreservedly consecrated to the service of Christ. He abounded in missionary enthusiasm, and inspired this in others through the many years of faithful and intelligent service for the Lord.

Educated in the Yeshivas of Central Europe, Dr. Cohn was a rabbi of an orthodox synagogue in Austria Hungary, and shortly after his arrival became a convert to Christianity. So devoted was he to his new-found faith that after further studies at the Free Church College of Edinburgh, Scotland, he returned to America and undertook immediately to preach the gospel to the Jews in the Brownsville section of Brooklyn.

A total stranger when he first arrived in America, his struggles soon won for him friends from the various Christian denominations, and these began to rally to his support. Slowly, and under many handicaps, there developed a society known as the Williamsburg Mission to the Jews, because the principal work then had come to be established in the Williamsburg section of Brooklyn. Again the work grew and enlarged until it began to reach out over the United States by means of branch stations and missionaries.

Branches were later established in Poland, Germany, France, Latvia and Palestine. The name was changed to the American Board of Missions to the Jews. At the headquarters building in Brooklyn many hundreds of Jews

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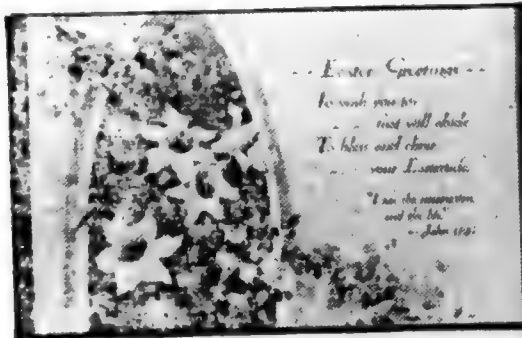
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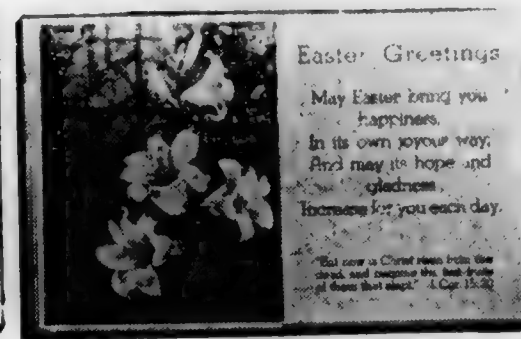
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have been baptized, and a large congregation of Christian Jews remains as a testimony to the forty-three years of labor of Dr. Cohn. From these headquarters buildings have gone out missionaries to all parts of the earth.

Dr. Cohn was honored with the degree of Doctor of Divinity by Wheaton College of

Wheaton, Ill., in 1930. He was for nearly forty years a member of the Long Island Baptist Ministers' Association, also a member of the Marcy Avenue Baptist Church of Brooklyn. Surviving are a wife and four children, Benjamin Cohn, the Rev. J. Hoffman Cohn, Mrs. John Lolis and Dr. Joshua Cohn.—Selected.

GLIMPSES OF SPAIN'S NEED

(Continued from page 71)

country just outside of Murcia brought their children to the supply room for clothing. The children were crying, and when I asked the mother if it was because they were cold she showed me that they had nothing on but very thin dresses. The mothers wrapped one in each end of the shawls about their own shoulders and held them close in order to keep them from crying for cold. Each one was given a new outfit of clothing and sent away happy.

Last week a little girl of about four years was brought into the office dressed in a complete new outfit which had been given her in the supply room. She seemed so pleased, and was continually rubbing her hands over her new sweater as though she wanted to be sure it was real. She had been brought down from Teruel, and was found in one of the hospitals here without any one to care for her and with very few clothes. One little heart has been made happy by someone's gifts.

As long as present conditions prevail here, there will be work for outside agencies. Milk is a necessity very much in demand, and it is perhaps one of the easiest foods to give out when bought in tins in condensed or evaporated form. I have seen little children cling to a tin of milk as though their very life depended upon it, which it no doubt did. We need your help in supplying milk for these children, but we also need your prayers that God may speed the day when they can also be given the "sincere milk of the Word."

Murcia, Spain.

January 25, 1938.

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APRIL, 1938



The Tomb of Christ Outside the City of Jerusalem, at Gordon's Calvary

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BEFORE THE DAWN

By Ada M. Zimmerman



HE'S at home, I see her on the far end of the porch," whispered Lucille.

"And won't she be surprised?" laughed Clara scornfully.

A Ford roadster slowly climbed the winding road that led to a house on the top of the hill.

"What a good-will call," mocked Mae as the three girls burst into merry laughter.

"What if Mart hears of this, Clara? It won't make matters any better for you," put in Mae.

"I shall not care an iota. I shall have had my revenge," snapped Clara.

Lucille Weaver brought the car to a dead halt between the spacious farm buildings that Crissie Shenk called home. On all sides were evidences of thrift, respectability and comfort. The well-kept lawn was in a gay riot of late summer flowers while the garden exhibited not a little of feminine taste and toil.

At the sound of a car on the drive Crissie dropped her mending in great surprise and hurried toward the car.

"What a happy surprise!" Crissie called heartily. "This is lovely. Do come in right away."

The girls cast furtive glances at one another and managed to smile as they followed her to the porch.

"Did you know I was alone? Mother and Father have gone to Indiana to visit relatives."

"Yes, we knew," answered Clara coldly. But she did not add that that was the reason they had chosen to visit her the selfsame week.

"It's been dreadfully lonesome these three days." Crissie chatted on, "I didn't know that Mother and Father could make so much difference. Cousin John comes to do the chores twice a day."

"John," exclaimed Clara in feigned surprise,—"not Mart."

Crissie turned a becoming pink. "Don't be silly," she smiled and an awkward silence followed.

"What are you sewing?" questioned Mae, peering into Crissie's workbasket.

"Oh, just doing a bit of back work in mending," answered innocent Crissie, eager to change the subject.

"Mending!" exclaimed the girls in unison. "Why, Crissie, you should be filling your hope chest," finished Clara, acidly.

"There's a long time for that," was Crissie's unconcerned reply. But she had not failed to note the evident sarcasm. Plainly, she was puzzled. "Listen, Cris," said Lucille, "you might as well know why we came. It's about Mart. Do you think you stand a fair chance aside of Clara? You're unfair to him and to yourself. What will his cultured friends think of you? You're not a match for him."

"She'll show them her eighth-grade diploma," declared Clara unreasonably.

Crissie sat dazed. "I don't understand what it's all about," she stammered.

"You don't, eh?" put in Mae. "Maybe you understand why you walked to Hiram's every Sunday night about the time Mart came by

on his way to Clara's house. Explain that, will you?"

"I went to Dorothy's to get to Young People's Meeting early. Mother and Father didn't care to go. But—but what has that to do with Mart? I never, never spoke to him in my life until Clara introduced me at Mae's house two months ago." She did not say that she had often refused a lift on a Sunday evening, because she knew he was on his way to Clara's home.

"That proves all the more then that you are a clever schemer," put in Lucille tartly. Again there was painful silence.

All the sweetness had left Crissie's face. A worried anxious disappointment had led her to the verge of tears.

"I'm so sorry, Clara" she sobbed. "I didn't know Mart had made you a promise. Let's be friends. I'll show him his mistake. Lucille is right, I don't belong to his crowd."

"Oh, you needn't bother," said Clara icily as they rose to go. "I'm through with him." Clara's heart was too bitter to concede that she and Mart had never been engaged. She knew too that it was not in her power to regain him.

* * * *

Mysterious, little breezes danced across the hills and played among the wooded knolls. Here and there they kissed the slumbering buds and wakened tiny roots of hyacinth and crocus. College hill had been remembered in all their gay escapades. A delicate carpet of green vied with the Catkins of the tree of heaven and out-did it a week to a day.

Lucille Yordy sat by the corner table of the



EASTER MORN

Another Easter morn we greet;
Glad day beyond compare!
All nature joins in praising Him
Who made the lily fair.

Thanks, thanks to Thee, our glorious Lord,
That we, this Easter time,
May leave behind our fears, and know
Thy risen pow'r sublime.

Some whom we love have gone from us,
To spend the Easter fair
With Christ who triumphed o'er the grave,
That they His life might share.

We would not wish our loved ones back,
Amid earth's pain and gloom;
Their spirits dwell with Him who left
On earth an empty tomb.

Some day the dead in Christ shall rise
Transformed, in glory bright,
As bursts the lily from the sod,
Arrayed in spotless white.

Oh, marvel this! Oh, miracle!
By Love transcendent planned;
And that which seems mysterious now,
In Heaven we'll understand.

—A. M. Carvell.

reading room of the library. One by one the students had left the room. The four o'clock bell had announced her freedom as well as theirs. Vacantly she stared at a swaying cord that dangled from the barren branches of a maple. She remembered having seen an oriole tugging at it the year before, while she was visiting friends at school. Courageously he had tried and then had surrendered. Perhaps he might return this spring!

Snatches of familiar songs drifted through the open window. Students bent on relaxation, idly strolled across the campus here and there. Spirited players at tennis aroused shouts from an interested audience. A mild breeze swept across the campus and brushed her face. Like a new-born mystery, spring has arrived.

For the first time in her life Lucille felt that she was not a part of it. She had been happy, so happy to share with students from other states the year that was almost gone. She had made new friends. She had learned new lessons. Like a child on its first excursion through a large museum, she had stumbled on in amazement at the vast treasure houses of knowledge that opened before her. But that was not all. Slowly upon her had crept a greater sense of ethical values. With that awakening had come recurring thoughts of the past. Her blinded soul received new light, and though early in life she had made a confession with her lips her heart had never understood. To her the new awakening was an experience very precious. But it laid upon her shoulder a new responsibility that resolved itself into a severe trial.

Crissie Shenk was the problem. Why had she ever allowed herself to enter into such an injustice. Crissie's sweet character would triumph in the end. In the past eight months Crissie had already proved that Christian character and courtesy need not depend upon academic culture to win its way into society. She had tried to convince herself that had not Clara and Mae planned her part in scheme she would never, never have had anything to do with it; therefore she was not really to blame. But it did not make a satisfactory reply to her conscience when she remembered the active part she had taken in the conversation. She felt she could not go on; she had suffered so much already. The sudden death of her father came like a great shadow. She had truly loved him. It meant that she must leave school at the end of her first year of training. It meant that her mother must sacrifice greatly to send her the remaining months of the active term. And now while her friends had been discussing new wardrobes for Easter occasions, it meant that her simple outfit could boast of nothing new. But she did not exactly care about that. She knew that these were mellowing factors in the enrichment of her life spiritually.

It was victory she desired. Without it how could she ever become a part of the pulsing newness of life that was perpetually robe with the victorious spirit of Easter. On several weeks earlier she had really conquered. To Clara and Mae she had written

"For months I have been unhappy because of our rash visit Crissie's. I am thoroughly ashamed."

(Continued on page 125)

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"HE THAT BELIEVETH"

By Stella Kauffman



SETTING by the hearth fire he had built to warm his den, Joe Merrimac thought, as he had many times before, of the empty and lonely years behind him. With his old age crowding on him he thought now only of the past.

When his mind did grope into the future, he shuddered and quickly picked up the book he held in his hand to find forgetfulness in its pages once more.

A sound at the door roused him, but when he rose to peer into the dusk he saw that it must have been the evening paper tossed against the door by the newsboy. He had kept up his contacts with the outside world through the newspapers and magazines, and in the last few years by his radio, but to the people of Ellsworth he was as a stranger. He knew that the villagers thought him queer and regarded the shabby brown house in which he lived near the edge of town as a mystery, but he felt he could do nothing to break down the wall of silence that he had built about himself.

The years had passed slowly for Joe Merrimac. It was now a little more than twenty-five years since Helen Merrimac had died and left him alone in the big house. She and Joe had been married only three months when Helen had tripped on the cellar stair on her way down to Joe's workshop. He had heard her fall and rushed out to find her lying in a crumpled heap at the bottom of the stair. He gathered her in his arms and carried her fearfully up the steps to the living room divan. Frantically he called to Aunt Het across the street to send for Dr. Green. But before the doctor came Helen had died in his arms. She had not even opened her eyes to bid him good-bye.

The neighbors thought him a madman as he cried out in his grief. Then on the day of the funeral he became strangely quiet. He wanted no sympathy and scarcely noticed any one who came and went. Brother Rivers took charge of the services and tried to console him. "Cast your burden on the Lord, Joe. He knows your grief and will give you strength to bear it."

But Joe had answered out of the bitterness of his heart, "Why should I believe that God cares for me? If there is a God of love, why did He take the dearest thing I had away from me?"

"My boy, I can not answer for God, but some day, perhaps you will know. We must trust Him to the utmost. Don't you believe

that all things work together for good to them that love God?"

"How can I? How can I?" sobbed Joe.

Dumbly he sat through the service at the church, listening to the drone of the minister's voice reading the words of Jesus to Martha, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." Hearing them he wanted to cry out. Helen was dead—dead! Her body was cold and lifeless; she had died in his arms. Oh, if he could only die too, to be free of this pain and grief.

His friends gradually came to understand that Joe wanted to be alone more than anything else. Aunt Het Zook took over his meals for him every day for several weeks, then he thanked her and said he would manage them himself. He even resigned at the bank where he had worked for several years. Withdrawing from all his friends and from all his business contacts, he buried himself within the great, empty house. Finally he turned to his workshop and put all his vital energy into a series of frenzied electrical experiments. He had become interested in electricity as a boy, and it had been a hobby that he had enjoyed working at after his bank hours. He had neglected it somewhat in those three happy months after Helen came to the house, but now he concentrated his energy into solving problems that were still puzzling scientific minds. Several years later he sent the result of his work to New York and succeeded in selling several very valuable patents, but the old house did not reflect the prosperity of its owner. Gradually it became more shabby and desolate, and its owner more lonely.

Sometimes Joe Merrimac wondered what had become of his brother Edward. Younger than Joe and decidedly more impetuous in nature, Edward had frequently incurred the ill will of his father by his boyish escapades. Joe, on the other hand, had usually pleased his father. He had won the local scholarship to the state university and had come home to take up a promising position in the bank. Edward



LOVE

Hate drove the nails into His hands,
And pressed His brow with thorns:
But Love was greater—it forgave,
And triumphed o'er their scorn.

—Elmer Lyle Hutchinson.

had never cared to go to college, but had been content to make a living clerking at the general store. Joe had gone to church regularly each Sunday with his father and mother and had taught a Sunday-school class. Edward attended services only occasionally and began going to dances with some of the young people he had learned to know at the store. He had caused his parents so much worry that the family was greatly relieved when he began taking out Helen Curtis, a girl of good character and from a good family. But Edward apparently was not ready to settle down with a nice girl as his father had hoped, for shortly afterward he was seen with Geraldine Lambert and Rose Freeman, and by that time it was Joe who was taking Helen Curtis about.

Then one morning Edward was gone, and there was a note to his mother saying he was going West to find work and that she was not to worry. Joe remembered that day clearly, because it had been the day after Carolyn Brown's party, and it was that same night that he and Helen had become engaged. He had blurted out the good news of his engagement to Edward afterward and wondered why he didn't seem more pleased. Remembering Edward's preoccupation, Joe supposed he had been thinking of leaving home then.

Perhaps Edward would have come back if he had known his brother was alone in the old home, Joe sometimes thought. But then he had probably married and had a family to care for in some western town. During the first year after he was gone, an occasional letter had come back for his mother, but they were so infrequent that Joe and his father had not known where to send word when his mother had died. When Edward's next letter came, Joe had answered it with the news of their mother's death, and after that Edward's letters stopped coming altogether.

Through the years Joe Merrimac had gradually lost the reality of his sorrow without realizing what was happening to him. But the thought that Helen had died no longer stabbed his heart fresh every morning when he awoke. His mind became clear again and only an immense loneliness pressed him. It was not until years had passed that he realized his friends could have helped him to adjust his life to his loss if he had allowed them, but when he yearned now for companionship he found that people avoided him as carefully as he had avoided them when he wanted to be alone with his grief.

Joe knew, too, that his church-going friends had been shocked when they had heard that he had lost his faith in God as a result of his young wife's death. Bitter and in the depths of despair, Joe had declared that he could not

believe in a God who would be so cruel. When his mother had died just a year before he married Helen, he had had his father and Helen to comfort him, and when his father died so soon after, he still had Helen in his grief. But when Helen had gone from him, it was as if the very foundation of his life had been suddenly pulled from beneath him, and part of that foundation was his faith in God.

Since the day of Helen's funeral Joe Merrimac had not set foot into the church. Nor had he gone into any of the village homes where he had always been so welcome with Helen. Aunt Het had come in once or twice after she stopped bringing his meals, but she had received no welcome. As the years went by Joe Merrimac became known as a cross old man who hated every one and wanted to be left alone, in spite of the fact that he had never spoken a cross word to anyone. And though he never paid any attention to them, except to sometimes look wistfully after them, he was an object of fear to the children who ran as he came by.

So, in spite of his deep longing for human companionship, Joe Merrimac never ventured to approach his neighbors in a friendly way. And so it was, that when the rap came at the door one evening in the spring, he went to the door with trembling expectancy.

A lean man with graying hair beneath a limp, worn hat stood at the door. As his eyes met Joe's they had in them a look of pain, and Joe realized that the man must be suffering. His clothes were shabby and dusty, but the stranger did not have the ragged appearance of the tramps that occasionally stopped to ask for food. Joe saw that his face and ungloved hands were red and numbed by the chill east wind.

The stranger spoke in a low, toneless voice, with a feeble attempt to smile. "I guess I missed my road. I intended to get on to another town tonight. Would you have something I could do to earn a bit to eat and a place to sleep?"

The man was apparently not accustomed to ask for food—he was no beggar. But just now his haggard face begged for him and softened Joe's heart toward him. Joe thought of the empty beds in the musty rooms of the great house. They would not be very inviting, even to a tired stranger, but on his pantry shelves there was plenty of food.

"I'm afraid I don't have any work for you, but you may come and warm yourself, and I'll get something ready to eat," Joe said without any more hesitation.

The haggard face brightened. "Thank you," the stranger said weakly, "I'd rather work for it, you know, but tonight I really don't feel so strong." As he spoke a flash as of pain, crossed his face again, and he stepped nearer the door. "My heart has—" but without another word he fell over the doorsill.

Joe Merrimac tried to lift the unconscious man through the door but his own strength was not equal to the task and he left him lying there to hurry for help. Too stiff and unused to exercise to run, he limped along as fast as he could up the street to the hardware store where he was most likely to find Dr. Green when he wasn't busy.

The men gathered about the stove in the back of the store, enjoying the gossip and the

heated arguments caused by a variety of political views, stared in amazement as Joe Merrimac excitedly asked for the doctor. "Saw Old Doc drive past a few minutes ago," Huck Simpson told him, and wondered if Joe thought he was going to die. He wouldn't have supposed anything could have aroused Joe Merrimac to such a pitch of excitement.

Joe hurried out of the store again and up the street a half block to Dr. Green's home. The doctor was almost as surprised as Huck Simpson had been. "What's the matter, Joe?" he asked.

"A man came to my door for food, and fainted before he could come inside. I think it's his heart," Joe explained. Dr. Green took up his black satchel that he had carried for almost fifty years and hurried back with Joe, to find the man still lying unconscious in the doorway. Together they carried him to the

THE MANNER OF THE RESURRECTION

"But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body" (I Cor. 15: 35-44).

same divan where Helen Merrimac had lain when she died. Dr. Green thought of that other scene in the past and wondered if Joe was thinking of it, too.

Dr. Green worked over the stranger, loosening first his clothing to facilitate circulation of the blood, and listening with his stethoscope to the heartbeats, irregular and slow. "You'd better get Mrs. Ridley to come tonight, Joe. She's the only nurse I know of in town who doesn't have work just now and who'll have enough nerve to come here. If she can't come I'll see if Het will come. Why you've lived this way all your life is more than I can understand. Do you realize, Joe, that most of the people in town are afraid of you?"

Joe watched the doctor with a helpless look in his eyes. "I've known it," he confessed, "but what could I do after so long?"

"Lots," Dr. Green grunted. "Like as not God sent this man to faint on your doorstep just to get you out of your shell."

After what seemed an endless time to Joe,

the stranger's eyelids flickered and his grey eyes were looking wonderingly at the two. "He'll be all right if he rests now," Dr. Green said. "His heart was exhausted from tramping all day, and he probably hadn't had much food. I'll bring Mrs. Ridley right over, and you keep your eye on him till I get back. Don't let him talk now. It's better if he rests easy." So Joe Merrimac sat by the side of his uninvited guest, wondering who he was and what had brought him there.

It was almost an hour before Dr. Green returned with Elsie Ridley, a practical nurse who was used to answering just such emergencies. The three decided to move the sick man to a bed in the next room. It had been the bedroom Joe's parents had used until they died, and no one had used it since except as a guest room at the time of Joe's wedding. After Joe had seen the sick man fed by some hot soup Mrs. Ridley had made, he went to light a fire in the room, and Mrs. Ridley, discovering that all of Joe's spare linens were musty from disuse, went home again to get some clean sheets and comforters.

It was after Mrs. Ridley had gone, and Joe was in the next room, that it occurred to Dr. Green that the sick man might have relatives who should be told of his being here. "Would you like us to send any one a telegram?" the doctor asked. "You're going to need to take it easy for a while. A hypertensive heart isn't a serious thing if you give it a good rest, but it may be a month or more before you can think of going very far."

"The stranger shook his head weakly. "Sally is probably wondering about me, but I told her I'd wait till I got to Chicago to write. You see, I didn't have enough money to come all the way from Nebraska by train, so I was hiking the rest of the way. I didn't tell Sally I'd need to do that, so she may be wondering why she hasn't heard."

"Then let me send a message to her. You tell me what you want to say, and I'll send it tonight."

"But I have only a few cents to my name," the sick man explained, "and if you'll send her a note tomorrow by mail, Sally will understand."

The doctor smiled again. "Now don't begin to worry about such things," he said kindly. "I'll send the telegram tonight, and we'll get a letter written tomorrow with more details." So taking a pencil from his pocket and finding in the same pocket an old letter that served to write on, Dr. Green sat down by the sick man to take his message.

"I guess I'll have to ask where I am first of all," the stranger began. "When I learned I was near Ellsworth, my old home town, I foolishly started on a different and longer route. I got only one lift for about fifty miles today. Then I began to feel weak and sick, and though I kept going and passed through several other small towns, I scarcely knew in what direction I was walking."

"My man, don't you realize you are in Ellsworth now?" Dr. Green asked. Suddenly he began seeing in this grey-haired man a resemblance to a sandy-haired youngster that used to play baseball on the streets of Ellsworth.

The sick man only looked incredulous. "But

I don't see how I can be. I must have come farther than I thought."

And although he was certain now that he recognized the face on the pillow, Dr. Green could not bring himself to tell the sick man what he knew. He watched helplessly as the eyes in the pallid face roved about the room, scarcely seeing objects that should have been familiar. It was as if those eyes were hunting for something they did not find, and then they rested on an old photograph on the mantle and a look of recognition brightened their dullness.

"My mother!" the sick man exclaimed. Then as his eyes recognized the familiarity of other things about the room, he suddenly realized where he had come. "My own home, after all these years!" he cried, and the tears began flowing down his face.

It was a stirring moment even to old Dr. Green. He was wiping tears from his own eyes when Joe Merrimac stepped back into the room. The scene was all very puzzling to Joe; the sick man in tears, and the old doctor crying with him. Joe stood waiting, not knowing just what to do, when the stranger suddenly sobbed, "Joe, can it be you? Joe! Don't you know me now?"

Dazed by the suddenness of the revelation before him, Joe could only cry, "Edward!" Then he saw his brother's arms held weakly outstretched, and he knelt by his side to embrace him and mingle his tears with his own brother's. In their hearts was no malice or remembrance of their long forgetfulness of each other. There was only the realization that they had found something that they thought lost forever.

In the days that followed Joe Merrimac seldom left the bedside of his brother. There was so much to say, and so many questions to ask that the time passed all too quickly. To Joe fell the pleasant task of writing frequent letters to Sally. Edward's thirteen-year-old child, whom he had left with her aunt in Vadalalia, Nebraska.

"I married in Vadalalia about fifteen years ago," Edward told Joe, "where I had a job in a small but thriving veneer shop. I later became foreman, but about three years ago the shop went under with the depression, and I had no regular work. Mary, my wife, became ill not long after, and for two years she was an invalid. I spent most of my time taking care of her and keeping house, except when I could get jobs about the town. Then Sally took care of her mother and the house as best she could."

"If I would just have known, I could have helped," Joe often said as his brother told parts of his story.

"When Mary died about two months ago," Edward went on, "I had to sell our home to pay the doctor and the funeral expenses. There were back taxes, too, that had to be paid out of that. I didn't know where to turn next, but I knew God would provide some solution. Mary's faith had taught me that. Through all her sickness, she never lost the vision of the brighter glories He had in store for her, and though she left me knowing that I still had many trials to face, she gave me the promise of God's love and guidance. When her brother wrote from Chicago a few weeks ago saying he could give me work driving a truck in his

transfer business, I knew that it was God's provision for Sally and me. And though I didn't have enough money for train fare all the way, I believed God would provide the way again. Joe, do you realize that God withheld that train fare, so that He could lead me back to you?"

Joe nodded silently at that question, aware that here was an evidence of some mysterious plan beyond his comprehension. Neither he nor Edward, under the circumstances, would have had the power to bring about their reunion, for although Edward might have thought of tracing back to the home town to find his brother, he had no hope of finding him there nor of finding a welcome.

During the days that Edward lay there helplessly, Joe came to realize that this was a different Edward from the one who had left home years before. For Edward had asked Joe to read to him from the Bible, and Joe got out his mother's Bible that had been neglected so long, and read from the chapters Edward wanted to hear. As he read he kept thinking how completely he and Edward had changed places. For once it had been Joe who had faithfully read his Bible, and now it was Edward.

Joe learned, too, for the first time, why Edward had left home, and told himself that he had been blind not to have suspected the reason before. Edward asked about Helen, and Joe poured out the tragic story of her death and of his terrible grief. "Poor, Joe," Edward sympathized. "I know something of how you must have felt. I loved Helen, too, once."

"You loved Helen?" Joe asked incredulously, and when Edward nodded he suddenly realized what it must have meant to Edward to go away.

The little town was enjoying immensely the story of Edward's homecoming. Dr. Green came frequently to see the sick man, more because he enjoyed talking with him, than because Edward needed medical attention. The doctor had the pleasure of reporting to the curious townspeople what he knew of the two brothers. Ellsworth, with its fear of Joe, had expected that his reception of Edward would be quite different from what Dr. Green reported. From him they heard that Joe was doing all he could to make Edward comfortable and that Mrs. Ridley was staying on to cook their meals and care for Edward. Joe had Dr. Green ask Susie and Elsie Graham to come over to clean the house from top to bottom. All the linens and bed covers were washed and hung on a clothes line behind the house. The windows of the rooms that had not been used for years were opened as the cleaning progressed. Joe was replacing some of the faded carpets in the living rooms and Edward's room with new rugs ordered from

the local furniture store. There was no end to what he was doing to the old house to bring it out of its lethargy and to make it alive again.

Finally the town was buzzing with the news that old Joe himself was going to Nebraska to bring back Edward's girl. Joe insisted that she and Edward would live with him, and so arrangements were made for her to come. Joe was to go for her and see about a few things Joe wanted taken care of in Vadalalia. With curiosity Ellsworth watched Joe Merrimac off on the westbound train one morning. The stooped figure was somewhat straighter, and he surprised those nearest him by his, "Good morning." When Joe was gone Aunt Het, now quite old but very "spry," and some of the other neighbors who remembered Edward as a boy, went to see him and to see for themselves what Joe Merrimac was doing with the old house.

Riding on the swift train through the wide prairie states was a new experience for Joe. He noticed that men were plowing the fields and felt the warmth of the spring air on his face through the open window. Suddenly he realized that the following Sunday would be Easter, and that he would be spending it in Nebraska with Sally. Joe wondered if Sally would look like her picture in Edward's worn wallet, forgetting that she was now thirteen and the picture was three years old. Perhaps it was because he was looking for the ten-year-old girl that he was so surprised when a fairhaired slender girl, almost as tall as he, threw her arms about him and kissed him on the platform at Vadalalia.

Walking by her side down the street, and answering her eager questions about her father, Joe Merrimac felt like a new man. Forgetful of the weariness of the train ride, he responded spontaneously to her smile, her chatter, her immediate acceptance of him. Glad as his lonely heart had been for the companionship of his brother, he found in this child's confidence a satisfying touch of humaneness he had not known for twenty-five years.

Passing down the main street of the town, with its shop windows decorated for Easter, Sally confided to him that Aunt Ruth had wanted chicken for their Easter dinner, but that Jean needed a new pair of shoes too much. Her chatter gave Joe the idea of doing something for the family, and, stopping at one of the groceries, he delighted her by buying two chickens at the meat counter and fresh vegetables at another counter. She almost jumped up and down exclaiming how pleased Aunt Ruth would be. "We haven't had chicken all winter—oh, much longer than that," she declared.

Joe had planned to stay several days until he could dispose of such things of Edward's that he would need no longer, and pack up other things that he wanted brought to Ellsworth—mostly treasures of Mary's that Edward wanted to save for Sally. He found himself welcomed warmly by Mrs. Wilson, Edward's sister-in-law, and her three children, Bobby who was ten, and Jean and Hilda, six and four, who were soon calling him Uncle Joe as Sally did. Robert Wilson, too, home from the printery where he worked, was pleasantly hospitable.

Almost too excited to sleep that night, Joe



lay awake long after he had gone to bed in Sally's room. Sally insisted that she could sleep every bit as well on the davenport in the living room. She had showed him up the stairs while talking of her plans for the next day. "I'm so glad you're here for Easter, Uncle Joe," she told him. Bobbie and Jean and Hilda and I are going to hunt for eggs tomorrow morning before breakfast. Aunt Ruth hid a lot on the lawn, you know. Then we'll all go to church together. I'm going to sit by you and it'll be almost as good as having Daddy here."

Joe was awakened in the morning by the excited cries of the children on the lawn and the bright Easter sun shining in his window. They all greeted him happily when he joined them a little later. The egg hunt over, the family gathered at the table for breakfast. But before they ate, Robert Wilson read to them from the Bible the Easter story, and they knelt by their chairs to thank God for the promise of the resurrection.

All the way to the little church, walking with Sally's hand in his, Joe's mind kept turning to Robert Wilson's prayer at the breakfast table. "Lord, we thank Thee," he had prayed, "that we need not be afraid of death. In Thee we have everlasting life, and death is only a door to a more beautiful life beyond. We thank Thee that Christ died to give us this new life."

"A new life!" Joe thought. "Surely, even

now, after his life had been so empty of all love, he had been given a new life to cheer his old age. He had not only Edward and Sally now, but they had given him a new confidence in himself. He felt on this beautiful morning as though life really had a new beginning for him.

So with a great thankfulness in his heart, Joe Merrimac walked into the church that morning and into the presence of God. As the Easter sunlight fell on him through the window at the end of the aisle, he felt strangely as if the blessing of God were resting on him. Suddenly he realized that he could no longer deny God's love. For though he had blindly tried to deny Him, and had turned his face from Him, God had given him an unmistakable sign of His love in restoring to him his own brother and in giving him the love of this child.

As if the message was meant for him alone, Joe heard the words of the minister today, said once long ago over Helen's dead body. "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live!"

"O God," he prayed, "I do believe. Forgive me, that I have doubted so long. Help me, O God, to live the resurrection life!" And as he pressed the hand of the child sitting trustfully beside him, a new peace and contentment crept into the soul of Joe Merrimac.

Goshen, Ind.

THE MENNONITES OF BASEL

By John Horsch

Again Bro. Horsch favors us with an interesting story of the experiences of the early Mennonites in Switzerland. Basel is today a large manufacturing city, as well as an educational center. There are still two Mennonite congregations in this section of Switzerland.

The city of Basel in Switzerland began to tolerate Protestantism at an early date. Johann Oekolampad, who in due time became the leading reformer of Basel, came to Basel in November, 1522, and within a short time was appointed professor of theology at the university of the city. In May of the following year the Council of Basel gave orders that only scriptural doctrine was to be preached in the city, but as yet did not permit its abolition of the mass. In February, 1525, Oekolampad became priest of St. Martin's church. As such he was obliged to observe the mass and other ceremonies of which he did not approve.

Anabaptist Beginnings in Basel

As early as 1522 Ulrich Hugwald, a professor in the University of Basel, wrote and published a booklet in which he declared himself against the practice of infant baptism. Oekolampad himself, in the autumn of 1524, confessed that infant baptism was to him an open question. He applied to Ulrich Zwingli for instruction on this point. At the same time he wrote to Balthasar Hubmaier that he did not know of any clear Scripture passages favoring the baptism of infants.

In August, 1525, the authorities of the city became aware of the presence of a small Anabaptist congregation. Laurence Hochrütiner, who had been driven from St. Gallen, appears to have been their leader. He was banished from the city. In the course of the same year a number of others were banished. Felix

Manz was in Basel for a short time. Wolfgang Ulimann, of St. Gallen, was banished in August, 1528; he was threatened with the death sentence if he returned. Hans Seckler, who later suffered martyrdom in Bern, and Conrad Winkler who met the same fate in Zurich, were punished in Basel by being placed in the pillory and beaten with rods. George Blaurock was imprisoned here in 1529.

In February, 1529, the victory of the Zwinglian Reformation in Basel was gained by an insurrection, a revolution undertaken by the Protestant leaders, who by force of arms compelled the Council to abolish Romanism in the city and territory of Basel. Before the revolution the government had published a number of decrees against the Anabaptists. The observance of baptism, preaching outside the churches, and giving lodging to Anabaptist ministers was threatened with severe punishment. But since at that time the Council consisted partly of Romanists in whose eyes Zwinglianism was likewise objectionable, they were in actuality comparatively lenient in their dealings with the Anabaptists. Oekolampad, shortly before the revolution, complained that they were too slack in this matter. The new (Zwinglian) government took a stricter attitude against the dissenters. Article 22 of the newly adopted "Regulations" demanded that all Anabaptists and those who give shelter to them or attend their meetings, should be imprisoned and may be subjected to torture until they recant. Those who persist

in their error were to be kept in prison until death.

Spread of the Swiss Brethren Notwithstanding Persecution

Notwithstanding the persecution, Oekolampad, in January, 1530, reported to Zwingli a noticeable increase of Anabaptist influence. The Council decided to give a precedent of severity and sentenced the minister, Hans Ludi, to death. He was executed with the sword in the marketplace, on January 12, 1530, the first martyr of the city. Hans Ludi died in the triumph of an immovable faith. This cruel procedure of a Protestant government failed to have the desired effect; it proved on the contrary an aid to the Anabaptist cause, especially in the country sections of the canton. In these districts, says Dr. Paul Burckhardt, the author of the most important work on the Anabaptists in Basel, the people had shown themselves indifferent when Protestantism was introduced by the Council, "but the preaching of the Anabaptists resulted in a true religious awakening." The majority of the people in the country sections of the Canton Basel took sides with the Anabaptists, as the same author says further. "They believed the Anabaptists to be pious people and martyrs, as is indicated by their keen anger over the executions carried out by the government, and by the manifold aid they gave to the persecuted."

At three various times Oekolampad had colloquies with Anabaptists. The first of these debates took place in August, 1525. Three Anabaptist ministers, Wolfgang Wissenburger, Thomas Geyerfalk, and Jacob Immelin debated with Oekolampad and other clergymen. A report of this debate giving, however, the statements made by the three Anabaptist participants, in very condensed form, was published by Oekolampad. Though the report is one-sided, it is of great importance, since it gives the arguments advanced by the state church theologians against the Anabaptists. Not a few of these arguments are of a curious nature. Balthasar Hubmaier, consequently wrote and published a masterly reply under the title, "A Reply to the Ludicrous Debate of a Number of Clergymen at Basel"; he quotes literally from the published report and adds his comments and criticisms. This booklet of Hubmaier is of exceptional value since it gives the arguments used by both sides in the Anabaptist controversy. As a refutation of the state church position it is equalled only by a few other booklets of the same author in his controversy with Ulrich Zwingli.

Mennonite Martyrs in Basel

Another debate with Anabaptists took place on June 10, 1527, in St. Martin's Church. Particulars about it are not known. Again on December 29, 1529, Oekolampad had a debate with eleven imprisoned ministers of the Swiss Brethren. Hans Hersberger, a miller of the village Läuferlingen, appears to have been the principal spokesman of the Brethren. Hersberger and Jacob Treyer were banished from the city somewhat later. Many Anabaptists were punished by being "ducked" thrice in the Rhine, to be drawn out only after they were nearly drowned. Two Anabaptists, Hans

Madlinger and Peter Linggenscher were executed by drowning on February 10, 1531. There are no exact records of others who were executed, though it is stated nine times that within about five months the executioner, mostly accompanied by a grave digger, was sent into country districts. On April 21, 1535, the Council of Basel in a letter to the Austrian authorities at Ensisheim, stated that they had executed many Anabaptists. The bailiff of Homburg, in the Canton Basel, asked the Council, in case the Anabaptists imprisoned at Homburg were to be "ducked" or drowned, the executions should be carried out in the city, since the population in his district were embittered on account of such things. In March, 1531, Anna Hüdeli, and three other women were "ducked" and banished. The same punishment was meted out somewhat later to Anna Gysin. Many Anabaptists were imprisoned for long periods. Hans Hersberger was in prison from July, 1531, to December, 1533. Anna Gysin died in prison in March, 1533, having been incarcerated since the spring of 1532. Jacob Hersberger was

placed in the pillory on July 11, 1535, and then his tongue cut out and two fingers cut off. Many were publicly beaten with rods. In the synod of the state church in 1538 the clergymen of the country districts reported that there were few Anabaptists left, and also that Christian piety was at a low ebb.

At a later date the Council decreed that the property of Anabaptists should be confiscated by the authorities. No one was permitted to purchase from Anabaptists of their property.

Among the earliest Mennonite families in the Canton Basel, the Hersbergers, Schaub, Treysers, Rysers, Burgins, and Rohrsers deserve mention. Through four of five generations the Hersbergers were prominent in the Mennonite annals of Basel. Friedli Hersberger fled to Ohnenheim in Alsace. The Hersberger family is today numerous in America.

The severest persecution failed to exterminate Mennonitism in Basel. There are today two Mennonite congregations in the city and canton of Basel.

Scottdale, Pa.

AFTER EASTER—WHAT?

By Susie Potter Hesse

That Easter morning was precisely like all other Easters I had known. There were the usual crowds on the city streets, hurrying to places of worship—the larger crowds moving toward those churches advertising the finest musical programs. There was the same colorful parade of Easter gowns and hats, proclaiming health-breaking days and nights of toil in alteration rooms and millinery shops—proclaiming, too, the commercial value of the resurrection season.

Inside the church, I found, as always, not the reverent hush of prayer, but suppressed murmuring of whisperers, indicative of an interest in things far removed from the real purpose of the service.

I discovered myself, as formerly, judging the tastefulness of decorations, estimating the price and style of costumes near me, criticizing the rendering of music and the delivery of sermon.

Did I say this Easter was precisely like all others I had known? No, I am wrong. There was a difference of which I was but vaguely conscious. I seemed to be in expectant mood—or was it merely a longing, a hunger for something Easter had hitherto not afforded me?

At the close of the service I was aware of wistful disappointment. Splendor of modish wearing apparel, perfume of lilies, triumphant music—these were not enough. Even the sermon and the prayer had failed to give me anything beyond a sense that the day celebrated an event long past—celebrated, also, the end of Lent with its perfunctory sacrifices. Now it was over and self-indulgence could be resumed. And—next Sunday? The flowers would be gone from the platform; pews now crowded would be empty; clothes would have lost their freshness.

After Easter—what? The same as last year and the year before and the year before? Where would the Easter throng be? Where

should I, myself, be? To what purpose Easter?

I hurried home—to my Bible, opening it at the story of Calvary. I read on and on—through the bitter mockery of Golgotha; through the darkness that was over all the land; through the hour of God-forsaken agony; through the earthquake and the opened sepulchers—then, at last, into the quiet garden where the new tomb was.

There in the garden, I found the first answer



THE ALOE PLANT

Have you heard the tale of the aloe plant
Away in the sunny clime?
By humble growth of a hundred years
It reaches its blooming time,
And then a wondrous bud at its crown
Breaks into a thousand flowers.
This floral queen, in its blooming time,
Is the pride of the tropical bowers,
But the plant to the flower is sacrifice,
For it blooms but once and then it dies.

Have you further heard of the aloe plant,
That grows in the sunny clime?
How every one of its thousand flowers,
As they drop in the blooming time,
Is an infant plant that fastens its roots
In the place where it falls on the ground,
As fast as they drop from the dying stem,
Grow lively and lovely around,
By dying it liveth a thousandfold
In the young that spring from the death
of the old.

Have you heard this tale—the best of all,
The tale of the holy and true?
He dies, but His life in untold souls
Lives on in the world anew;
His seed prevails and is filling the earth,
As stars fill the sky above.
He taught us to yield up the love of life,
For the sake of the life of love.
His death is our life, His loss is our gain;
The joy for the tear, the peace for the pain.

—Missionary Review of the World.

to my questioning. Sunday morning—an empty grave—"Mary!" "Master!" Christ appearing to one woman alone! That was it. We must see Him face to face—each one of us alone! We must hear Him speak and give Him answer.

The answer? What is it to be in this twentieth century, so far away from Palestine? Dare I use Mary's spoken word, "Master?" Dare I follow where it should lead me? And where would it lead? Once more I turned to the Gospel narrative. After Easter—what? After Easter—"Tarry . . . until ye be [clothed] with power from on high." "Feed my lambs." "Make disciples of all nations."

At last I began to understand. I saw that mere goodness is not enough. Love itself is not enough. "Simon Peter, lovest thou me? . . . Feed my sheep." Service, brotherhood, sacrifice unending until the redemption of the race. I must be busy about my Father's business. No longer may I live in thoughtless ease, well fed, well clad, well housed, while my brother on another street or my sister in another land has need. No longer may I indulge in luxuries until I have found the way to share them.

Then I saw that there is one step further to go. Sacrifice and service always—but—it must become glorified. It must be a glad privilege; a happy fellowship; a true working together with the Lord Jesus whom I love, in behalf of the brethren whom I also love. And, "Lo, I am with you alway."—Zion's Herald.

"WHICH THIEF"

One of the striking illustrations in the Bible of the fact that the new birth is not a process, but an instantaneous result of faith, is seen in the experience of the thief who hung on a cross alongside of the crucified Jesus. Of the two thieves who were on either side of Christ one "railed on Him", while the other turned to Him in confession of sin and in faith, saying, "Lord, remember me when thou comest into thy kingdom." And Jesus said unto him, "Verily I say unto thee, To day shalt thou be with me in paradise."

That thief was dying; he had no time to work out a process of becoming a Christian. But Christ gave him His word that he was that moment saved.

Yet we must not presume upon last-minute opportunities because of this thief's experience. An evangelist was urging men to come to Christ and was pointing out the danger of procrastination. "What about the dying thief on the cross?" asked some one in the audience. "Which thief?" was the reply.—Toronto Globe.

THINK ON THESE THINGS

If God is your partner, make your plans large.

The resources of God are promised only to those who undertake the program of God.

Use me or lose me.

I will place no value on anything I have or may possess, except in the relation to the Kingdom of Christ.

Give, not from the top of your purse, but from the bottom of your heart.—Selected.

Editorials

Our Risen Lord

"The Lord is risen indeed," were the words of two disciples to whom Jesus appeared on the first Easter Day. We accept the statement without question, realizing that the resurrection of Jesus is one of the best attested facts of history. The severest critics of Christianity have never been able to successfully account for the empty tomb and the growth and influence of Christianity, if Jesus did not arise from the dead as He said and as His disciples afterward witnessed. And so, without the shadow of a doubt, we accept the great fact of the resurrection, even as did the great apostle when he said, "But now is Christ risen from the dead, and become the firstfruits of them that slept."

Easter has become a widely celebrated holiday in our land. In many cases flowers and clothes and social functions of various kinds and other extraneous concerns take up the thoughts and activities of people so that it becomes merely a festal holiday. Thus the true spirit of Easter is crowded out. But there is no real observance of Easter without the risen Lord. The world which crucified Him and still rejects Him may make much of the day, but since it has nothing to do with Him who gave meaning to the day because of His resurrection, all its Easter observances are hollow and meaningless in His sight and little less than mockery.

But to the Christian Easter means a recognition and appreciation of the risen Lord. It means that we have accepted the work of the cross which He accomplished in the dark days before the first Easter. It means further that we own Him not as a dead Saviour, but as our risen Christ and living Lord. Recognizing Him as our Lord, we yield complete and willing obedience to His Word. Thus our lives are guided aright and made rich and full of blessing, as He intended that they should be.

But one of the greatest blessings of the risen Christ to us in this life is the fact that He has promised to be with us all through our journey of life. Among His last words on earth were these: "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). He also said, "I will never leave thee, nor forsake thee" (Heb. 13:5). But how often we fail to realize that Presence, because of lack of faith, or the failure on our part to invite Him to abide with us. When the two disciples, who were accompanied by a mysterious Stranger, reached Emmaus they said to Him, "Abide with us." He accepted the invitation and remained for the evening meal. We too need Him to abide with us. We need Him in times of sorrow and affliction, in times of joy and prosperity, in times of toil and pressing duties, and He has promised to be with us. May we each invite the risen Lord to abide with us, to keep us, to guide us, to give us strength and power for our tasks, to be with us always. That is one of the greatest blessings of the risen Christ to His people on earth.

Easter and Missions

The missionary message goes back to the various statements of the risen Lord. His last commission before His ascension was that His disciples should carry the Gospel message to all the world. It is also significant that one of His first statements to the women who came to the tomb was, "Go tell." That is our great work as Christians—to tell the story of the Gospel of our crucified and risen Lord. And ever since that time, faithful followers of His have been heralding that story to a lost world. Some one told us the story, and we in turn owe it to others to tell the good news. That is the plain task which the risen Lord has committed to us, and Easter should remind us again and again

of our duty and privilege to extend the missionary cause.

In line with this thought it is interesting to note the emphasis which the General Sunday School Committee and the Mission Board for years have placed upon missions in connection with Easter. On this day the reports have been given of the returns of the Junior Investment Fund and the Junior Savings Fund, at the same time encouraging the children and young people to continue in the work for the coming year. It will be of interest to Sunday-school officers and teachers and parents that the combined incomes from these two funds for 1937 were \$10,511.09, the largest in the history of the Junior Missionary Movement.

Let us do all that we can to encourage our boys and girls and young people to take interest in missions and to engage in projects by which they will be enabled to give to this great cause. Much has been done in the past, but our army of young people is constantly increasing, as are also the possibilities for different kinds of service, and so we should look forward to doing increasingly greater things in the future. Watch the young people's papers for suggestions and fuller information. Let us keep the Easter Message and Missions closely connected, as did our Lord and the early Church.

The Joy of Salvation

Long ago the prophet looked forward to the coming of Christ and sang the immortal words: "Therefore with joy shall ye draw water out of the wells of salvation" (Isa. 12:3). He knew that when Christ should come that He would bring joy to every heart who would really receive Him. The wells of salvation would refresh the tired heart, even more than natural water can bring joy to the one who is parched with thirst. When Jesus actually came, the angel of the Lord announced: "Behold, I bring you good tidings of great joy, which shall be to all people." He knew that great joy should come into the world because the Christ had come into the world. When Jesus was speaking to the disciples on the night before His death, He said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." He well realized that if His followers would heed His words they should have great joy. In later years, when the Apostle John was writing his first general epistle, he re-echoed Jesus' words when he said: "And these things write we unto you, that your joy may be full." He was an aged man now, but in his long Christian life he had experienced the joys of salvation, and he wanted the succeeding generations of Christians to have a like experience.

And how glad we are to know that this joy of salvation is still being experienced. The well is deep, and men are still drawing from it and receiving the same blessings as of yore. The joy of salvation is not a mere theory which we preach through the citation of a number of proof texts. We have experienced it ourselves. We have seen others experience it likewise. Just recently we were reminded anew of the joy and peace which only those who realize that their sins are forgiven can know. A young man came out on the side of the Lord. He earnestly prayed that the Lord should forgive his sins. And then as he accepted by faith the promise that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," the joy of salvation flooded his soul and he rejoiced "with joy unspeakable and full of glory," something which can not be found on land or sea except as people come to Christ for salvation from their sins.

Let us go on preaching the glorious Gospel of salvation, for not only does it bring joy upon earth, but even the angels of heaven rejoice "when a sinner comes repenting, bowing low before the King."

"O soul near despair in the lowlands of strife,
Look up and let Jesus come into your life;
The joy of salvation to you He would bring—
Come into the sunlight and walk with the King."

CHRISTIAN MONITOR PULPIT

THE RISEN CHRIST

By John E. Lapp

TEXT: The Lord is risen indeed.—Luke 24:34.

The events of Passion Week, the institution of divine ordinances, the Saviour's agony in the garden, His mock trial and death upon the cross—all left a marked impression upon the disciples. The whole city, with its population swelled by the influx of devout Jews for the feast, together with the countryside around, was stirred by the past events. Many doubts possessed the minds of the Eleven, and they were scattered as it was prophesied; "Smite the shepherd, and the sheep shall be scattered" (Zech. 13:7). But the Jewish rulers had not forgotten the prophecies of old, and the forecast of the Saviour Himself, that He would rise on the third day, so they made sure that the tomb was safely sealed and guarded. Matt. 27:62-66. The disciples had fully expected that Jesus would redeem Israel nationally. Now since He died upon the tree and was buried in the tomb, their hopes were gone. The devout women who were the last ones to remain at the cross, were the ones possessed of sufficient faith to make an early morning visit to the tomb, on the first day of the week. They told the disciples about the empty tomb.

The text is taken from a scene enacted upon the Resurrection Day. Two of the disciples left Jerusalem and walked to Emmaus, about six miles west of the city. Their hearts were saddened, and they talked of all the things that had happened. While they were reasoning together there suddenly appeared a third person to join their company. He seemed to them like a stranger in those parts, and he asked about the serious things of which they were talking. They confided in the stranger, and told him the doubts and fears of their anxious hearts. Then he began to expound unto them the Scriptures, beginning with Moses and all the prophets. He showed them that it was not only a fulfillment of prophecy that Christ died, but that His death was highly necessary, in order to redeem us. The stranger was unknown until they insisted that he stay with them for the meal, and when he blessed the bread and broke it, their eyes were opened and they recognized their MASTER. Let us see how:

1. **The Resurrection Is a Fulfillment of Prophecy.**—The prophets portray the events of the life of Christ, His manner of suffering, trial, and death. Sometimes we are apt to think that prophecy stops here, and we fail to note the prophecies relating to the Resurrection. In Psalm 22 we have a portrayal of the crucifixion, and down in verse 22, the Prophet David foretells that the one who died should again live and praise the Lord, declaring His name to the brethren, in the midst of the congregation. In Isaiah 53 we have a clear description of the sufferings of the Christ. We note the quietness of His

spirit in His death. But the prophet does not stop there; in verses 10 to 12, he makes it clear that death was not to be the end. The life after death is held up. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

Notice that His days are prolonged after making His soul an offering for sin. He foresees His seed; the sons and daughters by Faith. "Beloved now are we the sons of God." While the prophet penned these words seven hundred years before they became a reality, they were a true statement of facts, and Jesus could look ahead and see the pleasure of the Lord prospering. No doubt this refers to the visible establishment of the church on the Day of Pentecost and the rapid growth immediately following. According to Rom. 4:25, Jesus suffered for our sins, bore our iniquities on the cross, and was raised for our justification. In this way the word is true: "My righteous servant shall justify many." When the Father says: "I will divide him a portion with the great," we see the note of victory. The martyr's cross always comes before the victor's crown. "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (I Pet. 3:22). The glory of heaven is complete because the VICTORIOUS SON is present on the Father's right hand. "He shall divide the spoil with the strong." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne" (Rev. 3:21). The glory of Christ will be mutually shared by all those who overcome and are deserving of the VICTOR'S CROWN. We shall be "joint heirs with Christ." From this we can see that Isaiah 53 is not only a prophecy of the dying Saviour, but also of the Triumphant One who lives today, and HE LIVES FOREVER. Let us now look for:

2. **Some Proofs of the Resurrection.**—When we think of the number of the post-resurrection appearances of the Saviour: first, to Mary Magdalene, recorded in Mark 16:9; second, to the other women, given in Matt. 28:9; third, to the two disciples on the road to

Emmaus, Luke 24:15; fourth, to the ten disciples, when Thomas was absent and missed the blessing when Jesus breathed upon them and said, "Receive ye the Holy Ghost". (compare Luke 24:36 with Jno. 20:19); fifth, to Peter, given in I Cor. 15:5; sixth, to the Eleven a week after the resurrection when Thomas was given the opportunity to feel the prints of the nail and spear, recorded in Jno. 20:26; seventh, to five hundred brethren at one time (I Cor. 15:16); eighth, to eleven disciples in Galilee (Matt. 28:17); ninth, to James (I Cor. 15:7); tenth at the time of the Ascension, when Jesus left the anxious disciples and was received by a cloud out of their sight (Luke 24:50); we conclude that this is sufficient evidence to prove that the resurrection is a REALITY.

But the proof does not stop with this. The resurrection became the central theme of the doctrinal discourses of the Apostolic Church. Peter spoke of the Triumph of Christ over all His foes and the forces of evil on the Day of Pentecost. He did not mind placing the responsibility for the Crucifixion upon his hearers, and declaring the story invented by the High Priest for the Roman soldiers to broadcast, to be a lie. Peter, on the day of Pentecost, in this same sermon, declares plainly that without the Resurrection of the Saviour, apostolic miracles and wonders and signs would be impossible. He repeated the message of the Resurrection a short time later, when he spoke to the crowd that gathered after the healing of the lame man at the Temple gate. Punishment and suffering could not stop the message. The record is given in Acts 4:33, "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

Paul traveled through the world in missionary labors for more than two decades, and the substance of his message was always the Crucifixion, RESURRECTION and Ascension into Glory of the Saviour. An example is found in Acts 17:3: "Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." Many times Paul and the Twelve were ridiculed, but there were those who also believed. Leaving all these testimonies to the Resurrection, recorded by the inspired writers, we still have the most important proof to deal with, namely, CHRIST LIVES IN THE HEARTS OF MEN. Only by this power is it possible to live a CHRISTIAN LIFE. May we pause to notice:

3. **The Blessings That Accompany the Resurrection.**—First in order we think of the new birth. The new birth is a death of the old personality and a resurrection of the new. Rom. 6:5. "Blessed be the God and Father of our Lord Jesus Christ, which according to

(Continued on page 112)

Christian Life

"RISEN WITH CHRIST"

By Corona Haarer

With the coming of the Easter season we are reminded anew of the blessed truth that Christ does not occupy a tomb, but that He arose and is now at the right hand of God interceding for us. What a blessed truth—that we have a living Saviour, for now the whole world has the privilege of claiming the one who atoned for our sins! But none of the blessed privileges afforded by Christ's rising again avail unless one is personally "risen with Christ."

Some of the questions that may arise are: How can we be risen with Christ? What are the implications of being risen with Christ? How can we know whether we are risen with Christ? and, What will be the outcome of a life that is risen with Christ?

It is a known fact from Bible history and from personal experience that as individuals we all have a similar physical make-up and that we all are born with a nature subject to sin because of having the Adamic nature. This nature, which is sinful, we must be willing to depart from and be "dead unto sin and alive unto Christ" by putting away the sinfulness of the flesh, not by human austerity and all manner of ill treatment of the body, but by fully having our sins washed away in the blood of Christ, and rise with Him to a new life. In other words, to be risen with Christ means to be born again from above. For the same means to salvation as told by Jesus to Nicodemus need to be applied to us if we are to be free from sin. Therefore, one is risen with Christ when he with Christ has died unto sin and has received a new nature.

To die unto sin implies not a partial giving up of our sinful natures, and the sins which we were wont to practice, but an entire giving up. Some people try "to be good," thinking to be able through their own strength to live a victorious life, but this will not suffice either, for while the spirit may be willing the "flesh is weak," so this kind of life must at once be reckoned as one of defeat. Many people have been willing to go part way with the Lord, trying to serve two Masters according to the time and circumstance that may arise. This, however, we find impossible, as it is written: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). Christ will not enthrone a heart where room is reserved for Satan. If Satan has only a little foothold, he is sure to get full possession. A partial life is plainly a life of defeat.

Since it is impossible to "be good" of ourselves and since we cannot claim victory by partial service, the only thing that we have left is to be dead unto sin and alive unto Christ having died with Him unto sin and being risen with Him to a newness of life. This implies companionship, for He who died unto

sin and is risen again has become the Helper and the Strength to all who die with Him. Of ourselves we perish, but, through Christ we live. With Paul we can say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

How can we know then that we are risen with Christ? The Bible is a mirror in which we can see whether our lives measure up to God's standards. Some of the questions and answers helpful for testing our lives as to whether we are risen with Christ are: (1) Do we have a new nature? "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). (2) Where are our interests? "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Col. 3:1-3). (3) Whom do we please first and serve, ourselves or God? "But seek ye first the kingdom of God, and



THE BRIDE

Midst the darkness, storm, and sorrow,
One bright gleam I see;
Well I know the blessed morrow,
Christ will come for me.

Midst the light and peace and glory
Of the Father's home.
Christ for me is watching, waiting—
Waiting till I come.

Long the Blessed Guide has led me
By the desert road;
Now I see the golden towers—
City of my God.

Who is this who comes to meet me
On the desert way
As the Morning Star, foretelling
God's unclouded day?

He it is who came to win me
On the cross of shame;
In His glory, well I know Him,
Evermore the same.

Oh, the blessed joy of meeting!
All the desert past!
Oh, the wondrous words of greeting
He shall speak at last!

He and I together entering
Those bright courts above;
He and I together sharing
All the Father's love.

He and I in that bright glory
One deep joy shall share—
Mine, to be forever with Him;
His, that I am there.—Sel.

his righteousness; and all these things shall be added unto you" (Matt. 6:33). (4) What kind of associates have we? "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:14-18). (5) What describes our walk of life? Though the following verse speaks concerning youth it can fittingly be used for all. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). (6) What describes our thought life? "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). (7) Are we living a victorious life? Paul, having referred to Christ's victory over death and that He now liveth unto God, continues: "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:11-13). These are a few of the tests by which we may know whether we are risen with Christ.

The outcome of a life risen with Christ is a pleasant subject, for only joy awaits him in the ultimate outcome. What one man said, "Man cannot be right with God and not appear so," is certainly true, as also the Bible says: "By their fruits ye shall know them." But due to his manifest godly life he may have to suffer persecution. Hannah More says: "Outward attacks and troubles rather fix than unsettle the Christian, as tempests from without serve to root the oak faster; while an inward canker will gradually rot and decay it. The 'Martyrs' Mirror' gives very graphic pictures concerning many very severe persecutions. Though not all are called upon to suffer so severely, yet, to our shame, we find that a sneering look or a word of scorn intimidates us so that we do not let our light shine as we should. Paul says: 'Yea, and all that live godly in Christ Jesus shall suffer persecution' (II Tim. 3:12). One brother said, 'The cross always comes before the crown,' and the Bible says: 'He that endureth to the end shall be saved' (Matt. 10:22). Paul lived a life that can truly be called a risen-with-Christ life, and toward the close he said: 'I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness,

which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:7, 8). But whether the path to be traveled be easy or hard, the peace and joy that underlies continues to increase until our loving Saviour will take us up higher.

As these four phases, namely: How can we be risen with Christ? What are the implications of being risen with Christ? How can we know whether we are risen with Christ? What will be the outcome of a life that is risen with Christ? prove to us that it is a changed life, a manifest life, a life of joy and peace, and a life that will ultimately enjoy the bliss of heaven, let us each ask ourselves the question, "Are we risen with Christ?"

Following is a poem by Annie Johnson Flint:

The Resurrection Poem

Some of us stay at the Cross,
Some of us wait at the tomb,
Quickened and raised together with Christ,
Yet lingering still in its gloom.

Some of us bide at the Passover feast,
With Pentecost all unknown,
And the triumph of grace in the heavenly place
That our Lord has made our own.

If the Christ who died, had stopped at the Cross,
His work had been incomplete.
If the Christ who was buried, had stayed in the tomb,
He had only known defeat.

But the way of the Cross never stops at the Cross,
And the way of the tomb leads on
To the victorious grace in the heavenly place
Where the risen Lord has gone.
Scottdale, Pa.

CHRISTIAN ASSURANCE

VIII. The Believer's Responsibility

By John R. Mumaw

This concludes this series of helpful studies on this important subject. We would be glad to hear from our readers if they should desire to have these articles in more permanent form. If enough calls should come, they may be issued in pamphlet form.

1. To keep in remembrance the Gospel.

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.—I Cor. 15:1, 2.

The Gospel has been preached to each one of us also. The truth we have received is the basis of our faith. The Gospel presents a threefold function. (1) The Word performs its part in the work of regeneration (I Pet. 1:23) which constitutes the initial act of our Christian experience. (2) The Gospel "Wherein ye stand," also becomes the means of sustaining the spiritual life. (3) We are saved by the Gospel if we keep in memory what has been preached to us from the Gospel. Paul also refers to the two chief cornerstones of Christian doctrine, Christ's death and His resurrection. They constitute the heart of the Gospel. He who neglects the great salvation that is obtained through Christ's death and His resurrection cannot escape spiritual death.

2. To continue in the faith.

Yet now hath he reconciled [you] in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven.—Col. 1:21-23a.

The apostle in the preceding verses was declaring the nature, office, and work of Christ. He brings his argument into a suitable climax when he makes the personal application to those who believe in Him. "You hath he reconciled"—to present you to God in true holiness, providing you continue in the faith. The final benefits of our reconciliation with God, which was so graciously effected in

Christ, are made conditional upon our continuance of faith. "A turning from the Gospel to some substitute would work a forfeiture of its promised results." The faithful child of God has this assurance, however, that a persistent and consistent life of faith is certain to be rewarded with a most glorious presentation to the God of all ages and the Father of all the sanctified ones.

3. To abide in Christ.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—John 15:6, 7.

Abiding in Christ is fruitful living. It implies faithfulness to the will of God in Christian conduct. It is impossible to please God apart from a confidence in, and loyalty to, Christ. The Christian must rely upon divine sources of power to live an acceptable life. The person who fails to depend upon the grace of God will suffer a spiritual withering. To continue in that course means that he will be eventually "cast into the fire." "If a man abide not in me, he is cast forth." "If ye keep my commandments, ye shall abide in my love." To the true child of God that means answered prayer, glory to God, an abundance of love, a growing obedience, and an eternal fullness of joy.

4. To continue in the Word.

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.—John 8:31, 32.

These words came from the lips of our Master immediately following an enthusiastic acceptance of His teachings among the Jews. There were many who believed. In warning against a superficial discipleship, Jesus plain-

ly states the condition upon which they may be assured of permanent effects of the Gospel. If you continue in the Word you shall learn to comprehend the truth. John 7:17. It is in obedience to the Word that we find true liberty in Christ. You are the friends of Christ if you do what He commands. John 15:14. For He is "the author of eternal salvation unto all them that obey him" (Heb. 5:9).

5. To mortify the deeds of the body.

If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.—Rom. 8:13.

In this passage we find a unique promise of life. Mortifying the deeds of the body is not a means of obtaining life but a means of maintaining it. The flesh represents the tendency within us to go wrong. It is our inherited depravity. That person who wants to retain his spiritual relationship with God must recognize these inherent inclinations to do evil. While he cannot hope for a complete eradication of carnal desires he must be diligent in mortifying them. Fleshly appetites, if they are indulgently satisfied, lead away from God. The person who makes it a practice to live after the flesh will surely suffer spiritual death (separation from God). "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:8).

6. To hold the beginning of his confidence unto the end.

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.—Heb. 3:12-14.

This exhortation calls for a continuous watching of ourselves. We must be careful lest the same tragedy come upon us as befell the children of Israel. They were all baptized in the sea, but many of them failed to reach Canaan. It becomes a daily task for each of us to exhort one another. We need Christian fellowship for repeated encouragements and inspiration. It is necessary for us to live on a level of spiritual victory in order to maintain a clear conscience within ourselves and a loving confidence toward God. "We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end." The promise of eternal reward is based upon the merits of our Lord Jesus Christ, but is conditional upon the faithfulness and endurance of those who appropriate the blood of the Lamb. "He that endureth to the end shall be saved."

Harrisonburg, Va.

BOOZE IS BOOZE

Thoughtful citizens everywhere are more and more coming to realize that despite all the claims to the contrary, booze is booze with the same heartaches, broken homes, squandering pay checks, drunken driving, fights, arrests, disgrace and heartache it has always been. The claims and promises of the Wets have proved worse than delusions and a large part of our population is hungering for a change.—Tarentum News.

MISSIONS

MISSION WORK AMONG THE HOPI INDIANS

III. The Pueblos, Invasions of White Men, and Government Schools

By John Duerksen

At this point a history of these pueblos and of their inhabitants should prove interesting to the reader. One can hardly believe that these pueblos (villages, as they have come to be called in later years) should have been a hundred or more years old when Columbus was searching the sea for a trace of land that should encourage his hopeless men. One can scarcely believe that when Luther nailed his ninety-five theses to the church door in Wittenburg, the one pueblo was already in its heyday—was already older than many cities in the middle western section of America, today.

The age of these pueblos has been established by means of a tree-ring calendar, which resulted from the research of several scientists from the University of Arizona in 1929. They found that old logs, taken from all parts of the country, showed the same years of drought and wet weather by their ring formations. It was possible to make a complete calendar by matching sets of logs by their rings and placing them in their proper order. They covered the whole Southwest in search of logs, and found logs that went back clear to the times before the Crusades. The dry climate had kept these logs from decaying. In the village of Oraibi a log was found that started growing A. D. 1260, and was cut down in about 1370. Certainty of the cutting date was obscured by the wear it had suffered in the intervening years, but, with a liberal allowance for wear, the cutting date was estimated as about 1370. If it was cut in that year and put into a place in a house, it would simply mean that 122 years before Columbus sailed, some Hopi had already cut down this tree and used it in his house in Oraibi. The place has been continuously inhabited since, and it is the oldest such place in the United States. Ruins in the same section of the country have been found to date back farther than this, but they have been uninhabited for hundreds of years already.

The first white men to see these pueblos were the Spaniards. Coronado's search for the famed seven cities of Cibola brought him from Old Mexico into what is now New Mexico, where another pueblo tribe, the Zuni, had seven villages. According to the reports Coronado heard while he was in Mexico, that these cities were fabulously rich in silver and gold and jewels. In accordance with the Spanish ambitions which had caused them

mercilessly to plunder the Mexican Indians and the Incas of South America, he set out with a large army in search of these cities. When he reached Zuni, in or about the year 1639, he was greatly disappointed, and sent a reliable soldier of his toward the north and west, to investigate another report that he had received here of other cities as rich as these had supposedly been. He himself, with part of his army, proceeded into what is now Colorado and Kansas, only to meet with failure as far as finding gold was concerned.

This expedition reached the oldest of the pueblos, Oraibi, in 1540. As was usual with the Spanish explorers, priests accompanied their armies, and so a number of priests were



Hotvella Station from Across the Canyon

The picture was taken just below the Paquavi Village. From left to right the buildings are: dwelling house, barn, church.

left here to convert the Indians to Catholicism. They established a mission there, and to this day there remain some signs of the time when the mission was located right in the village of Oraibi, with the Indians. No trace remains in the Hopi tradition that would give a clue as to when this might have been, but Spanish history gives us the dates.

The Hopis were highly incensed by the fact that they were made slaves, and that as such they were forced to carry large fir and pine beams from the forests at the foot of the San Francisco Peaks, some seventy miles to the west of them. These beams were used in the construction of the mission, and later were used in the construction and rebuilding of their own underground ceremonial chambers, the kivas. After the missions were finished, they also had to carry, as part of their religious duties, without any pay whatsoever, snow water from these same San Francisco Peaks, to be used in the religious ceremonies. Ever since this time the Hopis have been very much afraid of the Catholics, and have doubted

even in the very present times of missions among them, the truthfulness of the missionaries in professing to be, not Catholics, but Protestants.

In about 1640, or about 140 years after the Catholic missions were founded, the Hopis revolted, killed all the priests, and destroyed the mission. There is no record of there being any converts to Catholicism, though all of the Indians were baptized, and so were their children. The beams that their forefathers had so laboriously carried years ago were carefully saved and used in the rebuilding of their kivas. It was some of these timbers that furnished the most valuable information to the scientists investigating them in 1929.

There seem to have been repeated invasions of Spanish and Mexicans into this region, but nothing very definite is known of them except of the very last one. Of this one there was, until 1926, an old man, Wikwaya by name, who had himself gone through this invasion, and who had done some work in bringing back what had been taken from them. He had been newly married at the time, and his wife, not yet having given birth to her first child, was among the small number of captives. Large herds of sheep and cattle were also taken, and no one was willing to go after them. This man, being young, set out alone to see what could be done. He journeyed many days to the eastward, until he was past Albuquerque, New Mexico, by several days' journey. While at Sante Fe, New Mexico, he made known his desires to the newly established United States territorial government, and they gave him authority to receive from the captors the captives and the sheep and cattle that had been stolen. Alone he brought back everything, losing only a very few head of livestock on the way. On his return he gave back to the owners the stock that belonged to them, keeping for his own reward only his wife and child.

The next record of their contact with the white men is in about the year 1880, when the Hopis were faced with a terrible famine. For years and years they had been without sufficient rain to raise any crops, and in spite of all the care that they had taken to be frugal with their food supplies, even their famine stores were entirely exhausted. At that time the government sent food supplies and offered to feed those who were in need. The proud Indians refused to receive anything from the white men, for they felt that in this way they were being bribed away from their religion. Only a very small number took anything at all from the white men.

In 1890 the United States government started to work with these Indians. In accordance with the policies carried out with other Indian tribes in the country, free schools were established to which the children were to be sent to be educated in the ways of the white man. This again caused a great stir among the Hopis, who thought that to give in in any way to the desires of the white men was to go against their own religion. In this way even

the receiving of food from the white men had been against their religion, because by so doing they were obligating themselves to their benefactors.

One of the desires of the government was to get these people to move down from their plainly disadvantageous homes up on the mesas. Because they had to carry all of their water so far, they were reluctant to use any great amounts of it, and this contributed very much to their general uncleanness. Another reason for wishing them to come down was that the children might more easily be sent to the schools that were planned for them. No white man would want to live up on the mesas with the Hopi people because of the difficulty of securing water. Nor would the Indians want to send their children down into the valley each day to come up again in the evening after school was out. For this reason, during the time of their great need, large amounts of food were to be given to them on condition that they move down from the mesas, to live under government protection. But this seemed to be against their religion, and large numbers refused to come down from the mesas. A few did, however, and received, in addition to food supplies, lumber, windows, doors, roofing and other material with which to build houses. Their children were taken into the schools that were set in operation for them.

Others, however, were too orthodox, and they positively refused in the face of starvation, to have anything at all to do with the white men, and refused, above all, to send their children to the schools. In 1906 this whole thing came to a climax in the village of Oraibi, and a large number of the inhabitants of this pueblo left their homes and rights in this place, and moved to another mesa, about six miles away, where there was a fairly large spring, and where they could raise sufficient crops to make a living. The name of this place was "Hotvella," which means "bruised back." This strange name comes from the spring, which originally bubbled forth from underneath a low rock. Whenever a person drank at this spring, he crawled underneath this rock, face down; after his drink he had to back out, but usually bumped his back on the rock above because he raised up just a little too soon to clear the rock.

At this new place the Hopis had to start all over. They had taken no more with them from the old village than what they had carried with them. A few of them, in anticipation of the difficulty, had hidden food supplies at the new place. But they did not have sufficient clothing to make it through the first winter. Their houses, if houses at all, were very poorly constructed, and many of them had not had time to build houses at all, but had simply made for themselves and their families dug-outs, in which they huddled during the cold weather of winter, trying to keep warm with the scanty supply of fuel that they had been able to gather before the cold weather set in. The following years they were able to raise good crops, and so successive winters were not quite as hard on them. However, for a number of years afterward, they still suffered from lack of clothing, for only a very few of them had sheep from which they could take

the wool and provide clothing and blankets for themselves. They were too poor to buy the high-priced goods from the Indian traders, so this difficulty continued for a number of years. In later years, sewing circles of the Mennonite churches sent large packages of clothing for free distribution among these people, and these were greatly appreciated. At first they would accept none unless they could pay for them, and so, to make it possible for them to receive the benefit of the work of the sewing circles, the clothing was sold at a very, very small price. Later on they took them without paying for them, and then they were given away, as had been intended in the first place.

After a school had been put in operation in Oraibi, one was started between the new villages of Hotvella and Paqavi. As might be supposed, it was very difficult to get these children to come, because the very reason for moving was that their children might not need to attend the government schools. Several times the militia had to be called out, and the children literally captured and taken to the schools. After they had attended for several days, they would continue until the end of the term. The following year the same measures would have to be resorted to. After a number of years, a small police force was able to gather the children together. In the very last years the opening day of school needs only to be announced, and then all the children come the first day, of their own accord.

A word must be said about these government Indian schools to clear up any difficulty that might bring upon them undue criticism. There were usually four grades offered in these schools. In addition to being taken through these grades, the boys and girls were cleaned up, and given clean clothing. Their teeth had to be brushed, too, and their general health was pretty well looked after. At noon they got a meal, which would save them a trip home for lunch. The quality of this food varied, of course, with the conscientiousness of the administration and with the ability of the cook, and there were times when these meals were of a very poor quality, indeed. But for the most part these meals at the school were the best meals that the children got during the day, as well as the most balanced and the most nourishing.

They were given all of their schooling in the English language. In fact, it was forbidden them to speak anything but English on the school grounds. At the first, none of the youngsters knew a word of English, and it

was very hard for them to get started. Even after finishing the third and fourth grades, the children had a very poor knowledge of English. With a start like they were forced to make, it is little wonder that the children did not care to come to school. The teachers put forth no effort whatsoever to learn their language, so as to be able to help the children to learn more quickly. In later years, when there were one or two of the Hopis that were trained to be teachers, and were given teaching positions, they used their native language to help the little boys and girls to learn the English, and these children advanced far more rapidly than any had ever advanced before them. Because of their early difficulties, boys and girls were often thirteen and fourteen years old before they finished four grades.

Immediately upon completion of the reservation school course the children were sent away to the nonreservation boarding schools in Phoenix, Arizona, and in Riverside, California. These were large schools, where children from all the tribes lived together in dormitories, and studied together in the classrooms during the day. These schools were better equipped than the reservation schools, and included in the regular curriculum opportunities for vocational training. Persons gifted in musical or artistic lines were given an opportunity to develop their abilities, and make for themselves a place in the world. Others were trained in carpentry, in woodworking, in harness making, in cobblery and in almost every other field easily entered.

This taking away of the children was deeply resented by the older folks. The children often did not get back for two or three years at a time, and when they did come back, they were "spoiled" with the white man's ways. They wore their hair neatly dressed, were not satisfied with their parents' conditions of living, and had frequently lost all interest in their family affairs.

The parents' greatest fear for their children while they were away at school, however, was that the Catholics would get hold of them and make converts of them. Ever since the Catholics had had a mission among them they were afraid of them. At the time the children were sent away the parents were given an opportunity to express their preference as to which church was to minister to their children. Of course, they didn't want any church to work with them, but this wish could not be granted, so their usual expression was that anything would be all right; just so the Catholics didn't get them.

During these years of the absence of their children, the parents would come frequently to the missionary, and want him to write a letter for them to their children. The reason for coming to the missionary was that they felt that, after all, they could trust him more than they could the government agent, and that he could more accurately understand their language and sentiments. When they received letters from their children, they could not read them, and so they would come to the missionary again, to have them read and interpreted.

At present the reservation schools have been enlarged to take care of the entire education of the child, and so there is no more any need for the family ties being so painfully broken. Goshen, Ind.



The First Church Built on the Oraibi Mesa
It was built some time between 1895 and 1900 by Missionary H. R. Voth. Part of the village appears to the left of the church.

GLIMPSES FROM TANGANYIKA

IV. The Great Commission among the Africans

By John E. Leatherman

In addition to the regular article in this series by Bro. Leatherman we print a short sketch by Bro. C. M. Ferster, who is also a missionary in Tanganyika. These two articles make an interesting contribution from East Africa for this issue of the Monitor.

The Great Commission is a vast subject with many ramifications and one on which a good deal of theorizing might be done. We doubt, however, whether a full consideration of the Bible truth on the subject admits of much debate as to what the Great Commission is and how it is to be executed. Luke 24:47 says that **repentance and remission of sins** should be **preached in his name** among **all** nations, and again in Matthew 28 those of all nations are to be made disciples and taught to keep the commandments of Christ, while Paul in Col. 1:27, 28 gives a synopsis of his missionary aim which ought to have governing authority in all aims and methods of missionary endeavor: "**Christ—whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.**"

In preaching and teaching the Word among the Africans, the new missionary finds conditions somewhat different from what he thought they might be. He may have drunk in some high-pressure missionary appeals, and have been deeply moved by pictures of the neglected heathen pleadingly reaching out for the Gospel light, but he is in for a disillusionment if he really believes the picture has been rightly portrayed. Although customs, religion, education are vastly different from the home environment, the natives have the same kind of human nature that exists among any other people. There are no stampedes to get into the kingdom of God. The way which leadeth unto life is not any more crowded today than it was when Christ was here. People here react to the Gospel of Christ in the same way that they do in the homeland: "**Every one that doeth evil hateth the light, neither cometh to the light. . . . He that doeth truth cometh to the light.**"

The Gospel of redeeming love is such a new and strange thing among the natives that it is usually only after a long period of instruction that they really begin to grasp it. First impressions of their receptivity of the Gospel are apt to be misleading. In a public meeting, for instance, during an invitation to receive Christ as Saviour it often happens that a large number either stand or raise their hands, but in dealing with these after the meeting one makes some upsetting discoveries. Only a few may have any burden because of their sins and a real conscious need of a Saviour, while the rest may want to learn to read (thinking that believing and learning to read are the same), or to get work, or to follow the words of God (because it's good to have religion), or some may profess faith in Christ in the secret hope that they will reap material benefits, such as getting on the good side of the missionary and thus be in line for favors of many kinds. However, it is easily

possible for the missionary to be mistaken as to a native's sincerity, and to avoid this he must keep in close touch with his Lord.

Those who profess a desire to receive Christ as Saviour and Lord are kept under catechism instruction for a period of one and one half years, more or less. This may appear very strange and wholly unwarranted at first sight, but the need for it soon becomes apparent.

In the first place, the believer is coming over from a background of dense spiritual darkness. Since babyhood he has been nurtured in an atmosphere of fighting, quarrelling, beer, dancing, witches, superstition, immorality, and knows nothing of any such thing as a sober outlook upon life. Conse-



Sisal Plants, with Mango Trees in the Background—A Scene Near the Bukiroba Mission Station in Tanganyika

quently it takes him much longer to get implanted in his head and heart those basic Christian conceptions that are the heritage of children who live in a land where there are churches, Sunday schools, and Christian homes. This fact is important and should not be lost sight of.

In the second place, this apparently long period of instruction serves as an ample opportunity to reveal who are sincere seekers and who are not. Those who are "believing" out of sinister motives will drop out, at least most of them. Natives look forward very keenly to water baptism and will do almost anything to get it. During a sufficiently long instruction period, by prayerful and patient teaching, they can be made to see that neither baptism nor any other symbolism of the church has the slightest saving efficacy. A constant concern is to preach and teach in such a way that if a person has been baptized, he will have no props to lean on if he is still practicing sin. The natives love forms and ceremonies which, incidentally, is one of the reasons for the popularity of the false religions here. You can well imagine that the Catholic Eucharist in which the priest claims to make a propitiatory sacrifice for the sins

of living and dead would make a tremendous appeal to people who love forms and have not been used to much deep thinking.

Visitation work among the villages is most valuable in making contacts with the people and gaining their confidence. But the great problem ever exists: How cause them to realize their great need before God so that they will get up and do something about it? You could ask almost anyone: "Will you believe on Jesus now?" to which there would be a prompt, "Yes," without anything more than the vaguest idea of what believing in Jesus means, although it may have been carefully explained to him. You ask the many people you meet to attend the Sunday morning services so that they may understand better (this is a fair request because they are able to walk miles to sell their goods or to go to a dance), and while each will promise faithfully to come, only a few ever show up. There is, too, the language problem especially among the women and children, but since the use of Swahili is spreading among the tribes, the problem is not as difficult as it once was.

The evangelistic work in Musoma has been frequently mentioned in prayer requests from this field. Musoma has all the dimensions of ancient Sodom. Hard, self-satisfied indifference is the general response which greets the claims of Christ, and yet we meet some who listen with intense interest to the story of God's salvation. We make occasional contacts with a young Mohammedan who is a wireless operator at the post office. He said he was dissatisfied with his religion and was looking for the "best" one. He speaks English quite well, so at his request an English version of the Bible was secured for him, and now he is reading a book by Collet on the Bible which he is enjoying very much.

A teacher-evangelist school has been opened, having for its purpose the training of native Christians to go out among their people and teach in what are called "bush schools." They are called such because they are situated out in the "bushes" away from the mission stations. To have a number of such schools in charge of consecrated and alert native Christians is one of the biggest assets a mission can have toward the end of establishing permanent results in the land. Our first big purpose in the type of training the students receive is to equip them to be spiritual leaders among the people to whom they will go. Our major problem in administration is building up a curriculum which provides for a good Bible discipline, and which at the same time meets the necessary specifications of the government syllabus. A law was recently passed which requires the registration of all schools and teachers, meaning that a teaching certificate can only be procured by meeting standard requirements. The school provides a three-year course, and now, in the second year of the work there are seven students, which fact is very encouraging. We are gratified to note that they are making strides in grasping the meaning of true service for the Master.

People often wonder about the results. The success of a missionary enterprise is

usually measured by the number of baptized individuals that have been gathered under the wing of the Mission, but this is certainly not a reliable criterion. Really, it is not a mere pious platitude when we say that we will count "our converts" in heaven. It is true. But the Lord has given us just enough of visible results to keep us from getting presumptuous and to remind us that He is still drawing men to Himself and that the Gospel of Christ is still the power of God unto salvation. We have seen the Head of the Church at work many times. We have seen rebellion and gross ingratitude give way before fellowship and thanksgiving, light come out of utter darkness; we who were almost tempted to doubt our calling out of weakness were made strong. And what more shall we say? Let His precious will be done in whatever direction or extremity He may choose to take us.

Musoma, Tanganyika Territory, E. Africa.

TIME

C. M. Ferster

"Time and tide wait for no man," but to the African in general this is one of his least concerns, because he reasons that he gets his time free and there is plenty of it; then why try to save it, and why try to use every bit of it?

To the missionary who is really about the Father's business this same matter has quite a different consideration, because he looks upon the fields and beholds that they are white already to harvest, and with that reality before him he also remembers that the laborers are few. With these thoughts in mind he is also caused to think of the fact that the time is short, for the night cometh wherein no man can work. Hence he is concerned that time should not be wasted, but the native just cannot understand why the missionary should be in such a hurry, and why he should work until five o'clock in the evening. As for the native in his home life he works only in the morning, and in some cases again in the evening, but during the heat of the day he goes to his house. Even among the Indian and European population the American is considered as always being in a hurry.

The Musoma district in which we are located has quite a number of Europeans, due to the fact that there are from twelve to fifteen gold mines operating in this district, the largest of these having a production of from \$1000.00 to \$1300.00 worth of gold per day. This particular mine is located only about seven miles east of our Bumangi Station, and it employs possibly 500 natives. This place would afford a wonderful opportunity for the spreading of the Gospel, due to the fact that the men working there are from so many different parts of the country and in accepting Christ they would carry the glad tidings with them back to their homes and in that way the Gospel would reach places that the missionary would not find. But here again we find Satan defending his territory, in this that the owner of this mine is very much opposed to mission work, even though it is reported that he is kind to the natives. However, knowing that the Lord is able to do

exceeding abundantly above all that we ask or think, let us pray that the Lord may open this door, that through the bringing of the Gospel to such large groups our time may be spent in a way that will bring the most glory to Him.

This subject of time and how we use it is not confined to the missionary alone, but may each one who reads these lines examine himself or herself in the light of God's Word and act accordingly.

Musoma, Tan. Ter., E. Africa.

THE PRESENT STATUS OF OUR CHURCH IN INDIA

By Geo. J. Lapp

In 1935 Bro. Lapp favored us with a series of contributions on "Our Church in India." This article is a sequel to what was then given to our readers. We are glad that the Church in India is growing under the blessing of the Lord.

The series of articles on "OUR CHURCH IN INDIA" written several years ago included historical and descriptive matter regarding growth and developments of the Church from its inception up to that time of writing. There have arisen conditions and problems which did not then exist. There have also been developments and growth since the time in which those articles were written.

1. New Congregations. The Drug (pronounced Droog) congregation was admitted to Conference membership in 1936. The Drug Mission station and District were taken over from the Methodist Church and occupied by our missionaries during that year. A number of members of the Methodist Church wished to transfer their membership to ours, and accordingly they were given proper instruction in the distinctive teachings of our communion and were admitted into full membership during 1936. A few who were baptized in infancy were again given the rite on the confession of their faith. All expressed their willingness to abide by the teachings of the Word of God and the doctrines of the Word as practiced by our church. It was a happy occasion when the church was organized in Drug and also when Bro. Weaver, the resident missionary and pastor, could present this little congregation to our conference for recognition.

During 1937 a colony of Christians from different communities were admitted to Mangal-Tarai, the estate of 6,288 acres set aside by Government for the settling of healthy children and arrested noninfectious cases of lepers and a small percentage of nonleprous people. The total number settled by the middle of the year was over sixty souls including parents and children. It has been agreed that all Christians moving into this settlement automatically become members of the communion prevailing in the Mission District which is the Mennonite Church. During the latter half of the year a Church organization was effected with all but a few who had been baptized in infancy, having become members in full communicant standing. At the time of holding the Conference in 1937 this congregation (of forty-five communicant members) was presented for recognition, and it was accepted.

There are now ten congregations in our Church in India with a corresponding increase in membership. We trust that ere long still more congregations may be added, as more clusters of believers are located here and there.

2. Publications. Reference has been made at different times concerning the printed Conference Constitution and Discipline. There have been only slight changes made in this during the years, and in substance it is the same as it has been from the beginning. At the request of the Ministerial Meeting, which was ratified by the Church, a short history of Menno Simons and the Mennonite Church was printed in Hindi for our Indian brotherhood. Copies of the book have been distributed throughout the church, and they have helped our Indian brethren and sisters to know something of the background of our faith and practice. Several years ago, also at the behest of the church, a work was undertaken which took several years to prepare for publication. It is known as "Bible Ke Mukhya Sidhant" or **The Fundamental Teachings of The Bible.** It is really a book of Christian Doctrine and contains all the elements of our own distinctive principles and practices. Nearly all the printed copies of this 360-page book have been disposed of among our own brotherhood and in sales to other institutions and church organizations which wished to use them for either classwork or reference. Then there was felt the need of a "Hindi Ministers' Manual and Confession of Faith." Accordingly provision was made for a complete translation and printing of this in book form. Seventy-five copies have been printed and distributed to the congregations for their use. It has already been found very useful in the Church.

The "Mennonite Mandli Samachar Patrika" a monthly church publication has been printed for a number of years. There was a feeling on the part of some that there is sufficient public interest on the part of the Christian community to justify further publication. The matter was presented to Conference. After considerable discussion, for and against, it was decided not only to continue the publication but to enlarge the paper and increase the subscription price. A publication committee was appointed with authority to carry out the wishes of conference and publish the paper. It contains the news from the different congregations, Sunday-school lessons, with brief comments on each lesson, and the topics for our young peoples' meetings and any other material of interest which can be gathered for the reading public. It is hoped that the circulation of the paper will increase and that we will have been amply justified in our conference decision.

As the semicentennial of our mission and church begins to appear in the distant horizon,

several more publications are suggested, such as a printed history of "Our Church in India" in Hindi and a complete compilation of all conference resolutions as passed from the beginning of the conference organization in India. With the increase in the numerical strength and in responsibility of the indigenous church there is felt the need of everything being put into printed form that will be of help to the church.

3. Pastoral Care and Support. The India Church is rapidly passing out of the care of the Mission and is coming into its own in the matter of administration. It has not become altogether self-supporting, if by that we mean full-time pastors' support along with the financial support of all its other activities. But both the mission and the church are desirous that as far as possible the Indian Church should have its own Indian pastors. The missionaries as a whole are so occupied with their mission appointments that they cannot give the care to the congregations that they require. We have an Indian ministry numbering five ordained ministers and seven ordained deacons. It is hoped that our Indian ministering brethren may both increase in number and in capacity for work, and eventually be able to take entirely over the pastoral care of the congregations. In the matter of support the last conference decided to ask each member of the church to give one pice to every rupee of his income to the church, to be placed in a pastoral support fund for the purpose of financially assisting any brethren who are called upon to assume the pastoral care of a congregation. The pastors will continue to be chosen each year from among the ministers of the respective congregations.

4. Evangelistic and Spiritual Activities. Groups of voluntary workers go out from each congregation to the surrounding villages for group evangelistic work. About sixty such groups are organized. Each one has a certain village which it evangelizes throughout the year. In this manner the work is more effective. In such institutions as the Shantipur Leper Home, where there are non-Christian inmates, evangelistic work among them is organized and carried on regularly. With a few exceptions all these activities are carried on by the church. The expense incurred is also taken from the treasury of each respective congregation.

The other activities of the church, such as Sunday school, young peoples' meetings, weekly prayer-meetings, etc., are all organized and conducted by the respective congregations, and the expenses are met by the congregations themselves. The church has grown in the spirit of Christian activity and also in giving, for which we praise God.

5. Outstanding Needs. There is a great need for a deeper spiritual life and experience on the part of our Indian Christian brotherhood. Not infrequently is it expressed that we missionaries also need spiritual refreshing, in spite of the fact that we are primarily in spiritual work. We find ourselves unconsciously slipping. Therefore we can take our place with our Indian brotherhood in expressing our spiritual need along with them. They have not our background of centuries of spiritual heritage, which is more or less of a handicap to them and which helps us to ex-

ercise a degree of patience we would not feel like exercising for ourselves nor even for our brotherhood in the homeland. But we solicit your prayers that there may be a spiritual revival in India.

There is the problem of a community conscience on matters of morals and character and integrity in social and business affairs. This does not apply to the entire membership in India. We thank God for outstanding examples of spirituality and strong Christian character but those who need our prayers along this line need them badly. In our annual church conference a great concern was manifest from both Indian and missionary brethren and sisters for the integrity of many of the membership. We are thankful for such a concern. It is a good sign and means that greater effort will be put forth to give definite teaching along many lines, to give definite help to weaker brethren and sisters and exercise greater responsibility to the children in the home and community. We cannot take the time to go into detail, but there are conditions which give real anxiety to the officials and other leaders of the Church. Yet we believe that the Lord will overrule for the good of all and that the Church in India will increasingly take its place as a body of Christ in this land and as a means in His hands of shedding forth the light of His righteousness among the many around it who do not know Him. Pray for the Church in India.

Dhamtari, C. P., India.

THE RISEN CHRIST

(Continued from page 105)

his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3). It is only by the resurrection power of Christ that we can live in the newness of life. Second, our interests are centered in heaven. Col. 3:1, "If ye then be risen with Christ, seek those things which are above." Phil. 3:20, R. V., "For our citizenship is in heaven." Third, victory over self, the world, and Satan, comes alone through the power of the living Christ. I Jno. 5:4, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." Without a living Christ there could be no victory; we would have nothing to look for but defeat. Fourth, peace among men. There is no religion that brings peace to the hearts of men except the religion of Jesus Christ, and when there is no peace in the heart there can be none between individuals. It is impossible for the heathen religions to bring peace. Fascism, Nazism, Communism and other similar near-religions or substitutes for religion found today are war breeders; they have no LIVING PRINCE OF PEACE. Because of Christ's resurrection and the power He gives His children, the prophecies of old have become a reality among His followers. When souls have experienced the power of the Resurrection in their lives, they will beat their spears into pruning hooks and their swords into plowshares. They may have been as wild as the wolf, but it becomes pos-

sible for them to lie down with a lamb. One fierce like the leopard is transformed so that he may lie down with the kid. Those like the roaring lion are now so gentle that a calf will dwell with them. Such a transformation is a miracle resting alone upon the power of the LIVING CHRIST. Let us now think of:

4. The Hope of the Resurrection.—"But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:20). The hope of life after death rests upon the Resurrection of Christ. He promised life here and hereafter. Jno. 14:19, "Because I live, ye shall live also." All life comes from the Author of Life. Both the Old Testament and the New teach the resurrection of ALL MEN. Dan. 12:2, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Hosea 13:14, "I will ransom them from the power of the grave." Jno. 5:28, 29, "ALL THAT ARE IN THE GRAVES SHALL HEAR HIS VOICE, AND SHALL COME FORTH." In that time, when the Lord shall come again, the dead shall be raised, and the living saints, together with those who are asleep, shall be changed, I Cor. 15:53, "For this corruptible must put on incorruption, and this mortal must put on immortality." I Thess. 4:17, "And so shall we ever be with the Lord."

Among the pyramids of Egypt, Lord Lindsay, the English traveler, came across a mummy, the inscription upon which proved it to be two thousand years old. In examining the mummy, after it was unwrapped, he found in one of its closed hands a small root. He took the little bulb from that closed hand and planted it in a sunny soil, allowed the dew and rains of heaven to descend upon it, and in a few weeks, to his astonishment, the root burst forth and blossomed into a beautiful flower. We wonder how that power of coming forth into life again, might remain dormant for two thousand years in a bulb. That was the power of life that God had placed in the bulb. In a similar manner every body that has been sown (buried), shall come forth a glorified body and be united with the soul, in the "day of the Lord." It doesn't matter if the bodies have been buried thousands of years ago and have been entirely decomposed; they shall come forth. It doesn't matter if they have been cremated and the ashes scattered to the four winds, they shall come forth. It doesn't matter if the bodies have been buried in the sea and have been devoured by the fishes; they shall come forth. This is the hope we have because of the Resurrection of Christ from the grave. ALL SHALL COME FORTH. Jno. 5:29, "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." "THE LORD IS RISEN IN DEED," therefore all shall come forth. "He is become the firstfruits of them that slept." Which will your part be—the resurrection of life, or the resurrection of damnation? AS A TREE FALLETH SO SHALL IT LI

Lansdale, Pa.

Between two evils, choose neither; between two goods, choose both.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

FINDING OURSELVES IN SERVICE.—

Mark 8:27-38

Lesson for April 10, 1938

Golden Text.—What shall it profit a man, if he shall gain the whole world, and lose his own soul?—Mark 8:36.

Mark 8:1-9. There were four steps in the feeding of the multitudes. He took, He blessed, He brake, and He gave. And there apparently would have been no limit to the number that could have been fed. That ceased when the disciples stopped giving. This bread was a symbol of His body and of our bodies. He took a body, the Father blessed it, it was broken at Calvary; and then He gave gifts unto men. I give my body to Him, He takes it, He blesses it, and then He breaks it, and only after that can He use it to bring the Bread of Life to the world.

Verses 10-13. It had not been so stated in the Sacred Word, but the rabbis taught that the Messiah would come and prove his Messiahship with mighty and extraordinary tokens. The Pharisees were therefore not so much to be blamed when they asked for signs. Nevertheless, it was a real temptation to Jesus to give them a sign at this time, even as it had been when Satan took Him to the pinnacle of the Temple and asked Him to cast Himself headlong. But Christ said that an evil and adulterous generation sought after signs. May we infer therefrom that a godly generation would not? It seems so to me. What then must we conclude about the people who are always talking about and looking for signs?

Verses 14-21. The Pharisees were literalists. Whether teaching about religious duties, or about the Messianic kingdom, their teaching was literalistic, to which they added their wildest fancies. But truth in the inward parts and food for the soul was not desired by them. In recent years there has been a marked renaissance of Biblical interpretation of like kind, and there has been an infiltration of it into the most conservative circles of religious life and thought. The Master's warning "Beware of the leaven of the Pharisees" is relevant in this twentieth century.

Verses 22-26. This is the only physical miracle recorded where the work was not immediately complete. It may bring to us the great spiritual truth that the dissipation of false religious conceptions, and their replacement with clear knowledge of truth is gradual and dependent upon renewed contact and spiritual fellowship with Christ.

Verses 27-30. You must not believe all you hear. And especially beware of the man

who knows it all. Our Lord was a very much discussed person in the days of our lesson, and many, no doubt, were the arguments about Him. These discussions helped to clarify the air and minds and led to definite personal beliefs. The disciples had reached a definite conclusion about the person of our Lord, and Peter as spokesman for the group put that belief into words. Children in mind believe everything they hear, but mature minds separate the true from the false, cease being tossed to and fro by every wind and wave of teaching, and become stable and firm in the faith. By such men and such faith Christ builds His church and the gates of hell will not prevail against it.

Verses 31-33. "Savourerest." This word has the implication of one's habit of thought. Peter though a disciple, thought about things much as the children of this world think about them. It is only the renewed mind that can understand what that good, and acceptable, and perfect will of God is. And don't be too sure that your own mind does not need any further renewing. Thinking as a carnal man, on the subject of Christ's suffering, he became an adversary (Aramaic, satan) to our Lord. Though the archenemy himself, or my dearest friend oppose, I must tell them to stand aside as I must go on in the path of obedience to the will of my Lord.

Verses 34-38. Present ease never makes for future profit. Living to satisfy the flesh starves the soul. This life is but a vapor, the life that is Christ is unending. The flesh and Christ are at perpetual enmity. To live for the one means to crucify the other. Far better to live for Christ and crucify the flesh, than to live for the flesh and crucify the Christ. The only thing of which I need to be ashamed is sin; the one person of whom I should not be ashamed is my Creator and Redeemer. He will not be ashamed of me at that day if I confess Him now and let Him cleanse me from all sin. If I am to appear before Him without spot, then I must crucify the flesh now.

THE VICTORIOUS SERVANT (EAS-TER).—Acts 2:22-36

Lesson for April 17, 1938

Golden Text.—This Jesus hath God raised up, whereof we all are witnesses.—Acts 2:32.

There are five red letter days in the earthly life of our Lord: birthday, day of baptism and anointing, day of crucifixion, day of resurrection, and day of ascension. It was needful for our sakes that He came and took upon Himself humanity, it was needful that He

should be tempted and tried in all points even as we are; it was needful that He bore our sins in His own body on the tree; it was needful that He brake the bands of death and rose to die no more; and it was needful that He went away after He had done all that, or else the Comforter would not have come to abide with us forever. Today we are commemorating the day when He rose from the grave, using as a text the words of Peter spoken at the time of the outpouring of the Holy Spirit.

Verse 22. Jesus, approved of God. The blind man of John Chapter 9 declares his belief that if this man were not of God He could do nothing, and the Master in John 10:37 says, "If I do not the works of my Father, believe me not." God has shown His approval of Jesus in manifold ways from the day of His baptism to the day of the Ascension. So many miracles and good works did He do that John confesses the inability of any writer to tell the complete story. At the time of the crucifixion the sun was turned into darkness, so that the soldiers were convinced of His deity; the earth did quake and the rocks were rent as foretold by Joel as the work of redemption was completed, and now whosoever will call upon the name of the Lord shall be saved.

Verse 23. The counsel of the Lord, that shall stand. Man purposeth in his heart, but the Lord directeth his steps. God had planned Calvary from the foundation of the world. But the fact of God's foreknowledge did not minimize the sin of those who were guilty of His crucifixion. At Calvary the depths of man's fallen nature was revealed, and also the depths of God's love. And don't imagine for a moment that God had to change any of His plans.

Verse 24. The word "pains" in this verse is a word frequently used in Greek literature for birth throes. According to Isa. 53:10, 11, the truth that He shall see His seed only as His soul is made an offering for sin, and that He shall be satisfied with the fruits of the travail of His soul is declared. So the death throes of our Lord become the birth-throes of a new creation.

Verses 25-32; Psalm 16; Psalm 86:13; Psalm 110:1. It is a good thing to be able to quote scripture; it is a better thing to give the correct interpretation and application thereof. Peter did both. David was speaking not of himself but of the Messiah. And Peter now cites the prophecy and declares the fulfillment. The body of Jesus never saw corruption. It was the same body that arose that had been laid in the grave. He Himself declared that He had flesh and bones, and requested the disciples to confirm His statement by touching Him. But He now has a glorified body that not even the disciples

could describe. They only knew that our future bodies should be like unto His glorious body, and that sufficed them. The change probably took place at the time of the ascension. But what about the soul? It was the soul that was made the offering for sin. It was in hell. According to the beliefs of the Jews there were three hells: the grave, the resting place of departed spirits, and the lowest hell or the place of torment for the wicked dead. Whichever place His soul may have gone, He tasted death for every man, He paid the full penalty of man's sin, He conquered death itself, and on the white horse of victory He is now going forth conquering and to conquer until all His enemies have been made His footstool.

Verses 30, 36. According to the flesh Jesus was a son of David. Had He not fully taken upon Himself our humanity He could neither have been tempted nor have died. God cannot be tempted, neither could He die. But Christ was not to sit upon the throne of David at Jerusalem as a natural king; but immediately after His work of redemption was accomplished He was to sit upon the heavenly throne having spiritual subjects in a kingdom of unceasing increase and enlargement and eternal in duration. That King of kings, and Lord of lords is the one whose power is unlimited and His grace all-sufficient. Amen. Isa. 9:6, 7.

RECEIVING VISION FOR SERVICE.—

Mark 9:2-10

Lesson for April 24, 1938

Golden Text.—This is my beloved son: hear him.—Mark 9:7.

The context of the lesson would indicate that a more appropriate title for this lesson would be, "Receiving Vision for Suffering," for it was of suffering rather than service that Jesus conversed with Moses and Elias in the presence of the three disciples. Six days previous the disciples had acknowledged him as the Christ, and judging from the teachings of the rabbis about the Messiah and the hints given by the evangelists of the minds of the disciples they no doubt expected Him to take upon Himself divine power, take over the throne of the House of David, expel the Romans, and with Jerusalem as the capital city, rule over the world. And they would have a prominent part in all this glory. Instead He immediately begins to speak of a coming Cross. The paths of earthly glory lead but to the grave; but the cross and the grave of the Christian lead to glory. The kingdom of our blessed Lord that was born of His travail, and in which the disciples did have a leading part, has a glory and permanence exceeding any earthly kingdom possible as much as the sun exceeds the moon in glory. Of this greater glory He would make them cognizant. And the vision on the mount was necessary to aid them to grasp this unbelievable truth.

Verses 2, 3. "Prayer changes things," but the thing that is possibly changed the most as the result of prayer is the person that is praying. After Moses had spent forty days in communion with God his face did shine so that the children of Israel could not bear

to behold it. Those who look much on the face of God will be changed into the same image. II Cor. 3:18. Contrariwise, the more we look at the world, the more worldly our features will become.

Absolute whiteness of color in matter or morals is hardly to be expected in this sin-stained world; but it shall be ours when we awaken in His likeness. In the meantime we are hoping, praying, and striving towards the attainment of that state. Only God can make us whiter than the snow. This is all my desire, and God will bring it to pass. II Sam. 23:5.

Verse 4. Jesus is the Lamb slain from the foundation of the world. The redemption of Moses and Elias would not have been complete without the work of Calvary. It is a theme that even angels desire to look into. It will be theme of the redemption song of glory. How did Peter recognize the two heavenly visitants! There are no strangers in the glory world, and these disciples for a few moments had a preview of that glory, even as Moses had long before.

Verses 5, 6. When Peter suggested that tabernacles should be reared, he gave to Jesus first place; the first tabernacle was to be for Him. Although Peter wist not what to say, he said something that the world has always accepted as the right thing when he said, "Master, it is good for us to be here." And who would not prolong those hours of heavenly communion into ages upon ages? That time is not yet, but will be.

Verse 7. This was the cloud of brightness, the Shekinah, the visible manifestation of His Presence. It had brooded over the waters in the creation. It had appeared to Moses in the burning bush. It had filled the Tabernacle in the wilderness and later filled Solomon's Temple. It was, however, driven therefrom by the idolatrous wickedness of the Jews and was never seen again until here, and it returned to fill the church on Pentecost. To despise Moses' Law meant severe judgment, to despise the teachings of Jesus invites catastrophe. Heb. 10:28, 29. All things are for Christ and center in Christ. All the Scriptures are His Word.

Verses 8, 9. If we would see no man save Jesus only, the many "isms" of today would vanish overnight. Look unto Him, and follow in His steps. Heb. 12:2-4; I Pet. 2:21. The three had learned the lesson of obedience. When the Master told them that the time to speak was not then, they remained silent; but when He told them to speak, the Sanhedrin could not seal their lips. Acts 4:20. God gives visions and dreams to His own for their encouragement and guidance. But it is well to know that unstable minds find delight in counterfeits. Be sure that your visions are of God before you rely on them for guidance. You need the genuine; beware of the false.

FOLLOWING VISION WITH SERVICE.—Mark 9:14-29

Lesson for May 1, 1938

Golden Text.—All things are possible to him that believeth.—Mark 9:23.

Verses 14-16.

"I slept and dreamed that life was beauty, I woke, and found that life was duty."

Occasionally saints are privileged in the visions of God to see things unspeakable and not possible to utter; and who that is godly, would not prefer to remain in the third heaven with its joys, rather than come back to earth with its woes and struggles. But here is the most needful place. A missionary family had returned from furlough to the plateau of Iran when their young daughter remarked, "Mother, this country is not near as nice as America." The mother answered, "That is why we are here, my daughter." At the foot of the mountain there was real need. A distressed family had need, and perplexed and frustrated disciples had need, and who will say but that the carping scribes also had need. To them the Master came, possibly still enveloped in the aura that had revealed His glory in the mount. No wonder the people saluted Him.

Verses 16-18. Those who have a will not to believe, and such seem to have been the scribes, are always looking for cause to strengthen their unbelief. It is evident that the failure of the disciples to heal the child was being used in this way. Their questioning embarrassed the disciples, strengthened their hold on the multitude, and gave them a sense of superiority. But why didn't the disciples ask the scribes to do the job, and show their superiority? They didn't think of it. But no man has a right to criticize me for my failure who could do no better if he tried it. But Jesus came to the help of the distressed, and the father in the distressed family declared his troubles. For another time the scribes are forgotten in the presence of the Great Son of God, and the demon has to surrender to the Mighty One.

Verse 19. Who are the unbelieving ones to whom the Master speaks? There is no doubt of the unbelief of the scribes, but He did not speak to them. He spoke to the disciples primarily and to the father secondarily. It was their own unbelief that hindered the disciples, and the half-hearted belief of the father did not help. When all other help fails, take your burdens to Jesus, but don't fail to take them there in faith.

Verse 20. Even some evil spirits seem to be more malignant than others. The one tormenting this child was violent and persistent. It hardly gave the child a breathing spell between paroxysms, which were so violent as to endanger constantly his life. Who could have faith that such a one could be delivered, but who would not grasp at any straw of hope for such deliverance? This was the mental state of the father.

Verses 21-24. The prayer of this father is one of the most remarkable prayers ever uttered. We would do well if we prayed the same every day. We have often failed in our tests of faith when the difficulties were not nearly as great as here. What we think we believe and what we really believe, are not the same. What we think we believe is our profession of faith; what we really believe is shown by our reactions to the tests of life. This man had enough faith to bring his son to Jesus, but did not have absolute faith in His power. Had he had the faith of the leper, he would have said, "If thou wilt, thou canst." Man is helpless without God. All power belongeth unto God. Faith on the part of man is the channel whereby the streams of divine

power flow upon and fructify the fields of human life. The little mustard seed has faith that God desires it to grow and will enable it to do so. It sprouts in the desert, and an unfailing God sends the moisture and the sunshine. Have an equal faith.

Verses 25-27. The powers of evil are limited. Jude 6; Matt. 12:29; Heb. 2:14. The Mighty One is leading captivity captive and giving gifts unto men. Satan must leave and cannot re-enter the life except by permission.

Verses 28, 29. It is good to inquire of God the reason for our failures. The cause is practically always to be found in me, and in

you. Unbelief, or lack of faith, is one cause. Lack of prevailing prayer is another. Some difficulties are so insurmountable that only prayer so agonizing that it drives away all desire for food and sense of bodily needs, that drives sleep from our eyes as we wrestle with our assailant, that causes our brows to become cold with sweat as we travail before Him, can bring us the victory. Victory is always for those who are willing to pay the price. The river of God is full of water. Psalms 65:9; Psalm 46:4. His resources never fail. He will fill all vessels. He will fill yours if you come to Him in faith.

THE SUNDAY SCHOOL WORKER—HIS RESPONSIBILITY

By Elsie Bechtel

By the Sunday-school worker we mean not only the teacher, the superintendent, the secretary, or the chorister, but also the one who sits in the class. Each one of us has been placed in this world for a purpose, and each should contribute his share to help the wheels of life revolve more smoothly.

The work one is doing in the Sunday school may seem of little importance from his own viewpoint, but if he were to analyze this work, he could readily see that he is doing something worthwhile. Let me illustrate:

Trees, which are often considered mere scenery, occupy an important place in the scheme of the world. They, too, have been created for a purpose. Perhaps you have never heard of what is called the "Lone Mound." This Lone Mound, consists of a lone pine tree on top of a hill, located near Rochester, Minnesota. The Mound Pine is an impressive sight. Standing alone, it towers above all the trees in the valley below. It reminds us of one in supreme authority, ruling every tree nearby.

The apple tree, the plum tree, and various other trees are productive, but due credit must be given to our friends, the shade trees. Yes, each tree is being helpful in its own way, and even the blades of grass are doing their share toward the existence of other life in the universe. We cannot all be captains like the lone pine on top of the hill. Some of us must represent the crowd, like the apple trees, the shade trees, and the little blades of grass.

Do not consider your place in the Sunday school trivial; you are vastly more important than any tree or blade of grass. Trees have no reasoning power nor any power to construct. A tree remains stationary in the soil in which it is placed and doesn't expand in knowledge. Not so with the Christian worker.

No Christian worker with an adequate intellectual basis for his faith, should fail to find in thought-provoking books a stimulating means of growth. Our very disagreements with the author in some points, if well thought through, are means of establishing ourselves more firmly on a solid foundation for faith. "The mind is not a garner to be filled, but a garden to be tilled," says an old adage. And how true it is! All who teach should read, learn, and digest the knowledge which they acquire.

The need of education and development for the rank and file is as great as for the leader. Every Sunday-school worker is as responsible as the leader. Moses said to the tired Hebrew slaves in Egypt, "Would you like to be free? Would you like to live in your own homes, in a land flowing with milk and honey?" Every one of them said, "Yes!" But when it came to answering that question by having five hundred miles of desert and forty years of privation and peril, well, that was another matter. Men love the dream, but not always the reality. People are often short-sighted, fickle, impatient, and fail in living out their responsibilities as Sunday-school workers.

Our interest in many cases is lukewarm, so lukewarm that we neglect worship and give the excuse of even "a light shower." Why are we not more interested and zealous, and just why don't we recommend Christianity, our religion, more? We recommend our tooth paste because we are thoroughly sold on it, because we think it is truly beneficial to our teeth. We are sold because its name, its goodness, and its benefits are so much advertised that we never have the opportunity of becoming unsold. Could we not be as thoroughly sold on our religion? We brush our teeth with our favorite tooth paste every day, rain or shine. The result, our teeth are clean and white. We should not expect similar results from a half-hearted one-day-a-week-for-two-hours religious application.

Successful manufacturers provide their salesmen and dealers with manuals which describe the product in detail and tell how best to sell it. The Bible is unique among manuals, for it never changes. It is our great handbook, and it should be an inspiration to every Sunday-school worker. If we really imbibe its teaching we can scarcely help being sold on our religion.

In the Sunday school we receive the children in their most impressionable age, but to do this, there must be, first of all, true Christian teachers who are willing to lay their all upon the altar of service. They must have their lives consecrated to God, and must be able to walk and talk with Him and have sweet communion and fellowship with the Father. The Sunday-school workers must have as their supreme motive, Christ—Christ first, Christ last, Christ in the middle, Christ all the time.

The task of the Sunday-school worker is one of the greatest in the Christian church today. It requires much hard work on the part of the Sunday-school worker properly to fill his place and to discharge his responsibility, but the reward, even in this life, repays a hundredfold for all the efforts put forth.

In conclusion, we find that there are those who shun responsibility, others who shoulder it, and some who are overcome by it. Now Christian worker, in which class are you? We need never fear any responsibility when the Lord is with us. "Casting all your care upon him; for he careth for you" (I Peter 5:7).

Petersburg, Ont.

A BRITISH LORD SETS AN EXAMPLE

Long before William E. Gladstone became prime minister of Great Britain, he was asked to dinner by a nobleman who had taken a real liking to him. He was only six years old at the time, and since it was his first "really grown-up" dinner, his father told him to be careful to do everything his host did, in exactly the same way.

William sat down at the table and watched carefully. He followed his father's instructions and everything went quite well until his noble friend sneezed several times in succession. William promptly sneezed exactly the same number of times.

No one said a word!

Suddenly, his lordship exclaimed, "A beastly draught!" and he called for a servant to close an open door. He had barely stopped speaking when William, in a loud voice, exclaimed about the draught and called to a servant to close the same door!

No one knew what to say. According to all the rules of etiquette and good behavior the nobleman had a right to be angry. He asked the six-year-old if he were trying to imitate him! Then William confessed his father's instructions which were followed by the accompaniment of much laughter.

The important lord laughed, too, and did not scold. He thought for a moment or two and then said to his guests, "I have been taught a vital lesson. It is not right for me to do things I would not wish others to do!"

Mr. Gladstone often told the story in later years, and profited by its lesson, for he learned the importance of setting a good example when he showed its importance to his host at the first dinner he attended.

Many people can tell us of times when they would not do something wrong because they did not care to set a bad example—only to find out later that by avoiding the thing that was wrong, they profited even more than they anticipated!—Light and Life Evangel.

THE GOLDEN YEARS OF LIFE

The advanced years of life should bring mellowness and contentment. Many activities and interests must then be modified or relinquished. Simplicity should govern the daily life, and patience predominate. The mind and heart at peace, there should be much quiet meditation about God and the spiritual life. The advancing years should be rich in nobility of character and love for mankind. —Grenville Kleiser.

Educational

BETWEEN ROCK AND SEA WINDS THE SYRIAN COAST ROAD

By Anis Charles Haddad

This article supplements the Sunday-school lesson for April 3, "Serving Other Races."

The road that runs beside the Mediterranean through Tyre and Sidon to Beirut is, I think, the most interesting coast road in the world. No other road has such memories! Few coast lines possess so many localities of interest.

Long before daybreak I was up, watching for the morning light to break over the hills of Galilee. The waves of the Mediterranean splashed on the shores; the olive trees stood in dark groves below me; the height of Carmel rose behind. At last the sun came up, gilding the hills and sparkling on the sea. Farther up the coast stands out clear and distinct the white limestone headland known best as the "Ladder of Tyre." Beyond it lie Tyre and Sidon.

I scaled the Tyrian Ladder, a bold headland which shoots far into the sea, and then I clambered up the dizzy staircase to the top of the White Cape, a perpendicular cliff of limestone rising hundreds of feet from the bosom of the deep. Along its brow the ancient and only road is hewn into the living rock.

Nearly the whole shore from the Tyrian Ladder northwards is strewn with ruins. Heaps of hewn stones and quantities of marble tesserae lie on the path, while broken shafts and mounds of rubbish are seen to the right and left—here crowning a cliff, there washed by the waves.

So I looked out in that early morning northward towards Tyre and Sidon. The sun reddened the slopes of Carmel. Birds twittered happily among the trees, and trains of laden camels passed by with dignified gait and melancholy mien, their barefooted drivers marching alongside in bright turbans and long dresses.

On one side the waves pound on yellow sands, on the other orange and banana groves lift themselves gently towards the distant snow-dusted Lebanon. Camels roped together in files, ten at a time, their necks hung with blue beads as a charm against the evil eye, slouch along led by fat men on donkeys.

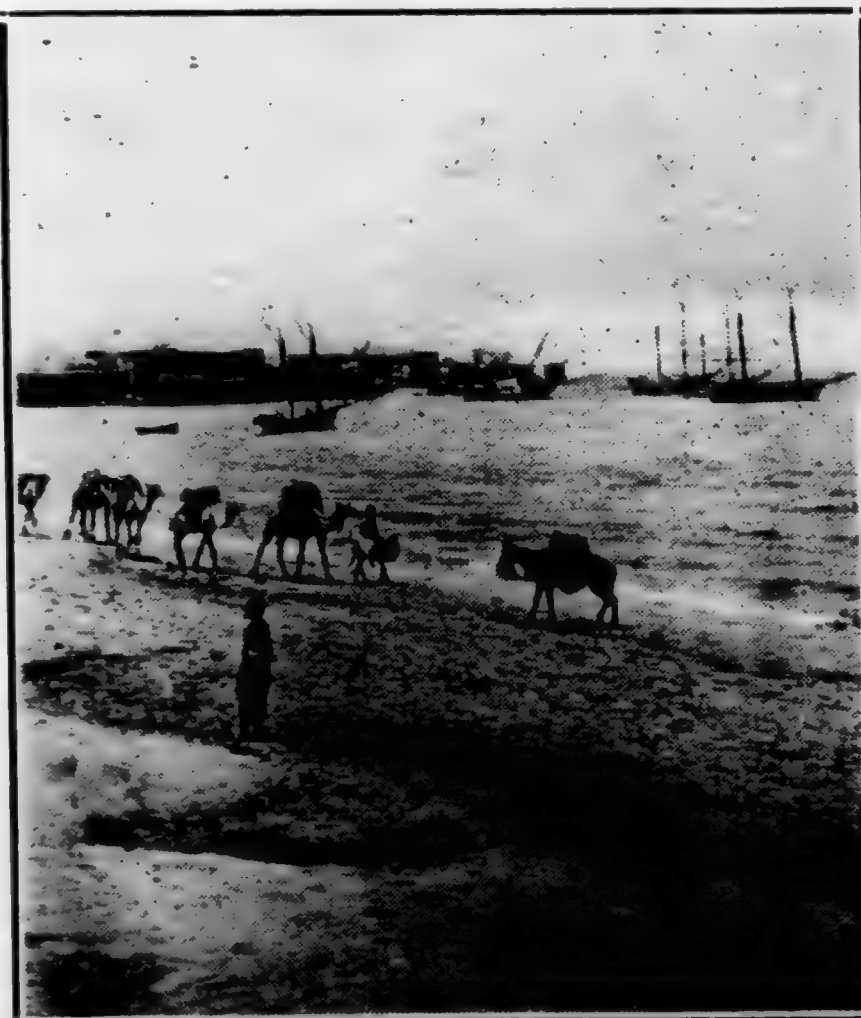
Optimistic children hold out fish to motorists who are going forty miles an hour. Little girls extend bunches of oranges with the green leaves still on them, calling shrilly to every passer-by. No one ever seems to buy anything from these children, but they never get tired of trying to sell something.

The road is dotted with trellis work cafés on whose crazy little platforms men in baggy trousers, with red fezzes on their heads, sit cross-legged and suck at their hookahs, watching the blue waves curling over in white foam; watching everything that goes by on the road and talking all day long about money and politics!

Strung along this road, sharp and blinding in the sun, are little flat-roofed towns standing with their feet in blue waters, palm trees straggling on the sands, and white minarets lifted against the dark, hot sky. They look very white and bright until you drive into them, and then you find that their narrow winding streets are all in shadow. But each little street is like a row of peepshows.

The shops are small, windowless caves, and in each one something is happening—a carpenter sawing wood, a shoemaker cutting leather, a fishmonger skinning a fish, a blacksmith hitting red iron. It is all very intimate and friendly, and through the cool shadows of the streets, a man with lemonade in a brass urn on his back claps drinking cups together and shouts that his lemonade is not only the best in the whole world, but is ice-cold and packed in snow from Lebanon. "O ye, for nothing!" he cries. How strangely reminiscent is this of Isaiah: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price."

There are crumbling towns on this road like Tyre and Sidon, which are sunk in the ruins of their past. The laborers in the fields around them never know what the spade will turn up. They have found Roman goddesses sleeping under the sands near Tyre. They have come upon Egyptian graves, and have found beautiful little green bottles and gold rings, and silver images besides the sea at Sidon. An old and brilliant world has crashed



Sidon on the Syrian Coast Dates Back to the Dawn of History When the Egyptians First Sailed These Waters. The Phoenicians Built It.

to ruins along this coast road, and the men who live on it today seem like a breakdown gang camped among the relics of a noble mansion.

In this hot, bright world beside the Mediterranean, what gloomy stories the Phoenicians must have told of the misty, cold island at the world's end when the small dark men mined tin.

The humble fishermen of Tyre and Sidon, which were the capitals of Phoenicia, had become rich and influential merchants long before the Christian era. By their enterprise they had made their cities the ports of the East, and had gained commercial intercourse with other countries bordering on the Mediterranean and with those beyond. Instead of being a barbarous people with unattractive surroundings, they possessed many of the signs of elegance and taste which marked the cities of the West. Theaters were numerous, baths abounded; and the shows, the games and the combats of wild beasts, caused the people from all parts to pour into the Phoenician cities.

But little remains at Tyre and Sidon now to give evidence of their past. Seldom does a modern vessel touch at either port. The rapid traveler of today is content with a passing glimpse of them. When the weather is fair, the Mediterranean steamers pass near the shore and make such an opportunity possible though that soft artistic haze, so fascinating to the painter, is apt to obscure the distance, and shut from view the inclines bare, yet lovely, which stretch inland. But when Tyre and Sidon were in their glory, how beautiful the scene must have been! Then the richly cultivated farms reached down to the very borders of the sea, and each cape, promontory, and hilltop exposed the glittering rays of the sun, the white walls of some prosperous town on the sumptuous dwelling of a landed proprietor.

When Herod ruled Phoenicia, these harbors were continually crowded with vessels of all nations. The noise and confusion were scarcely less than at Rome! The cities and the ports, though not extensive, always teemed with life and were vivid with a wealth of color. The moving vessels, the rude encounters of the sailors, the roarings of the wild beasts which were brought from the far East and South for the public games, the songs of the fishermen, the busy movements of the merchants—all together made up picturesque scenes in endless variety.

How changed it all is now. Eastward are the undulating, fruitful plains, gay and bright with flowers and verdure, backed by the southern ridges of Lebanon. These plains extending from one city to the other, twenty-five miles, constituted the "coast of Tyre and Sidon."

In Tyre I found men building a ship on the edge of the sea. Somehow the sight seemed to blow away the centuries, and the ancient Tyre that sent its cypress wood to Solomon and its ships all over the world seemed to live again in the sound of the hammers and the saws.

The ship builders were not making a large ship. It was a fishing boat for the Mediterranean. They were sawing gopher wood from the Taurus mountains. It is a kind of

pitch-pine and is the wood, so it is said, from which the ark was made.

Their method of sawing was very primitive. The wood was rested on two upright pillars. One man stood above it and one below, each holding the end of a long saw. One man pulled up while his companion pulled down, and the saw cut only on the downward pull.

Greater than any memory of splendor and conquest shared by the sister towns of Tyre and Sidon, is the memory of the Man who departed into the "coasts of Tyre and Sidon" where He cured the girl who was grievously vexed with a devil.

We have come to a very important epoch in our Lord's life in the Holy Land. He has ceaselessly ministered for some twenty-seven months among His Galilean fellow countrymen. He has preached chiefly of the kingdom of God to them. He begins now to reveal in dim outline, and mysteriously at first, the Incarnation and the Atonement, His Deity, His power as the Life of His followers, His cruel death to take place at Jerusalem. The Galileans were bitterly disappointed in Him, because He, being the Son of David, refused the crown. They did not care much for His offers of eternal life. They wanted carnal things and an earthly kingdom and victory over the Romans. The happier days in Galilee thus ended, and days of conflict and exile now begin: He turns to the Gentiles for a while.

Jesus seems never actually to have entered Tyre and Sidon, although He visited the districts round about. Possibly from the country near-by He looked down on the smoking chimneys, on the dye works of the Tyrian purple, and on the great glass works of Sidon.

Jesus came perhaps chiefly for rest and change. But there were in that vicinity folks

who had been to Galilee and were healed by Him. So He was discovered, and a poor heathen woman distraught about her demonized daughter, ran after Him and pleaded with Him as the Son of David. "Have mercy on me," she cries, "my daughter is grievously vexed with a devil."

She must have heard from some of those who came back from Galilee that this Nazarene was a descendant of the great king of the Jews. Jesus answered her not a word. Worse than that, His disciples seemed heartless and wished for her to be driven away. She only falls down and worships the Lord saying, "Lord, help me." The Master, using the terms of the people of His day, calls the Jews the children of God and the heathen the dogs. I know what it is to be called a "dog" in the East. Dark, angry, scowling faces and muttered threats accompany the word. Most of the dogs lying about Jerusalem, Nazareth, Tyre, Sidon, or any other town in the East, are homeless, wolfish, hungry curs, which steal into the opened houses or shops to pick up anything dropped from the table. This woman will take her place as a dog, if only she may receive some blessing! But it is significant that Jesus used the word which indicates a pet dog.

Then Jesus answered and said unto her, "O woman, great is thy faith: be it unto thee even as thou wilt." In her Canaanitish home she found her daughter, but not the same. No unclean gibberings and devilish actions now, but healed by Christ, pure and clean and modest in word and action she surely, with her mother, became some of the first fruits of the Lamb for the Gentile world.

Jerusalem, Palestine.

THE BIBLE A SUPERNATURAL BOOK

IV. The Book

By Lewis C. Miller

The Bible is a collection and compilation of sacred writings called the Holy Scriptures. That it is of supernatural origin the Book itself is an established material proof. Its preservation both in letter and in spirit is now forcibly extant and is as much a monument of living truth, power, and righteousness as ever.

Because of this and the multitudinous experiences of man confirming its truth and power this author declares the Book to be the **inspired and revealed** Word of God; faultless in statement, in doctrine, and in ethics. I shall not attempt, however, a lengthy analytical defense of the Book, against the many objections raised to it.

The Book itself is much superior in strength to any defense that any human being can possibly set forth; for it is an eternal product of God:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1:1, 2).

As the Source and Author of the Book, God used human instruments to record His Word in a language readily understood by man. Though portions of it have been trans-

lated and printed in over nine hundred different languages and dialects, yet it has retained all its attraction, power, and beauty. The inspired Revelation in every language known to man retains and embraces all that is of practical import concerning God's relationship to that man who reads or hears.

The Book is divided into the Old and the New Testaments. The Old Testament was written by a divine selection of holy men.

"Holy men spake as they were moved by the Holy Ghost."

It is made up of thirty-nine separate manuscripts.

The New Testament was delivered by Jesus Christ, the Son of God, to men chosen by the Lord Himself. It is made up of twenty-seven separate manuscripts. The human writers all wrote under Divine direction.

All Scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.—II Timothy 3:16, 17.

The recording and compiling of the Scriptures covers a period of fifteen hundred years and is the work of twenty-nine writers, widely

separated in time and distance. Between many of them there could have been no possible collusion. Yet the entire volume is a unit.

In the entire collection of sixty-six books written by twenty-nine writers is not found one single discordant note nor one conflicting claim. The Book contains one message of harmony and unity; and concludes with the warning statement that it is a perfect whole.

If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book.—Rev. 22:18, 19.

The reader wishing to delve into arguments covering the full scope of defense of the Bible, which is considered so essential by many who, no doubt, truly love the Book, I refer to Leland's "Deistical Writers," and his "Need of Revelation," Lardner's "Body of Christian Evidences," Horne's "Introduction," Stillingfleet's "Origines Sacrae," Leslie's "Short Method," Foster's "The Supernatural Book," and Shedd's "Dogmatic Theology."

These and many other able authors have devoted of their time, zeal, labor, and faith in defense of the Book of Books. I have naught but praise for their devotion. Nevertheless to me their able and lengthy arguments fall far short of the internal and irrefutable evidence contained in the Book itself, stating so simply its divine origin. This I assert deliberately, knowing full well that this attitude has been termed simple and impotent by some of the devoted scholars who have given so freely of their time and energy in defense of the Book.

Of the many vital internal evidences contained in the Sacred Volume I shall set forth herein a few outstanding monuments to God and His Word that attest both to be supernatural.

1. The Prophecies.
2. The Ten Commandments.
3. The Jew.
4. The Miracles.
5. Jesus Christ.
6. The Church.

Prophecy begins in the first book of the Bible and ends in the last. Behind are events recorded many centuries before they transpired as they actually happened. Of these I shall refer to only a few:

1. Isaiah 53, telling of the coming Christ and His suffering.
2. Daniel 2:29-45, telling of the kingdoms following the reign of Nebuchadnezzar in Babylon.
3. Luke 21, Jesus predicting the destruction of Jerusalem before the passing of His own generation.

These and hundreds of other events are foretold, looking forward through inspiration, more accurately than these same events have been recorded by human wisdom at the time the events were actually being enacted.

The preservation and felicity of the human family has ever demanded a moral code. Where did Moses get the "Ten Commandments" recorded in Exodus the twentieth chapter, if not from God? These simple statements of fundamental moral principles have become the foundation for all "added" and "weaker" effort.

"The Law of the Lord is perfect, converting the soul."

The Lord said to Abram, "Get thee out of thy country, and from thy kindred" (Gen. 12:1), and then made to him an unconditional promise. "In thee shall all the families of the earth be blessed" (Gen. 12:3). "I will make thy seed as the dust of the earth" (Gen. 13:16).

From this man Abraham and according to these promises the Hebrew nation was born, and Jehovah was their God. Yet because of disobedience, God their faithful Father, allowed them to be scattered among all the nations of the earth and to become a byword and a hissing among these Gentile nations. Deut. 28:15, 27, 64. All this Moses, by inspiration of God, predicted exactly, as the history of this nation afterward showed. **How did Moses know that this would happen if God did not speak through him?**

Jesus of Nazareth is the climax of the Hebrew nation. He is their Shiloh. After He was enquired of by the disciples of John the Baptist whether He was truly the Christ, He referred these men to His works which He had done, all of which were prophesied of Him:

"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them" (Matthew 11:5).

In connection with this list of miracles which Jesus Himself gives to His credit and claims as proof of His divinity I invite the reader to study closely the recorded resurrection of Jesus as set forth in the four Gospels and compare their narrative with all authentic profane history on this subject; and then make his own conclusions as to whether the Bible and Jesus of Nazareth are supernatural or not. Certainly there is found in history not one more authentic nor more influential character than Jesus.

And every fact of His being is for the good of man!

Jesus along with the Bible confirms beyond dispute that this Volume written in His name and under His seal and closing with His superscription is a supernatural Book.

This Book which is in harmony with the system of Nature and so perfectly adapted to every need of man is truly the Word of God. The two volumes of the only true God, "the Bible" and "Nature" are in absolute accord, and are both perfectly adapted for the good of man. May we as His creatures be wise enough to see as the source of both—our Father, God.

Notes:

1. Honest men everywhere know that there is no conflict between true science, culture and the Bible. Materialists, Pantheists, Atheists, and all kindred "ists" and "isms" with their pleasing, high-sounding, alluring, and soothing philosophies are never altogether scientific, cultural, satisfying, nor enlightening; but rather deceptive and destructive. With these compare the writings of Moses and of Jesus and with your own mind and heart accept what you know to be the **TRUTH!**

2. The works of Darwin and of men of every age attacking the Word of God are founded largely upon supposition and not upon fact. A comparison of **supposition** with **Truth** will compel **intelligence** based upon Reason to accept Truth.

3. "The Bible is the headlight of human progress along all lines."—J. B. Cambrell.

4. "The Bible seeks not only to perfect the man but to perfect his relationship to his fellows."—Ida Tarbell.

5. The first printed book was "The Bible" (1455 Latin, 1611 King James), and the Bible ever since has been the best selling book in the world.

Manitou Springs, Colo.

REASONS FOR ABSTINENCE FROM ALCOHOLIC BEVERAGES

By Lois Johnston

Owing to the pernicious and persistent propaganda of the liquor interests it becomes more and more necessary for Christian forces to give a thorough and continued campaign of education in behalf of Christian temperance. We are glad to present two articles of this nature to our readers and hope to follow with others in later issues.

In discussing abstinence we could include many things, but since we usually think of the term in connection with the drink problem we will confine ourselves to it, for, after all, the drink habit is the foundation or beginning of many other sins.

The history of drinking customs, their effects and the fight against alcoholism, is as old as the human race. We find the degeneration of drunkenness and the superstition of drinking a friend's health told upon the same pages. The Bible recounts the shame of Noah, Lot, Ahasuerus; the disasters of Nabal, Nebuchadnezzar, and Belshazzar because of strong drink; and holds up the value of abstinence in the examples of the forty years in the wilderness, Daniel, John the Baptist, the Rechabites and the Nazarites, and the warnings have been preserved for us, many of them being in complete harmony with modern findings on the subject.

"Secular history and literature give accounts and results of drinking. Xerxes, Alexander, Charles II were among its victims; Cyrus, Charlemagne, Queen Elizabeth, among its enemies; Solomon, Buddha, Xenophon, Pliny the Elder, Chaucer, Shakespeare and a few of the wise men of the ages who left warnings and admonitions to their fellows against the use of strong drink. But warnings apparently availed little except when coupled with vows and pledges of abstinence, as with the Rechabites and Nazarites."

"It was not until as late as 1800 when drinking was almost universal that definite efforts were made to educate people to its dangers. The first organized effort to discourage the use of spirituous liquors in this country was in Connecticut in 1789. Various temperance organizations have been formed through the ages and prohibition laws have been passed, but sad to state, at present our prohibition law has been repealed, and we have free liquor traffic. It remains a great problem, as it has all through the ages.

What is alcohol? "Alcohol is a narcotic." "Without a doubt, and here it is the laboratory that speaks, alcohol is a poison. With this view all modern works are in accord. Alcohol is always included among the poisons and in the pharmacological classifications of poisons, it is invariably placed side by side with chloroform and ether and described as a narcotic poison," states Dr. August Ley, Brussels, Belgium.

"Alcohol looks like water, but acts like fire. The Indians called it fire-water. The action of alcohol with different substances and under different conditions is the opposite from the action of water upon these same sub-

stances and under the same conditions. Alcohol absorbs water from moist substances it touches; alcohol dissolves fatty substances, gums, resins, color and scent substances, which water will not dissolve." You can readily see how harmful it becomes when taken into the body. The two common kinds of alcohol are methyl or wood alcohol and ethyl alcohol. Ethyl is the one commonly used in drinks.

God, through man, allowed alcohol to be made for some good uses. It is a preservative for specimens of insect and plant life and animal tissues; a solvent of drugs, dyes, oils, resins, shellacs, varnishes, shoe and stove polishes; a chief element in extracts, perfumes, lotions, liniments, essences, tinctures, disinfectants, cleaning and washing preparations, insecticides; it is valuable in the process of printing and photography, and in the making of straw and felt hats, soap, artificial silks, imitation leathers and cutlery; a necessity in barometers, thermometers, spirit levels, anti-freeze mixtures; of use for antiseptics and ablutions; a fuel for producing heat and power.

We shall discuss the reasons for total abstinence from three viewpoints:

1. **The Economic Viewpoint.**—Millions and millions of dollars are spent each year for strong drink, and this is an economic loss. Alcohol is not a food, therefore, the materials used in its production are wasted and the money spent for the product is thrown away. Just one example of the high cost of low living will be given, while there are numerous similar instances all over the world every day. "A woman in Washington gave a \$50,000 party at which guests consumed 120 gallons of champagne, 55 gallons of whiskey, 12 gallons of cocktails, 3 gallons of miscellaneous drinks, and 40 gallons of beer. If this woman had spent this money for bread, she could have fed 250,000 families, allowing each family two loaves."

I have no recent data but in Canada alone in 1930 \$193,656,199 was spent for liquor. A statement from the "International Student" says: "If Canadians having paid \$193,656,199 for liquor in 1930 had only been wise enough to have poured the liquor purchased down the outside of their necks instead of the inside of their throats they would have been out the money spent, of course, but would have been spared all the evils that come from liquor consumption. Instead of doing that, however, the people having bought and paid for the liquor swallowed it and then had to pay over again for the swallowing and had a pay a staggering price." How true this is of all nations!

An enormous amount is spent each year for strong drink causing many poverty-stricken

homes because the father, and in many cases the mother, too, has become addicted to this habit.

2. The Scientific Viewpoint.—Alcohol is harmful in its effects on the body and hinders the efficient working of man's physical machine: "Alcohol is a narcotic and a narcotic is an agent that temporarily suppresses, that is, lessens the activity of living matter." "The human organism—the most wonderful machine in the world because it is the one with a highly developed nervous system—is greatly affected by alcohol. It is a narcotic; it is a deterrent of important normal bodily functions; it is a habit-forming drug; it is a protoplasmic poison of both body and life germ cells." These effects upon the body are what can be expected because of its nature.

It has harmful effects on the nervous system, on the circulatory system, and on the digestive system of the body. "Alcohol like fire or frost, affects the youngest tenderest and most delicate parts first. Thus a drink or two dims or puts out the divine spark of self-control, judgment and conscience and the drinker falls to the level of the animal, the beast. When the animal characteristics are put to sleep, he loses memory, senses, and motion, and sinks to the level of existence only; more alcohol paralyzes the organs of circulation and respiration and he becomes a lump of inanimate matter,—in death. Thus, if a man drinks a very great deal he may kill himself; while under the animal impulses he may kill his wife or his best friend and afterwards know nothing of it; but if he drinks only a little he kills the best in himself—those Godlike qualities of self-control, judgment, and conscience."

Alcohol has a very harmful physiological effect and even causes many deaths, for man with the most highly developed nervous system, dies when the concentration in his blood reaches five parts alcohol to each thousand parts of blood.

In I Corinthians 6:19, 20 we read: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Surely God would consider drinking even in small quantities, sinning against one's body.

3. Social Viewpoint.—The social problem of our young people today is great. Satan has provided many pitfalls. The drink problem is one of them. Indulging in strong drink leads to many other sins. Liquor is the known cause of much crime and vice, bringing misery and unhappiness to many others besides those who indulge in its use. We seldom read a newspaper but that we read of an accident caused by a drunken driver or a murder caused by a drunkard. Many injuries and deaths are the result of drinking.

Rev. Manson Doyle, one of the secretaries of the Board of Religious Education of the United Church of Canada, states: "Drinking among young people in this country is growing rapidly since we established government sale of liquor, and made it legally and easily possible, for young people to secure practically unlimited quantities of liquor. It has become the 'smart thing' for young men and women

to carry a flask and to have liquor for friends in boarding houses or hotel rooms. A great many homes, which were previously abstinent homes, have yielded to the social practice of providing liquor for guests, and so stock liquor for this purpose."

Another statement: "It is not so much a question as to whether existing beer drinkers can be made to drink more beer, but as to whether their sons and daughters will take customarily to this beverage."

In conclusion, an immense amount of money is spent for strong drink, physical bodies are wrecked, people are demoralized and degraded by its use, and far more important than all these is the effect it has on the spiritual welfare of the people.

In I Corinthians 6:9-11 we read: "Know ye not the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of heaven. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God."

Galatians 5:16 says: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

It will take strong young people and prayerful parents in order that the coming generation may overcome this awful vice which is so prominent and prevalent in our nation today.

Cherry Box, Mo.

DRIVING AND DRINKING DON'T MIX

This slogan is exhibited by the Liquor Control Board of the great state of Pennsylvania in large red letters on an unusually large billboard along one of the state highways. To us it appears that this slogan is somewhat incompatible with the actions of the State and its Board. Various intoxicating liquors are advertised, people are urged to drink them so that there may be more revenue for the state and its politicians, but they warn that "Driving and Drinking Don't Mix."

Then why have drinking at all? We must drive, but why urge people to drink either for revenue or any other reason when it jeopardizes everybody and everything which is good? When are these duped people to drink these liquors for revenue? Every reasonable, dignified, responsible, reliable business concern or corporation will demand that its employees be sober while on duty. It isn't wise for parents to consume these liquors for revenue in the presence of their children in their homes. When and where shall they heed the ads of this Board and drink their intoxicating liquors for revenue? Apparently the open spaces offer the most advantageous opportunities.

But that little word "mix" attracts our attention. We certainly are great mixers in this day and generation. Our scientists and various laboratories are busy day and night mixing things. There is constant experimentation. The resources apparently are well nigh inexhaustible and new valuable combinations, which can be made the servants of

man, are discovered. Our cooks have practically converted our kitchens into miniature laboratories where all kinds of ingredients are mixed and then a new dish is tried out on the innocent and unsuspecting victims. Almost daily our papers carry recipes of new concoctions. We certainly do excel in mixing things. But long ago we have discovered that there are certain things which cannot be mixed. The state has discovered at last that you cannot mix "Driving and Drinking." You cannot mix alcohol with gasoline.

But this mania for mixing things has spread out into the Church. They tried to mix the things of Mammon with the things of God, but Jesus said, "Ye cannot serve two masters." No mixture could be effected at that point. They tried to disgrace the temple, God's house, and make it a den of thieves by illegitimate business. Jesus demonstrated very conclusively that the holiness of God's house could not be mixed with the unholy traffic of the greedy grasping money exchangers. They came with outward formality and ceremony, but Jesus said in essence to Nicodemus, "That will not mix, ye must be born again." They tried this same thing on Paul, but he said, "Having the form of godliness, but denying the power thereof: from such turn away." Read I Tim. 3:1-8. This bunch back there in the days of Paul and Timothy certainly tried to mix the things of the world and the devil with the things of God.

And what is the trouble with many people today? Constantly they are trying to adulterate the church with the things of the devil. The church is weak because of adulteration and bad mixture with the world. Sincere souls are grieved because of this unfortunate condition, and they are looking hopefully to the day of judgment when there shall be a general separation—the good from the evil, for rest assured there are no mixtures in heaven nor in hell. Yes, there are some things in religion and the church which do not mix, and we had better discover what these things are before it is too late. Remember some things do not mix.—J. S. H. in the United Evangelical.

WHY CHIEF JUSTICE HUGHES GAVE UP TOBACCO

Chief Justice Charles Evans Hughes, one of the great men of the nation, has had a remarkable career from young manhood.

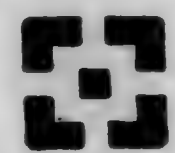
In an interview with Langston Moffett, published in September, 1924, Chief Justice Charles E. Hughes thus told his experience with tobacco:

"I smoked regularly till nine years ago, when I cut it out completely. I found this enormously beneficial. In fact, it has changed my entire life. I was able to sleep better and no longer stayed up late at night. When I have important work to do, I go to bed early and get up at five-thirty. I can safely say that giving up tobacco has increased my efficiency twenty-five per cent."

There can be no doubt about the correctness of Chief Justice Hughes' statement as given above in the minds of those who have watched his steady advance in positions of trust and authority and which his very ability has thrust upon him.—The Civic Bulletin.



BIBLE STUDY



TABERNACLE STUDIES

LXXIII. Jesus, the Resurrected and Living High Priest—Hebrews 7:24-27; 10:14-22

By the Bible Study Editor

Much significance must be attached to the nature of Christ's ministry for us, in order to appreciate what He has done for us and what He is now doing for us in the presence of God. His ministry for us did not conclude when He died on the cross, although He said, "It is finished." Then He bowed His head and died. Too often men reckon that the work of redemption ended at the cross. Too many believers have their experience of faith in Christ only in the merit of His death, with the consequence that there is no power by which they may live unto God, and no presence of One who lives with them and for them. Christ to them is but a sacrifice for sin, and the merit of His death is their only plea for sins which repeatedly occur and from which there is no desire to separate. To such Paul would have said "Shall we continue in sin that grace may abound?" These persons had not learned that Christ had died so that we may become dead to sin and not live any longer therein. But being dead to sin and buried with Him, in His death, we have a resurrection in newness of life, also with Him. Jesus Christ is the High Priest of the Atonement, but He lives that He may be a constant High Priest of intercession.

"He That Liveth and Was Dead"

In His death, the death of His flesh, Christ entered into the most holy place, presenting the blood of sprinkling which made atonement for the sins of the world. The occasion of His entering into the Presence of God to present the blood of atonement may not be of great importance, but the fact of it is essential to the fulfillment of the antitype, the Tabernacle service. In this service the high priest entered alone, when no other person was present in the sanctuary. He carried with him in the golden vessel the blood of the sacrifice to present it to God upon the mercy seat of the ark of the covenant and before the mercy seat. While the blood was yet warm and the life was yet in it, the blood was sprinkled on the mercy seat.

Jesus the Resurrected and Living High Priest

Jesus passed through the veil of His flesh when He died. It was then that the Father received His spirit. "The veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: . . . he gave up the ghost" (Luke 23:45, 46). That was the propitious moment of our Lord's entering into God's presence, beyond the broken veil of His flesh when He presented the blood of the covenant upon the eternal mercy seat of God. It

was as a high priest disrobed of His glory that Jesus entered into the most holy place. After His resurrection He was the High Priest robed with His celestial garments in which He ministers to us at the right hand of God.

The thought of Jesus presenting His blood to the Father after His resurrection, at the time of meeting the women near the tomb, and saying to them, "Touch me not, for I am not yet ascended," seems not fitting to the facts of the ceremonial law. Where was the blood and in what condition would it have been during the three days of the Lord's entombment? Was it not required that it should be blood of sprinkling? After three days the blood that was shed at Calvary was no longer blood of sprinkling except by miracle. But other facts must also be noted. If the blood of Jesus which was shed by the spear of the centurion was the blood to be sprinkled, where was the living priest to receive it and present it at the mercy seat of God? Jesus, our priest was "dead already." He had gone behind the veil that was rent, and the soldier was too late with the piercing of the side to give the living blood into the hands of the high priest. One conclusion only is possible—that Jesus presented His own blood to the Father, when He died, when the Temple veil was parted and when the Father received His spirit. It was then that Jesus said, "It is finished."

Let us remember, also, that the remnant of the blood which had been taken into the mercy seat was touched on the horns of the altar of incense and on the brazen altar and was then poured out under the altar.

May we not see in this ministry of the high priest that which occurred at Calvary? On the cross and on the body of Jesus part of that living blood was sprinkled, and then it was truly poured out from that golden vessel of Christ's temple upon the ground under the altar. In the grave of the little hillside, in the garden, the body of Jesus rested for three days after the sacrifice of blood had been offered, beyond the veil and in the court where Christ was offered. The High Priest was still unclothed from His glory as He lay in the grave. The sacrifice for sin had been made, but the High Priest was not in a position to offer the benefits of His sacrifice until He had been re clothed in high priestly garments.

We should not think of Christ as having no mission for us in the interval of His absence from the body. In the spirit realm, absent from the body, in the holy place, between the court and the inner sanctuary, is the place of

mediation and intercession into which every believer enters and lives in fellowship with God. In that place the High Priest had laid aside His garments, and there He returned to wash His flesh and to reattire Himself for the work of His ministry in bearing His people before the Lord continually. In that realm our Lord accomplished for us the overcoming of death and the breaking the gates of hell that withstand the Church for which He died and which by His death and resurrection He is able to save. After three days Jesus arose from the dead,—the first fruits of the resurrection.

The Living Mediator

When Jesus arose from the dead, on the first day of the week, He did not come into a new world. He came in a new relationship to the world and particularly so to His followers. How fitting was the scene of Jesus' resurrection! In the holy place the high priest washed his flesh and put on the glorious garments of his ministry. To the south of the holy place stood the candlestick, the Holy Spirit's representation, for Jesus was quickened by the Holy Spirit. Rom. 1:4. To the north was the table of shewbread, the living bread from heaven, which was Christ living. To the west was the altar of incense, the place of constant intercession, and that also was Christ. About him were the walls of the Tabernacle covered with gold,—the perfections of Him in whom all believers dwell. Above him were the beautifully embroidered curtains of blue and purple and scarlet and fine twined linen, the perfection of the nature which was in Christ—heavenly, human, and the combination of both in one nature, all embroidered through with His holiness. And not the least in significance were the embroidered figures of angels in those curtains. In the place where Christ was risen, re clothed with His heavenly and eternal glory were the angels of God. Where Jesus arose was indeed the holy place of God. He went into it as the Son of Man to suffer and offer the blood of His life in atonement for sin. He came forth from it the glorified Son of God and the eternal High Priest to be our mediator forever. It is no wonder that in that holy place the angels of God were present as in the holy place of the Tabernacle—the ministers unto the Almighty Son and the ministers of the saints who are in Him. They sat upon the great stone which they had rolled away from the tomb's door. They sat at the head and foot of the place where the body of Jesus had lain. They alarmed the keepers of the grave; they comforted the friends of Jesus who came to seek His body. The mission of angels in the holy place is a ministry from Christ to the saints who worship Him in the spirit. It is a testimony to them that He lives, and it is the power of the living Christ that makes

effective all that was accomplished by His death.

"Touch Me Not"

After the high priest was clothed with his holy garments, he came forth to bless the people; he showed to them that the offerings were accepted and that He had been accepted of God in that great ministry. How soon after Jesus had come forth from the grave did the women arrive at the place? When did the soldiers leave their watch frightened by the angels? There is every indication that Jesus did not come forth from the grave until the dawning of the day on the first day of the week. About the time of the morning sacrifice of the lamb of the whole burnt offering, Jesus was ready to be presented unto the Father as the new Lamb of a perfect sacrifice. He had come forth in His new glory, but not yet prepared to be touched by human hands. He must first present Himself to the Father and then turn with blessing to those for whose blessing He had arisen. Like Aaron, with the coals of fire from the burnt offering of the morning sacrifice entering into the holy place with incense to offer himself to God at the golden altar, so Christ in His new resurrection glory would offer Himself first to God as an offering of a spotless lamb and sweetest incense, before He turned to be accepted of those women, who shortly afterward fell at His feet and worshiped Him without rebuke from Him.

To Mary Magdalene Jesus had said, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (Jno. 20:17). Mary is reputed to have gone to the city to tell the disciples concerning these things. Matthew's account is that Mary Magdalene and the other Mary were together, going to the city to report what the angels had told them of Jesus' resurrection and the message of Jesus to them that He would meet them in Galilee. While they were going Jesus met them and revealed Himself to them, when they held Him by the feet and worshiped Him. This ascension to God in the capacity of a priestly presentation would not have required His ascension to the Father into the most holy place, for it was a daily ministry of the priest to enter into the holy place to be in the presence of God and to speak with Him there.

Another evidence of the early morning resurrection of the Lord may be noted in the fact that while the women were going to the city to tell the disciples of Jesus' resurrection, the frightened guards also returned to the city to inform the chief priests of the disturbing occurrences. It was then possible for Jesus to present Himself afresh unto the Father as the priests offered the incense of the morning sacrifices, and then were prepared to meet the people in their ministry on their behalf. The women who held Him by the feet and worshiped Him were the first to whom He ministered in His new office of High Priest after the eternal sacrifice for sin had been offered.

Another coincidence of the resurrection of Jesus and of His presentation unto God is found in the offering of the first fruits—the first ripe sheaf of grain of the early harvest.

This sheaf was to be waved on the morrow of the Sabbath following the Passover. Lev. 23:9-14. It is significant that a ram for a burnt offering was to be sacrificed on that day. The sheaf of grain was to be waved before the Lord by the priest to whom it was presented. What better type of our Lord's presentation of Himself to God as the first fruits of the harvest! We recall that Jesus did not ascend unto the Father until forty days after He was first seen by His disciples; but the typical presentation of the first fruits with the burnt offering was to be presented in the first day after the Sabbath following the Passover. This presentation was therefore fulfilled by our Lord on this particular first day of the week and without His having ascended to be with the Father. This presentation according to the Law was made before the altar and in the holy place.

These facts should settle the question of the time of Christ's resurrection. In both of the types of the offering of the first sheaf of grain and presentation of the high priest after the completion of his sacrifice for atonement we have evidences concerning Christ's resurrection which coincided with them. The priest could not present himself to God until he was clothed with his high priestly garments, nor did Christ reclothe Himself until He was risen from the dead. He was then the Lamb of the new harvest sacrifice. He also was the first fruits of the resurrection life, offered on this first day of the week.

Raised for Our Justification

The presentation of the Lord in His newly clothed High Priestly office completed His official service for His great ministry. "He was delivered for our offenses, and was raised again for our justification."

The threefold intercession of the Godhead is of vital interest to us. Rom. 8. The intercession of the Holy Spirit is made on the ground of our infirmity. The help of God is given on the ground of His great purposes for us; but the intercession of Christ is given on the ground of our need of salvation from condemnation. Christ is the propitiation for the sins of the whole world by virtue of His death for sin. But if Christ is not risen we have no one to plead for our deliverance from sin. But now is Christ risen and He is the first fruits of them that slept. He is the resurrected Priest and Saviour who made the atonement

ACCEPTED!

Accepted for Him—Lev. 1:4.
Accepted in Him—Eph. 1:6.
Accepted of Him—II Cor. 5:9.

To the altar the victim was led
For sacrifice bloody and grim;
The sins were transferred to its head,
The lamb was "accepted for Him!"

A man to the glory has gone;
The One who was slain for my sin.
My heart knows Him there on the throne,
And I am accepted in Him!"

For love let me suffer and do;
My motive not fade or grow dim
To work with His glory in view;
May I be "accepted of Him!"

—Helen Honeyman Edwards.

for us. The tokens of His death are present with God. John saw Him in the spirit in a twofold capacity—first as the Son of Man in the midst of the seven golden candlesticks. He was there as the priest of God, clothed and having the golden girdle about His waist. John saw Him again as the Lamb of God in the midst of the throne. Jesus occupies both positions for His people. In the Lamb we may see the atonement made by His death in the shedding of blood. In the Son of Man glorified we see the Saviour-Intercessor who guards every interest of His churches and people by His constant intercession and help.

Jesus came but once to be made sin and to bear the judgment of our sins. By that one offering He has perfected forever them that are sanctified. It is sufficient for all time and for all men. His justifying power lies in the sufficiency of His offering for sin. For this reason He is raised up and justifies us because He is the justifier of all that came to God by Him. "Him that cometh to me I will in no wise cast out."

It is possible to see in Christ who is risen from the dead the power of a new life. Every believer may see the efficiency of atonement for sin in the death of Christ, but he should see also the constant attendance at God's right hand of one who also has power to intercede for Him, for every failure and for every need. Our peace with God is maintained by the Ever-living Priest who is at God's right hand.

It is the believer's privilege also to know that He who lives at God's right hand is also He whose life we have received by faith. In our own bodies God has created a temple in which Christ lives by faith, and where He is the constant minister and helper. By His resurrected life we live. We are dead to sin by the death of His body on the cross; but we are alive in Him by the body which He raised from the dead. "Reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

UNMOVED

When things are shaking and breaking about us, we can be unmoved. For God has given us, in Christ, "a kingdom which cannot be moved" (Heb. 12:28). The late Herbert W. Lathe, a true minister of the Lord, rejoiced in the "wonderful serenity of Jesus," and the "mind at ease" that the trusting believer has. One of the marks of the Christian is, he said, knowing when to say, "None of these things move me" (Acts 20:24). Further: "The believer should not be hurried and worried in the presence of unbelief. The truth will do more for him than he can do for the truth. He must bear witness to the truth, but let him not feel trepidation and alarm. The foundation of God standeth sure. No man's belief strengthens it; no man's skepticism shakes it." How can we have this victory of being unmoved? By really believing God's Word and really trusting God's Son. Then what? "Composure of soul is the gift of the Holy Spirit. We do not achieve it, we receive it. It is a life of rest." The unmoved, restful life is the resting life; it is "the life that is Christ."—S. S. Times.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

So much depends upon right thoughts concerning the various things of life as we come in contact with them, that it is very wholesome to us all to take up topics, such as the Young People's Meeting provides, and think them through in the light of the Holy Scripture.

The Topics Committee, with the advice and counsel of many individuals who have the welfare of the thinking of youth at heart, has outlined a course of topics for the entire year. Besides there have been in their plans a course of doctrinal topics that will cover the range of important and distinctive doctrines which are not always considered and yet have a very definite place in the Word of God. We think it important that the committees in the local congregations do not pass entirely by some of these topics which form a link in a chain of thought for the Young People's Meeting, unless they have some other plan by which it may be supplied so that the young people will give it their thoughtful attention.

Note the doctrinal phase of the selections for the month. A special effort is planned to think of the suffering, death, and resurrection of Jesus during the season when the Christian world has set apart a time for such meditation. This field of thought is very rich and has a fundamental place in all the Scriptures. Another study is concerning the Bible as a divine revelation. And this is essential to those who would make a success of life for time and eternity. The topic for May has to do with the subject so practical to our daily life, "My Part in the Home." How essential that our youth think through this vital subject and receive the Scriptural ideals in their minds and hearts before they go out into life and ignorantly make sad mistakes.

May each of us use our opportunity during the coming month to enrich our thoughts with a study of these vital subjects. May God abundantly bless the meetings in each locality, is our prayer.

FROM BETHANY TO THE CROSS.— Jno. 12:1-19:37

Topic for April 10

MOTTO

"Father glorify thy name."

MEDITATIONS ON THE TOPIC

I. In Sight of the Cross.—The days that follow the supper at Bethany are full of momentous feelings and teachings. Jesus knows what is before Him. His disciples have received plain hints of it, but they seem unable to grasp the situation and the feelings of their Master. Mary of Bethany grasped some things that others did not. Judas seems to have become critical and determined to express his spite at the rebuke of Jesus by bargaining with the chief priests to betray Him to them. It was with a full knowledge of this treacherous move that Jesus continues on His way, discharging every duty toward His disciples and to the people. His messages of warning and His messages of love are given both to friends and foes, as occasion requires. As He comes nearer the time, the hatred of the Jewish leaders becomes intensified, while the compassion of Jesus for His disciples and all the people also increases. Every discourse and every comment is packed with momentous truths in the light of what is to happen to Jesus and in the view of the purpose of His sufferings for the redemption of the world.

His touching prayer for the disciples and all believers, followed by His agony in the garden, and later by the indignities heaped upon Him by the chief priests and the Roman soldiers, should be to us a cause of earnest and prayerful meditation. We should make the personal application to ourselves. It was for me the Saviour died. The trying ordeals through which He passed were for me as well as for all mankind. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

II. The Text.—Jno. 12:1-19:37.—The Gospel of John gives a large space to the events connected with the events immediately preceding and following the crucifixion. To get the full import of this every one should read this privately before the meeting proper and as much as possible the other Scriptures connecting with this same period of time.

III. Suggestions for Junior Programs.—It is inexpedient to try to discuss everything that happened during the week from the time of the supper at Bethany to the Cross. The boys and girls would not all be able to even read the Scripture in the Outline Study during the whole week. But by a careful selection of assignments and of topics for discussion, it is possible to bring the spirit of this period before their minds so that they can feel a sympathy and a love for Jesus who gave Himself for us.

OUTLINE STUDY

Passion Week.

1. Sunday.

- a. The triumphal entry.—Jno. 12:12-19; Luke 19:29-44; Mark 11:1-11; Matt. 21:1-11.

2. Monday.

- a. The cursing of the fig tree.—Mark 11:12-14; Matt. 21:18, 19 (20-22).
- b. Second cleansing of the temple.—Luke 19:45-48 (21:37, 38); Mark 11:15-19; Matt. 21:12-17.

3. Tuesday.

- a. The withered fig tree.—Matt. 21:20-22; Mark 11:20-25.
- b. Christ's authority challenged.—Matt. 21:23-27; Mark 11:27-33; Luke 20:1-8.
- c. Three parables of warning.—Matt. 21:28-22:14; Mark 12:1-12; Luke 20:9-19.
- d. Three questions by Jewish rulers.—Matt. 22:15-40; Mark 12:13-34; Luke 20:20-40.
- e. Christ's unanswerable question.—Matt. 22:41-46; Mark 12:35-37; Luke 20:41-44.

- f. Discourse against the Scribes and Pharisees.—Matt. 23; Mark 12:38-40; Luke 20:45-47.
- g. The widow's two mites.—Mark 12:41-44; Luke 21:1-4.
- h. Gentiles seeking Jesus.—Jno. 12:20-36.
- i. The Jews reject Christ.—Jno. 12:37-50.
- j. Discourses.—Matt. 24; 25; (26:1, 2); (Mark 11:19) Mark 13; Luke 21:5-58.
- k. Conspiracy.—Matt. 26:1-5, 14-16; Mark 14:1, 2, 10, 11; Luke 22:1-6.
4. **Wednesday** (No record).
5. **Thursday.**
 - a. The last supper.—Matt. 26:17-36; Mark 14:12-26; Luke 22:7-30; Jno. 13:1-30.
 - b. Farewell discourses.—Matt. 26:31-35; 14:27-31; Luke 22:31-38; Jno. 13:31-16:33.
 - c. The Intercessory prayer.—Jno. 17.
6. **Friday.**
 - a. The agony in Gethsemane.—(Matt. 26:30) Matt. 26:36-46; (Mark 14:26) Mark 14:32-42; Luke 22:39-46; (Jno. 18:1).
 - b. The betrayal and arrest.—Matt. 26:47-56; Mark 14:43-52; Luke 22:47-53; Jno. 18:1-11 (12).
 - c. Trial before the Authorities.—Jno. 18:12-27; Matt. 26:57-27:10; Mark 14:53-72; Luke 22:54-71.
 - d. Before Pilate.—Matt. 27:11-31; Mark 15:1-20; Luke 23:1-25; Jno. 18:28-19:16.
 - e. The crucifixion.—Matt. 27:32-56; Mark 15:21-41; Luke 23:26-49; Jno. 19:16-37.
 - f. Burial.—Jno. 19:38-42; Luke 23:50-56; Mark 15:42-47; Matt. 27:57-61.
7. **Saturday.**
 - a. The watch.—Matt. 27:62-66.

***Note.**—The events following the crucifixion are given to complete the title of **Passion Week** in the above outline. The disagreement of Bible Students about the days need not disturb us if we simply note the events and enter into their meaning.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Saviour."
2. Happenings in Jesus' Last Week.
 - a. Select from the outline happenings suited for the Juniors to relate with such lessons as they see in them.

For Seniors.

1. Jesus and His Opposers.
2. Jesus and His Disciples.
3. Great Thoughts in His Discourses.

PERSONAL THOUGHT

My Lord was steadfast in going forward to the cross. Am I steadfast in my purpose to live for Him in the face of persecutions and difficulties?

SEED THOUGHTS

All the virtues which appeared in Christ shone brightest in the close of His life, under the trials He then met. Eminent virtue always shows brightest in the fire. Pure gold shows its purity chiefly in the furnace. Christ was chiefly under those trials which Christ

endured in the close of His life, that His love to God, His honor of God's majesty, His regard to the honor of His law, His spirit of obedience, His humility, contempt of the world, His patience, His meekness, and spirit of forgiveness towards men, appeared. Indeed, everything that Christ did to work out our redemption for us appears mainly in the close of His life. Here mainly is satisfaction for sin, and here chiefly is His merit of eternal life for sinners, and here chiefly appears the brightness of His example which He has set us for imitation.—Jonathan Edwards.

My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand
And here confess my sin.—Watts.

"I entreat you to devote one solemn hour of thought to a crucified Saviour—a Saviour expiring in bitterest agony. Think of the cross, the nails, the open wounds, the anguish of His soul. Think how the Son of God became a man of sorrows and acquainted with grief, that you might live forever. Think as you lie down upon your bed to rest, how your Saviour was lifted up from the earth to die. Think amid your plans and anticipations of future glory, what the redemption of your soul cost, and how the dying Saviour would wish you to act. His wounds plead that you live for better things."—Albert Barnes.

Saviour, Thy dying love
Thou gavest me,
Nor should I aught withhold,
Dear Lord from Thee:
In love my soul would bow,
My heart fulfill its vow,
Some offering bring Thee now,
Something for Thee.—S. D. Phelps.

TRIUMPH OVER DEATH.— Jno. 19:38-20:31

Topic for April 17

MOTTO

"Death shall be swallowed up in victory."

MEDITATIONS ON THE TOPIC

I. Death Taken Captive.—When Jesus rose from the dead to die no more, His body, which had been subject to death for redemptive purposes, became a body of immortality, so that He could say to John on Patmos, "I am he that liveth and was dead, and behold I am alive forevermore, Amen; and have the keys of hell and of death" (Rev. 1:18).

The power by which Jesus revived has been purchased for us. It is ours today if we have received Jesus as our Redeemer. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57). Jesus took our flesh upon Himself. Sin had made our flesh subject to death. The Sinless One took our sins upon Himself that He might bear them for us upon the cross, and that He might die and thereby give His life as a ransom. But the devil did not reckon on the power that could revive a body that is dead; and so Jesus came forth in victory, swallowing up death so that it could no more have dominion over Him.

While we are appointed to die, we are also appointed to live again, if we have accepted the salvation which is in Christ Jesus. And with this hope within us we can meet death without feeling the sting which sin has placed upon it, since our sins are taken away by Jesus' blood, and thereby "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1).

"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall

also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:10, 11).

II. The Text.—Jno. 19:28-20:31.—Jesus' dead body was buried in the new tomb of Joseph of Arimathaea. It was given due honors. It was hastily done because of the Jews' preparation day. Then on the first day of the week the resurrection took place. Jesus was made manifest by the message of angels to the women, by the appearance of Jesus to Mary, and later to the ten, and then to the eleven disciples.

III. Suggestions for Junior Programs.—Lead the boys and girls to tell the story of the resurrection. Use the Suggested Assignments in whatever way most expedient for the purpose. Lead the boys and girls to think personally on the last topic, "What His Resurrection Means to Me." Let them meditate on this topic and come to the meeting giving their thoughts in volunteer testimony, or if preferred, have them hand in their ideas in writing and discuss the thoughts given after they have been tabulated. There will likely be duplicated thoughts by a number and perhaps some thoughts that only a few have given.

OUTLINE STUDY

I. The Triumph Over Death Foretold.

1. By the prophets.—Ps. 16:10; Isa. 26:19.
2. By Jesus.—Matt. 20:18, 19; Jno. 2:19-22; Jno. 10:17, 18.

II. What Triumph Over Death Accomplishes.

1. The hope of salvation.—I Cor. 15:13-19; Rom. 4:25.
2. The hope of a resurrection.—I Cor. 15:53-57; I Cor. 6:14.
3. Brings a knowledge of His power to us.—Eph. 1:19, 20.
4. Proves the Deity of Jesus the Son of God.—Rom. 1:4.

III. The Triumph of Jesus.

1. He died.—Jno. 19:30.
2. He was buried.—Jno. 19:38-42.
3. He rose from the dead.—Matt. 28:1-10.
4. Proven as alive.—Jno. 20:19, 26-29.
5. Received to glory.—Acts 1:9-11.
6. Sending forth His Spirit.—Acts 2:32-36.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Resurrection."
2. The Story of Jesus' Resurrection.
 - a. What men thought when He died.
 - b. How the disciples were surprised.
 - c. How His enemies were confounded.
 - d. What angels said and did.
 - e. What Jesus did and said.
 - f. What His resurrection means to me.

For Seniors.

1. The Power by Which Christ Triumphed.
2. What His Triumph Means to Men.
3. How Men May Receive the Benefit.

PERSONAL THOUGHT

How blessed is our opportunity in Jesus Christ! There is victory over sin and death. There is eternal hope for a reward of all our labors.

SEED THOUGHTS

How divinely full of glory and pleasure shall that hour be when all the millions of mankind that have been redeemed by the blood of the Lamb of God shall meet together and stand around Him, with every tongue and every heart full of joy and praise! How astonishing shall be the glory and the joy of that day when all the saints shall join in one common song of gratitude and love, and of everlasting thankfulness to this Redeemer! With what unknown delight, and inexpressible satisfaction, shall all that are saved from the ruin of sin and hell address the Lamb that was slain, and rejoice in His presence!—I. Watts.

The resurrection morning is a true sunrising, the inbursting of a cloudless sky on all the righteous dead. They wake transfigured, at the Master's call, with the fashion of their countenance altered and shining like His own.—Bushnell.

Lives again our glorious King:
Where O death is now thy sting?
Once He died, our souls to save
Where thy victory, O grave?

Soar we now where Christ has led,
Following our exalted Head:
Made like Him, like Him we rise;
Ours the cross, the grave, the skies.

—Charles Wesley.

THE BIBLE—A DIVINE REVELATION.—Heb. 1:1, 2; 2:1-4; I Pet. 1:19-21; I Cor. 2:6-16

Topic for April 24

MOTTO

"But those things which are revealed belong unto us and to our children forever."

MEDITATIONS ON THE TOPIC

I. The Revelation of God by the Bible.—God has revealed Himself to men in various ways. And when His chosen instruments of His Word had received it they were to deliver that message to their fellow men according to God's direction. God also directed His servants to write the message for the purpose of preserving the message which He has given to coming generations. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

God has placed a guard about the written revelation of His Word so that it is preserved in purity for us. We are warned not to add to His Word neither to take from His Word upon severe penalties, or forfeitures in our relation to God and eternal life. Rev. 22:18, 19; Prov. 30:6; Deut. 4:2. All the efforts of evil men to destroy the written Word have been futile. God has either made it possible to save the Book from the hand of destruction, or has inspired the writers to rewrite the same words over again. Cf. Jer. 36:32; II Kings 22:8-13.

It would be impossible entirely to lose the Bible since its message is from God and is "forever, settled in heaven" (Ps. 119:89). And while He has not always miraculously replaced it where it was missing, the hand of His providence can be seen in its distribution throughout the world by writings in various languages and by preserved copies and translations, so that if it were possible to destroy every copy of the Bible it could be replaced from the copious quotations in the writings of men concerning it.

II. The Text.—Heb. 1:1, 2; 2:1-4.—These two passages declare how God spoke to the people of the past and of the present age and how important it is to give earnest heed to the things we have heard.

I Pet. 1:19-21.—This passage sets forth the divine authorship of the Word of prophecy through the instrumentality of holy men of God.

I Cor. 2:6-16.—This passage shows how important it is to receive the Spirit of God before we can understand the things that have been given to us from God.

III. Suggestions for Junior Programs.—The endeavor should be to inspire reverence for the Book which God has given and to cause the boys and girls to feel that God is the One who is the power back of it. To reverence it we should worship its author and respect the words He has given and rejoice in the things He has revealed.

Use the suggestions for juniors, assigning topics to those capable of bringing something

for the meeting by their study and meditation. The Outline Study will help in the preparation of the assignments but may need the assistance of older ones to help get the Bible references together which bear on my particular line of thought.

OUTLINE STUDY

I. How the Bible Came to Us.

1. God spake through holy men by the Spirit.—II Pet. 1:21.
2. God attested His Word given through His inspired writers and speakers.—I Sam. 3:19; Heb. 2:3, 4; Mark 16:20; I Cor. 2:4; II Cor. 12:12.
3. His Son has spoken.
 - a. In these last days.—Heb. 1:1, 2; Acts 2:22-24, 36.
 - b. He approved the Old Testament writing.—Luke 24:44.
 - c. He confirmed the New Testament writings.—II Pet. 4:2.
4. His Word confirms itself.—Heb. 4:12; I Thess. 2:13.

II. The Revelation of the Bible of Divine Things.

1. Hidden wisdom.—I Cor. 2:7-10.
2. The Gospel plan.—I Pet. 1:10-12; Jno. 20:31; Acts 20:32.
3. The Christ of God.—I Cor. 15:3, 4; Jno. 5:39.
4. Glories of the heavenly home.—Rev. 21:9-13.
5. Unfitness of sinners to enter heaven. Rev. 21:27.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Word of God."
2. The Book of God from God.
 - a. How God sent His Word.
 - b. Chosen men to write and speak it.
 - c. Jesus' words of life.
 - d. Jesus and the Bible.
 - e. Jesus and His apostles.
3. What the Bible reveals.
 - a. The way of salvation.
 - b. The Saviour of men.
 - c. The things of God and heaven.

For Seniors.

1. God's Method of Revelation in the Scripture.
2. What God Has Revealed.
3. Proving the Truth of the Scripture.

PERSONAL THOUGHTS

Is the revelation of the Word of God the joy and rejoicing of my heart?

SEED THOUGHTS

This Bible, then, has a mission grander than any mere creation of God; for in this volume are infinite wisdom and infinite love. Between its covers are the mind and heart of God; and they are for man's good, for his salvation, his guidance, his spiritual nourishment. If now I neglect my Bible, I do my soul a wrong; for the fact of this divine message is evidence that I need it.—Kittredge.

If you are ever tempted to speak lightly or think lightly of it, just sit down and imagine what this world would be without it. No Bible! A wound and no cure, a storm and no covert, a condemnation and no shrift, a lost eternity and no ransom! Alas for us if this were all; alas for us if the ladder of science were the only stair to lead us up to God.—R. R. Meredith.

The reason why we find so many dark places in the Bible is, for the most part, because there are so many dark places in our hearts.—A Tholuck.

If God is a reality, and the soul is a reality, and you are an immortal being, what are you doing with your Bible shut?—H. Johnson.

The duty which God requireth of man is obedience to His revealed will.—Sel.

A loving trust in the Author of the Bible is the best preparation for a wise study of the Bible.—H. Clay Trumbull.

If the Bible is God's Word and we believe it, let us handle it with reverence.—Gough.

MY PART IN THE HOME (Jr.).—Eph. 6:1-3; Ps. 128

Topic for May 1

MOTTO

"Learn to shew piety at home."

MEDITATIONS ON THE TOPIC

I. Home is composed of different individuals. It is a co-operative institution ordained of God where one man and one woman are united for life and where children given of God may be brought up in harmony with God's commandments.

Each inmate of the home has a part to fulfill. God has given instructions how that part may be fulfilled for the good of all and for the glory of God. My part and your part in the home depends on what place God has given to us in the home. The man who is the husband and father has a place which God recognizes as the head of the family. He is responsible to order the home in harmony with the laws of God. He is the provider and by his labors seeks to earn a living that his family may be clothed and fed. The woman who is the wife and mother has a place by the side of her husband to co-operate with him in providing for the welfare of the home and in ordering it with her husband. Sons and daughters are given into the care of parents to be brought up and nourished in body, mind, and spiritual life. God holds the parents accountable for the discipline and training of children. And God expects that children shall be obedient and teachable toward their parents so that they may learn and grow into the kind of men and women God intends them to be. The children are to learn to "requite their parents" by helping in the sustenance of the home and seeking the happiness and welfare of the parents as long as they live. They are expected to be loyal to the standards of righteousness taught to them by their parents and to treasure up these principles for the coming years and to hand them down to their own children when they grow up and establish homes of their own. All can contribute their part in making the home a successful and happy enterprise for the glory of God.

II. The Text.—Eph. 6:1-3.—This passage especially for the children tells how they are to obey and honor their parents in the Lord and how they shall be rewarded.

Ps. 128.—This psalm tells how every home is blessed that is ordered in the fear of God.

III. Suggestions for Junior Programs.—It will be helpful to have the boys and girls read a number of the passages in the Outline Study that they may gain an idea of what God has purposed the home to be and get a better idea of the place they are to fulfill in it. It will be more natural then to answer the questions: Why should I obey my parents? Why should I be unselfish toward parents and brothers and sisters? Why should I be interested in helping to do the work? Why should I treasure the instructions of parents? Why should I help to make home a happy place and one that will be a help to the neighborhood and a glory to God? This will lead to the question that every boy and girl should ask continually: How may I do all my duty in a better and more perfect way?

Assign these subjects to the boys and girls according to their ability. Let some one older give a talk which they can hear that will make the working of the home plain to them and inspire them to do their duty.

OUTLINE STUDY

I. My Part in the Home.

1. As a father and mother.—Gen. 18:19; Prov. 29:15; Eph. 6:4; I Tim. 5:8.
2. As a son or daughter.—Ex. 20:12; Prov. 1:8; 23:22; Col. 3:20.
3. As a husband or wife.—Eph. 5:25-28, 33; I Pet. 3:1-7; I Cor. 11:3; Col. 3:18.
4. In its work.—Rom. 12:11; Eph. 4:28; Prov. 31:27; I Thess. 4:11.
5. In its association.—Rom. 15:1, 2; Eph. 4:32; I Pet. 3:8; I Pet. 4:8; I Tim. 5:1-4.
6. In its religion.—Deut. 6:3-9; Eccl. 12:1.
7. In its service to others.—Heb. 6:10; Jas. 1:27; Heb. 13:1-3.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Family."
2. Doing My Part in the Home.
 - a. To my parents.
 - b. To my brothers and sisters.
 - c. To relatives or aged ones there.
 - d. To the work.
 - e. To the service of God.
 - f. To others who come in contact with the home.

For Seniors.

1. The Home as God Has Planned It.
2. The Part of Each Individual in It.
3. The Place of Christian Virtues in Making it Happy.

PERSONAL THOUGHT

Let us learn to understand what our place in the home is and seek to fulfill it faithfully to the glory of God and the welfare and happiness of all.

SEED THOUGHTS

Keep the home near heaven. Let it face toward the Father's house. Not only let the day begin and end with God, with mercies acknowledged and forgiveness sought, but let it be seen and felt that God is your chiefest joy. His will in all you do the absolute and sufficient reason.—Jas. Hamilton.

The spirit and tone of your home will have great influence on your children. If it is what it ought to be, it will fasten conviction on their minds, however wicked they may become.—Richard Cecil.

A Christian home! What a power it is to the child when he is far away in the cold tempting world, and the voices of sin are filling his ears, and his feet stand on slippery places.—A. E. Kittredge.

When home is ruled according to God's Word, angels might be asked to stay a night with us, and they would not find themselves out of their element.—C. H. Spurgeon.

You that are parents, discharge your duty; though you cannot impart grace to your children, yet you may impart knowledge. Let your children know the commandments of God. "Ye shall teach them your children." You are careful to leave your children a portion; leave the oracles of heaven with them; instruct them in the law of God. If God spake all these words, you may well speak them over again to your children.—T. Watson.

God is love and you are made in His image. The more love you express in your daily life, the more you reflect God. The better you conform your mind to truth and righteousness, the nearer you live to God. The highest happiness will come to you when you realize the presence of God and the all-inclusive nature of His love.—Grenville Kleiser.

BEFORE THE DAWN

(Continued from page 98)

cause I know some of the things are not only uncultured but also cruel and untrue. These things seem all the more dreadful since I am here. One cannot be truly Christian and disregard the feelings of others. I feel that I owe her an apology. Will you not join me in making amends?"

Clara had answered:

"Don't be ridiculous! Crissie deserved all we gave her."

Mae made matters no better by saying:

"The joke will be on you, Lucille. Crissie will have a hearty laugh. Don't disgrace us altogether. Mart knows about the other incident and will surely hear of this too."

After that Lucille quailed. She had almost become morbid thinking upon the matter. Suddenly from the chapel above her she heard the "Easter Anthem."

"The Lord is risen, indeed."

A quartette which had part in an Easter song service to be held in a country church, had met for rehearsal. The joyousness and tempo with which it was sung helped Lucille to forget for a moment the thoughts she had entertained.

"I must settle this question today," she said half to herself, "or how can I worship in the spirit of victory tomorrow." As she rose to go a robin alighted on the maple, vigorously jerked at the forgotten cord and triumphantly flew across the campus to the pine grove.

Lucille started for the grove. It was her favorite spot for meditation. The supper bell was due, but she was not interested now—not until—oh, why was it so hard to decide since Clara and Mae opposed her?

Already she was sheltered by the pines. A faint mist that rose from the lake close by drew from the pines a sweet fragrance. She was about to rest on a carpet of pine needles when a dull thud and a robin's frightened cry startled her. To her surprise a new bird banding station was erected not three yards away. She rushed to the spot only to find the robin safely caged in an automatic trap.

"How cruel," she exclaimed and was about to release him when she suddenly remembered that the boys had discussed the pros and cons of the new bird-banding station at the table at lunch.

"Well, I'll report the first robin," she told herself.

"Why his leg is broken," then for the first time she noticed that it was the robin of the "forgotten cord." The cord was firmly tangled about the frightened creature's limp leg. Quickly she opened the trap and soothingly captured the bird and hurried toward the science hall, eagerly hoping to find someone there.

At the edge she nearly ran into Tim Wayne. "O, Tim, look!" she cried excitedly pointing to the wounded creature's leg.

"Well!" exclaimed Tim in surprise. "That cord must have had something to do with it." But he was ready for the emergency. Years of interest in nature had made him expert in the lore of the woods. In a short time the fracture was firmly bandaged. From his pocket he drew a ring and slipped it on the patient bird's leg and then set him free.

When Lucille felt that her services were

no longer needed, she started out for the dormitory. Tim stopped her.

"Do you often come here?" he asked.

"I come to solve knotty problems," she smiled and then bit her lips. His simple frankness disarmed her. Why should she tell him?

"I like the place myself. My home is near a pine forest." He paused, "are you ready for Easter?"

"Not quite, I wish I were." Lucille was puzzled. Then a thought struck her. Perhaps he could help her. Tim was not a leader, but his life had been a potent force in the spiritual life of the boys on the hall. He had a longer experience in the Christian life than she had. She could speak guardedly. She continued, "I never realized the vast significance the Resurrection has to victory in the Christian's life."

"It is the very essence of the Christian faith."

"May I ask a question?"

"I hope I shall be able to answer."

"Three Christians owe a debt to a fourth and one wishes to repay. What should he do if the remaining two opposed him?"

Tim thought in silence. At length he said: "If I were the one being opposed I think I should pay the debt at any cost. That is, I mean my part of it as soon as I were able."

"Thank you," she said, "my question is out of it's setting. But the solution of it will have much to do with the spirit with which I shall worship tomorrow."

"Then you are ready for Easter morning?" he smiled.

"I think so."

They parted, but not until Tim too had asked a question. Lucille was glad that she had made no special arrangements to attend the Easter song service at the country church. To Lucille Easter morning dawned with a new, deep meaning, for she had found that in her life had been proved I Corinthians 15:57, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Ephrata, Pa.



THE TONGUE

He thinks too small, who talks too much,
A spendthrift of his tongue.
Like parrot, lavish with his words
As through the air they're flung;
A braying man, like braying mule,
Thinks not each time he speaks,
And like a cistern with a hole
All that he knows soon leaks.

A wise man guards his thoughts with care,
A fool's tongue rattles dry,
His echo hasn't any chance
Until his time to die.
The wise reflects before he speaks,
The fool, on what he's said,
The one is missed because he lives,
The other, when he's dead.

Forget it not, a little tongue
A man of size can slay,
That tongues can lick the skillets clean
Of neighbors far away,
We need the judgment, well to speak
Our words to make quite few
And learn to guard one language well
Than prattle much in two.

—W. B. Zimmerman.

NICOTINE ADDICTS

There are two questions I should like to have answered. First, is it because young people are rude that they smoke, or does smoking make them rude? Second, Why do all smokers, in restaurants, turn their smoking cigarettes, when they are not smoking them, away from themselves into your face? As a result you are paying for a dinner that you fear you cannot eat.

If they like to smoke why don't they inhale the smoke, turning the cigarette toward their own olfactory organs? Often I have requested a change of direction. Smoke and liquor envelop us everywhere. We must be afflicted for the sake of smokers and drinkers. Those who neither smoke nor drink, good citizens, have some rights. Or, do they? Do only people with offensive habits have rights?

I have just about concluded that folks who do not smoke and drink should get off the earth and, by all means, they should refrain from eating away from home, for there are no healthy eating places. At the Maramor, when smoking girls with their bad manners were being introduced, and I had been nearly choked by a group near me, I inquired at the desk, "Does the Maramor permit smoking now?"

"Oh, yes, the best people smoke!"

My conclusion was that the best people are ill-bred. At Mills Buffet, which is always packed, four sit at square tables. Tonight I saw a father, who faced me, the mother at my left, and a boy about seven sat beside the father. The mother smoked, and the father smoked, and the boy—not yet. Are they the best people? If so, heaven help America with such mothers and fathers and young people following in their footsteps. Yes, they're galloping after them. Thank God, girls, if your parents do not smoke or drink. Gallop after them.

Even in the dining room of the Young Women's Christian Association, where many business girls eat, this horrible practice prevails. Their triangle of soul, body, and mind culture is disregarded, for nicotine builds up none of this triangle.

Miriam tells me this sad story. After school she went into the next room and Magda, the teacher, was pacing the floor, and wringing her hands.

"Magda, what is the matter?"

"Sit down, I'll tell you. I've been smoking cigarettes for some time, and I found they were affecting my nerves. I always said I could stop anytime. I determined to break off gradually. I couldn't! I was startled. I then vowed I would break off altogether, at once. I can't! I can't!" with a sob. "I'm nearly crazy."

It is monstrous that girl smokers—all smokers are so discourteous, so inconsiderate, so abominably selfish, such slaves to a habit that they cannot refrain from smoking in public places—make their self-indulgences offensive and painful to others. "The pulse and blood pressure of every person present where tobacco is smoked are increased." So science also condemns smoking.

Nicotine addicts are uncouth, objectionable members of society, and should be segregated.

—May Genevieve McGee in The Watchword.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

HITLER'S TRIUMPHANT ENTRY INTO HIS NATIVE AUSTRIA

I will overturn, overturn, . . . until he come, whose right it is.—The Lord, in Ezekiel 21:27.

One of the most spectacular events of modern times, was the Austrian "coup" by Dictator Adolph Hitler of Germany, when he went into Austria, his native land, and took over the government, prior to the called plebiscite. The event was highly colorful, in line with the rule of dictators. Infantrymen landed from giant bombers, and marched into the city of Vienna, the capital of Austria. They landed at the suburban airport, Aspern. Then followed a great torchlight procession through Vienna. Also the forced resignation of the government of Chancellor von Schuschnigg, whose fight for Austria independence was now over, due to German pressure. Villages of upper Austria turned out to a man to welcome the "Fuehrer" his first return after twenty-five years of absence. With Hitler came high German officials, and overnight Austria became German and Nazi. The former rulers are in hiding, some committed suicide, others are kept under "protective custody" by the Germans, for they are in danger of their lives. German planes circulated all over Austria, with the populace wild, and those not in harmony with the coup were "quiet." There's a reason for their silence! Motorized units have taken control of all of Austria. Troopers have taken over all the factories. The newspapers have all been gagged. Eleven hundred persons were arrested the first night. Bombers distributed thousands of flaming circulars. Immense crowds yelled, "Heil Hitler," making a "demigod" out of the German leader. Ad infinitum.

This colorful coup could have been expected, it is in line with the "highlights" of the Dictator's career. The following summary tells its own story:

- Jan. 30, 1933—Appointed chancellor of Germany.
- Oct. 14—Germany leaves the League of Nations and the Disarmament Conference.
- June 14, 1934—Meets Premier Mussolini of Italy at Venice.
- June 30—The "blood purge"; incipient revolt by Storm Troop Leader Ernst Roehm quelled by gunfire.
- July 26—Franz von Papen appointed as his special ambassador to Austria, which mourned the Nazi assassination of Chancellor Engelbert Dollfuss.
- Aug. 2—President von Hindenburg dies; Hitler assumes functions of the president under the title Reichschancellor and Fuehrer.
- Nov. 28—Nazi named to head Danzig State.
- March 16, 1935—Reintroduction of universal military service in Germany.
- June 18—German-British naval agreement concluded.
- March 7, 1936—Remilitarization of the Rhineland. Hitler's peace offer.
- July 11—Restoration of friendly relations between Germany and Austria.
- Aug. 28—German compulsory military service extended to two years.
- Oct. 24—Germany recognizes Italy's conquest of Ethiopia.
- Nov. 14—Germany discards limitations of the Versailles Treaty concerning rivers and streams.
- Jan. 13, 1937—Hermann Wilhelm Goering goes to Rome for conversations with Il Duce.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Feb. 12, 1938—Hitler summons Chancellor Kurt von Schuschnigg of Austria to Berchtesgaden; demands an increase in Nazi influence in the Austrian government.

Feb. 19—Hitler accepts new Austrian cabinet, reorganized to include five Nazi-friendly members.

March 11—Hitler nazifies Austria.

"The News" gives the following write-up about "Hitler's Buttons"—methods used to inflame the masses:

When Hitler makes a major speech at night, hidden in the pulpit before him are rows of buttons. With these Hitler manipulates the searchlights, now drawing attention to the Nazi flag above, now to the vast audience, often to himself—signals for his bodyguard to begin clapping, stamping and yelling. Most important is one button which gives the order to photographers to shoot; flaring at wrong moments involves dismissal of cameramen to concentration camps.

The German foreign and domestic program is sending shivers down the backs of the rest of the world. The Third Reich has adopted the method of **surprise** and **quick accomplishment**, accompanied by the **blare of trumpets** and the **tramp of marching men**, as its political strategy. They have revolutionized the old rules of the past when it comes to taking territory.

What is startling the world is only the carrying out of a well-worked out plan. That program was laid down by Hitler in his book, **"Mein Kampf"** (My Struggle). This book is the political bible of the German people, and their chief policy. The book contains some 782 closely printed pages. To make it all the more similar to the Bible, they engaged seven graphologists working for some eleven months to transcribe it by hand on 965 pages of leather parchment. This, bound in iron makes the book weigh seventy pounds.

The book at the first did not seem to mean much to the German people, or the world; it was too ambitious, too bold, casting aside moral and ethical considerations. The book is a combination of terror, hatred, and racial prejudice, with hardly any humanitarian or moral spirit in it. **The book practically gives a key to his policy.** It practically makes of the world a jungle with men fighting like brute beasts for a place under the sun. Might makes right. Germany is to grow strong by ruthless abuse of the Jews. Thus she aims to terrorize others into submission and loyalty. Germans are to worship the racial superiority of the German people who are of Aryan blood, to build up a giant military machine, to keep the friendship of Britain at all costs, to get territory at the expense of Austria, Russia, and the Baltic border states, to capture the Ural, the Ukraine with its wealth and vast supplies of raw materials. Ultimately they are to make Germany the **"mistress of the earth,"** as England is the **"Mistress of the seas."**

Different translations of this book have been prepared, with parts expounded to suit, so as not to offend certain nations at the beginning of these coups.

Somewhat of the feelings of nearby states

can be gleaned from the following clipped account:

The newsstands of peace-loving Switzerland recently displayed a pamphlet entitled, "Germany Mobilizes." Its 36 closely printed pages give a documentation from official German sources of Nazi plans to march through Switzerland in case of war against France, thus outflanking France's impregnable Maginot Line. Such an attack would carry the Germans behind the second line of French fortresses and give a remarkably easier road to Paris. Preparing for this eventuality, Switzerland has built a wall of forts, mostly of the pillbox type, equipped with everything from food and medical supplies to machine guns and flame throwers. Quite a few are under the care of farmers and citizens in the vicinity who will constitute their regular garrisons. As a member of the Swiss general staff explained, "When war comes, the Germans will probably destroy our strategic railroads in 48 hours, preventing the mobilization of our army. But if our native population can hold the line for 10 days, by that time the French will have moved up and closed the gap."

EXIT EDEN!

Hell and destruction are before the Lord; how much more then the hearts of the children of men.—Prov. 15:11.

The aristocratic, idealistic Anthony Eden has resigned and taken his exit from the British Cabinet. Only the Lord can know the deeper meaning of it all, and the results. His going is only an index of trouble brewing on the continent. Statesmen in these days are holding a difficult place in our disordered world. If ever prayer should be made for them, it is now. There are movements on foot that only God, who knows the hearts of men, can decipher. **He knows the hearts of the children of men.** He knows what Mussolini is thinking, what Hitler is planning, what Stalin is expecting to do, in the days that lie before us. Will it mean **hell and destruction**? Is Satan's mighty "coup" of the last days before us? **No one knows.** The main light that we as Christians have is the **"sure word of PROPHECY."** It is indeed a light in a dark place.

We are sorry to see him go, for much was expected of him, in Britain and elsewhere. He was an **"Idealist"**; his premier, Mr. Chamberlain, a **"Realist."** Such men have always clashed, they even do in the Christian Church. Both are brilliant men, and great statesmen. Which one is right, none may know today. Time may tell the answer. Will the story be written in blood and tears? Both may be right! Some years ago, if the policy of Eden, in connection with the "League of Nations" had been carried out, the European situation, and that of the East might be different and better. Today, with the League in disrepute, a laughingstock, sometimes in derision called the **"League of Nations,"** it may be that Chamberlain is right.

Chamberlain is more matter-of-fact, and seems to be taking things as they are, since Great Britain has no stomach for fighting. Why blame them? The World War begun by others, dragged England into a terrible, expensive, and miserable mess. Why let the rivalries of the Continent embroil them again? There is reason in this!

The exit of Eden, may be one of the decisive periods in the history of the world. Already Hitler has pushed into Austria, and Mussolini

seems satisfied. Undoubtedly, he is thinking of his own push into Ethiopia, Spain, and elsewhere. God only knows. The Rome-Berlin Axis is revolving with a pretty good speed. It may be that "hell and destruction" is just around the corner for the world. Eden was not ready to come to terms with Hitler or Mussolini because neither of them is reliable. Chamberlain in his new policy seems to stand hat in hand before the dictators of the Continent, saying, "Before leaving let us make some kind of an agreement as gentlemen." Eden stands for the policy of maintaining the balance of power by force of arms and alliances with other great powers.

Premier Chamberlain defends his procedure on the ground that it is the only way to avoid an armed clash today with the Fascist states. He is striving for a ten-year peace in order for Great Britain to arm heavily. Then she will be able to take her place as the determiner of destiny. Several questions have been asked wisely:

Is he paying too much? What if he pays in vain? If the British have to buy off Mussolini by the recognition of Ethiopia and the African Empire, by recognizing the belligerency of the Rightists in Spain, by giving up part of the control of the Suez Canal to Italy, it will mean that the Italians will dominate the Mediterranean, thus menacing Britain's lifeline, as well as France's communications with Morocco. If Hitler is to be given back the German colonies and allowed a free hand in the Danubian territory, the result will be such a strengthening of the Reich as to make it almost invincible. After all these concessions are made to the dictators, what assurance do we have that they will be satisfied? Might not peace be farther off than ever?

A VOICE FROM THE EAST SUMMARIZES THE SINO-JAPANESE UNDECLARED WAR

Ye shall hear of wars, and rumours of wars: see that ye be not troubled.—Jesus Christ.

War in Spain, war in China, and rumors of war world-wide. When preparation for war is universal, it is heartening to read the above text, and take courage. With the reading about war, and the rumors of coming war it is sometimes a difficult task to get our thinking settled upon a sound, sane basis.

The Chinese-Japanese embroglio looks one-sided from this side of the Pacific Ocean. It will be interesting and informational to hear the summary of blame from one who has been in China for many years, his business carrying him all over the country, as well as Japan, Manchukuo, and Eastern Siberia. He saw three months of the fighting around Shanghai last summer. He grew up on the borders of Tibet. He lived close up to the World War in Europe. He knows the intricacies of the world situation. This informant distributes the blame for the present situation.

Who Is To Blame?

The Japanese industrialists come in for a share—they have been after raw materials and markets. The army of the emperor—and the navy, too—the whole military bloc has had much to do with what has been developing. The Chinese themselves are partly to blame. They have been guilty of aggravating acts apparently designed to provoke Japan. And the western nations are not altogether without guilt in the war that has been ruining China.

Who Will Win?

Neither government, perhaps. Probably the common people of both countries. Had China Japan's training, organization, and equipment, she could quickly win. How can Japan hope to win, seeing that in China about 25,000 young men come of age every day in the year? She would have to kill that many a day to keep ahead of the game. Japan will probably break down through internal strife—multitudes of her people are weary of the cost and suffering of

war. Already there are signs of collapse. Russia may be the winner. She has an independent army in eastern Siberia, ably led, not depending upon European Russia for arms, ammunition, supplies or men, very strongly entrenched in a triple line of forts, with a great air fleet and possibly a million soldiers. When China is desperately weak and Japan has exhausted her strength to the extent that she will give chance of an easy victory, then Stalin may decide to move in and take over both nations.

Horrors and Hopes.

This observer also talked about the awfulness of the war in China as he had seen it. Nothing like it for savagery and butchery since the days of Ghengis Khan. "No quarter!" is the slogan for both sides. They do not bother with prisoners. The details were sickening. But there is a hopeful side as well. For even as in America and England and other Christian countries there is a growing sense of shame because we have gotten away from the Golden Rule and there is now apparent a growing determination to return to the precepts of Jesus, so also in the Orient there is an increasing consciousness that the yellow and brown races have drifted far away from Buddha's doctrine of the Golden Mean.

WHERE GOD IS DETHRONED—RUSSIA

Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewing himself that he is God.—II Thess. 2:4.

The Apostle Paul in the above quotation is foretelling the coming of Antichrist. However we are discussing Russia, the land of the Soviets. We do not declare that Stalin is the Antichrist, but that he is among the persons and systems that are opposing and exalting themselves "above everything that is called God." They sit in the temple, that is the place of worship. They claim the homage of the nation, they want supreme honor. Already, in Leningrad, all but two places of the worship of the Almighty have been torn down. The order has been given to pull down the two remaining evangelical church buildings, the pastors in charge being arrested. However, in Moscow, the show place of the nation, some of the buildings must remain standing to deceive the American tourists and others.

The following is some of the latest news:

The Godless Congress planned to be held in London in 1938 is intended to develop a forward movement in Europe and the United States of America. A message in forty-two languages will be broadcast to foreign countries. Lectures in Russia will deal with the theme, "What do we expect from the Godless Congress in London?"

Jagow, chief of the O. G. P. U., has decided that the clergy arrested for high treason as reported in "Izvestia" (Nos. 271 and 272) will be tried by a special court in secret session. Sakowski, the chief of the O. G. P. U. in Leningrad, states that he has evidence that the evangelical priests, Reichard and son (both Russian citizens), have confessed to spying, stirring up religious forces against the government and of dealings with a foreign consul. The penalty is expected to be death. Sakowski has decided to close the last two evangelical churches in Leningrad.

The title of professor of atheism in the Soviet Union has been accorded to Negdanow for his recent work, "The Church as a Supporter of Capitalism in Europe and U. S. A." This first atheist professorship includes a traveling scholarship in Italy, Scandinavia and England. A prolonged visit is planned to Oxford.

The Moslem section, directed by the Kominintern in Moscow, has on foot the formation of cells of the Godless International in Afghanistan, Iran, Egypt, Turkey, India, Palestine, Morocco, and other parts of Africa. Their slogan is reported to be "Away with Mecca."

For some time the Soviet press has complained

that astronomy is not sufficiently exploited for anti-God propaganda in schools, universities and workers' clubs. "Izvestia" of December 16, 1937, announces that Fesenkoff, president of the Astronomical Council of the Academy of Sciences, is charged with harboring "enemies of the people" in that council. These "wreckers of astronomy" have now been discovered and removed from Soviet observatories, and the president and his Astronomical Council have been summarily dismissed.

The total number of voters in the December elections was 91,113,153 (96.8 per cent of the electorate). The most important election fact was that voting liberty could not be altogether crushed. About 1,194,476 voters rejected their candidates, and Stalin at the last minute set aside 37 unsubmissive official candidates.

A Christian worker from Finland, near Russia, writes the following:

While Finland celebrated its 20th anniversary of independence, Russia celebrated the 20th anniversary of its present regime there. Lenin is dead; opinions differ as to where his body is now.

But Stalin is now on the "throne," and his name and "glory" are widely known. He has bidden the people to celebrate, and has hit upon a most novel way of showing himself to the Russian people. This is done in the biggest "picture show" the world has ever seen. By a clever arrangement of reflectors, his face is shown against the skies two kilometers long.

He, who has desecrated the churches, murdered ministers and banned the God of heaven from his country, lets his sinful face appear in the heavens! By night he outshines the moon and stars and planets for the time being, but when that apparition vanishes, the glorious handiwork of God remains, and when Stalin dies the Lord of glory still lives!

Stalin's mother died lately in her 78th year. It appears that she died as a Christian, but was denied a Christian burial. For twenty years she had not been in touch with the Church, but the 2nd of May she attended the Easter service at a Church in Tiflis which had succeeded in remaining open. Her son was told of it, and removed her to a more remote residence, where her religious attitude would not be noised about so much. She willed her money to the Church in Tiflis, and asked for a simple wooden cross to mark her grave.

When Stalin was convinced that his mother had returned to her old faith, he decreed that she could no longer bear the name Stalin, and yet the son had inherited this name from honorable parents. Instead of respecting her last wishes, he confiscated all her property and cremated her body without any religious ceremony. The leader from her home church was arrested under the pretext that he had influenced her into this decision.

A terrible epidemic of suicide is raging in all Russia, and especially in Moscow. Never before have there been so many suicides in that country. The anguish of fear for the G.P.U., for the long tyrannical "trials," the eventual fearful prison or a fatal exile, if not execution, has driven unnumbered soviet citizens to death by their own hand. Why wait?

Sooner or later, they say, one will face execution or slow death, and they then prefer to make the misery short. This does not only apply to the people in general but also to the so-called "intelligentsia" and also the prominent men.

Drinking is resorted to more and more as a means of drowning the anxiety, which may be deadened this way for a while, but comes back with renewed force, and overpowers the then weakened vitality and resistance, plunging its victim into hopeless destruction and perdition. How terrible it is to live without God and hope in this world!

One bit of encouraging news has drifted out of the Soviet nation. It is that "itinerant preachers" are fearlessly working throughout the country to bring the people back to God. There seems to be some similarity to the days of the "Lollards in England," or the time when the Scottish Church was "in the wilderness." May God bless their labors amid dangers known and unknown.

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THE COLUMNIST AND THE CHURCH

Whatsoever things are of a good report, . . . think on these things.—Phil. 4:8.

The text quoted from the pen of the Apostle Paul gives us a clue into the inner mind of the noted messenger to the Gentiles. He was on the lookout for the **best things**, the **encouraging things**. He could warn about the dangers, error, deception and other such things, but he lived upon the finer things. Hon. W. E. Gladstone, the noted British statesman, said that Phil. 4:8 was his favorite text. This brings us to the note about the passing of the gay, witty, and clever columnist, O. O. McIntyre, on Feb. 14.

Instead of the usual gossip about the great, the near-great, and the would-be-great, he gave place for an account of his attending a Church, one Sabbath evening in New York. This write-up appeared two days before his death. He passed through the crowds as they poured into the movies, cafes, and other places of amusement. He heeded the call of the church bell, the lighted windows, and the voice of singing men and women. Had he known that eternity was within a few days, he might have written still better.

However, one wishes we could thank him for what he did say. It is a good report. It is worth thinking about. It may reassure some faltering ministers of the Gospel.

The following comments are timely, coming from the pen of an habitual absentee:

Mr. McIntyre confessed that he was not an habitual attendant, that he had been away for a long time, and that he regretted his neglect of the divine ordinances. He wondered at it, because there is no other place "where one may so satisfyingly relax into surprising and almost unbelievable calm." He quoted the text of the sermon, "Thou wilt keep him in perfect peace whose mind is stayed on Thee." He testified that sermon and text brought to mind and heart a consoling warmth that sparkled an inner glow.

The famous columnist contrasted the dress and demeanor of the people of the congregation with the lack of complacency and control evidenced by the average audience in the theater. He acknowledged unashamedly that he joined in the singing of the hymns, remembering how his grandmother used to sing hymns when low in spirit, because they rolled the gloom away. He noticed that every face did seem brighter, the atmosphere rain-washed. The friendly greeting of the pastor at the door after the benediction

seemed to him quite folksey and different from the usual New York manner.

On his way home he meditated upon the valiant struggle of the churches "to establish a meed of hope, peace and comfort in a hungering world of vanishing faith." There was real compunction for aiding so little such worthy endeavor, morally or financially. And there was a glowing tribute to what the church service really does accomplish for those who give themselves the benefit of its ministrations: "I had had a troubling week. Yet I felt markedly reposed leaving the church. There was a tranquillity and a fresh clarity of thought and vision about the week to come."

THE BLESSING OF FRIENDSHIP

The Greeks were right—a man's friends are a large part of his wealth. The man who has many friends has wealth greater than a big bank balance. To the ancients a man's friends were not simply the means of social enjoyment, but they were defenses to his life. To have friends was to have their counsel and assistance in trouble. To have friends was to double one's own resources by partnership with them. It was because of this conception that the friendship of men plays so large a part in classical literature. Friendship ought to mean much more to Christians than it did to pagans, however cultured those pagans were. Let us esteem friendship more highly. Let us make more of it in our daily living. Let us take time in our busy lives for its culture. A man's real friends are his most precious possession.—Selected.

We always hurt ourselves when we try to hurt others.—Exchange.

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Whistler's Mother

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THE SERMON IN A PAINTING

Translated by John C. Wenger



ANY years ago on a beautiful day in spring the painter Stenburg of Düsseldorf [Germany] came upon a gypsy girl at the edge of the forest before the city. He opened his book and prepared to make a sketch of her, but before he could do so she performed a dance for him in the hope of receiving a few pennies. "I must paint this child, not only make a sketch of her," mused the artist. To this plan Pepita consented and a day was set for her to come to his studio. On the appointed day she appeared and was filled with great admiration at the sight of his paintings. Her gaze passed from one picture to another. Most of all was her attention drawn to a great, unfinished painting of the Crucifixion of the Lord Jesus. While the artist worked on her picture and she had to remain still, she contemplated the figure on the cross. Finally she asked with a voice full of awe: "Who is that?"

"That is Jesus Christ," replied Stenburg indifferently.

"Jesus Christ? Who is that? Why is He hanging on the tree? What did He do? What are they doing to Him?"

"They nailed Him on the cross to kill Him. But turn a little to the right. Good! Just stand like that now."

Stenburg again lost himself in his work and didn't speak a word.

"But what kind of people are surrounding the Man on the Cross?"

"Listen, my child," said the artist, "quit asking questions and talking so much. You mustn't move or speak."

The dark, little girl didn't venture to speak a word for quite a long time. But she didn't turn her eyes from the painting. Each time, when she came to the studio, this portrait had more power over her. Many times she ventured to ask a question only because of her burning curiosity.

"Why did they crucify Him? Was He bad, really bad?"

"No, He was good."

"But if He was good, why did they do that? Did they torture Him a little while and then let Him go? Did He die? But why?"

"It happened because—" The artist, thinking only of his work, stepped forward and adjusted her dress.

"Because—?" repeated Pepita breathlessly.

The artist returned to his palette. Then, as he looked at Pepita, he was touched by her eager, questioning gaze.

"Now, listen. I'll tell you the story once for all, so you have rest. But then you daren't ask any more questions."

And then Stenburg told the child the story of the Cross—new for Pepita, but so old for the artist that he was altogether unmoved. Alas, the story had never moved him and led him to repentance. He could paint that death struggle without stirring any feeling in himself; but Pepita's heart was crushed at the thought of the suffering and death of the Lord. Her large, dark eyes filled with

tears, and only her shyness prevented the full expression of her feelings.

The portrait of Christ and that of the gypsy girl were completed at the same time. Pepita's last visit to the studio had come. At her own picture she looked indifferently, but at the other she gazed as if she couldn't leave it.

"Come," said the artist, "here's your money and a goldpiece besides, for you brought me luck. Your portrait is already sold."

The girl turned slowly to go. Her eyes were filled with tears. "I thank you, my lord," she said; and her eyes brightened as she added: "How deeply you must love Him, since He did all that, suffered all that for you."

The artist blushed deeply; her words filled him with shame. The gypsy maiden with her thin clothes, had long since gone, but her tears and her earnest words had stirred him deeply. He couldn't forget them. "How deeply you must love Him, since He did all that, suffered all that for you." And ever and again the words came to him as an earnest question which compellingly demanded an answer.

Soon the inner struggle of the artist was unendurable. He longed for rest. So he went to a [Catholic] confessional. For a few weeks he was quieted. But then the old question returned: "How deeply you must love Him." His conscience had been awakened; his whole life was full of self-love



GREEN LEAVES AND MAY

Green leaves, green leaves, green leaves, and May;

Green leaves and bird song, all the radiant day!

Oriole, vireo, Carolina wren,
Mockingbird, blackbird, robin, cock, and hen,
Singing in the branches, building in the boughs—

Oh, the precious little ones these leafy tents will house!

Green leaves, green leaves, green leaves, and flowers,

Blowing in the sunshine, growing in the showers!

Gold and purple irises, pinks, pink and white,
Vivid, gorgeous peonies, sweet William, gay and bright;

But over all the roses, the roses hold their sway—

Velvet, gold, and satin-clothed, their breath the soul of May!

Green leaves, green leaves, green leaves, and God!

Trees and birds, and flowers and grass, e'en the very sod—

All by Him created were, for His good pleasure are,

Not less the glistening buttercup than heaven's most brilliant star.

Illuminate, O Lord, our reverent souls with light and love, that they

May render glory back to Thee, like green leaves and May!

—A. T. White.

and alienation from God, and all his deeds stood before him. He couldn't remain at his work. One day as he wandered about in the city he noted a crowd of people, men, women and children, hastening toward a house near the city wall. He heard that a stranger lived there, a "Protestant;" one of those despised people who know how to recite a verse out of the Bible for all they believe and do. But no one, so he was told, who amounted to anything, would have anything to do with them. But our artist, in his deep longing for peace with God, no longer asked about the opinion and honor of the world. He thought: "Perhaps those people possess what I so ardently long for."

He went therefore into the house, yet only to hear and to evaluate; certainly not to unite with the new "saints." But it was God who had led his seeking soul there. The Protestant preacher was a man of living faith, who proclaimed the glad Gospel of Jesus Christ in the power of the Holy Ghost. He devoted himself with great love to the artist and loaned him his precious manuscript of the New Testament. When he was driven from Düsseldorf a few weeks later, he had to take his book with him. But what Stenburg heard and read remained in his heart. He accepted the Gospel in true faith and received peace with God and eternal life.

Now no one had to ask Stenburg: "Do you also love Him?" He felt a glowing love for the Lord in his heart. "All that He did for me! How can I tell all men how greatly Jesus loves them, how gladly He will save their souls and make their lives happy?" To make speeches and preach he was not able. But love burned in his heart and he had to give it expression. Then a thought struck him: "I can paint. My brush must declare it! Alas, by that portrait of the Crucifixion I have portrayed only anxiety and pain in the features of the dear Lord. The truth I didn't know. Unspeakable love, unending compassion, a willing sacrifice, must be expressed in His eyes." And Stenburg fell on his knees and fervently prayed that he might paint worthily. Then he applied himself to the task and he painted a picture of the Crucifixion before which all were filled with admiration and many were blessed.

Stenburg would not sell his work, but presented it to his home city. There it was hung in the art gallery and the citizens thronged to see it. Voices were subdued and many hearts softened, as the people viewed the painting. Many meditated on the words which the artist had set under the portrait:

"All this I did for thee;
What hast thou done for Me?"

* * * *

Stenburg himself often went to the art gallery and from a distant part of the room quietly prayed and watched the people assembled before his painting. One day, after all other visitors had left, he noted a childlike figure standing before the portrait and weeping bitterly. The artist approached her.

"Why are you crying?" he asked.

The girl turned herself toward him.

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RICHES THROUGH POVERTY

By Ursula Miller



OTHER Nancy, a widow, and middle-aged mother of three children, bowed her head, and a look of shamed agony passed over her lovely, careworn face.

Quickly she slipped a large letter out of sight as she heard her young son's approach. He gathered up his books and remarked, "I guess I'll go," then, "Are you sick, mother? I'm terribly sorry," Stephen observed, noting his mother's strained, sick look.

"No, son, I'm all right; I'll be better by evening," she replied absently and hastily.

"Well, I surely hope so, mother. Sis and I wouldn't like to have you sick." He paused as if torn between a desire to help his adored mother and a fear of being late to high school.

"I'm not sick, son; rush on to school or you will spoil that splendid record."

Stephen hurried on to school. Left alone the mother's face became terror-stricken. "Thank God for Sharon and Stephen," she mused; then in dismay a sense of guilt smote her at the thought, as she became aware of a brief, a remote, a possible suggestion of disloyalty to Philip, her oldest son.

"Far, far be it from me to think even the slightest unkind thought of Philip," her magnanimous mother-heart cried out, but it was impossible to refuse to admit that he was now, and always had been a problem, more or less, to her and her now departed husband. Sharon and Stephen were a delightful achievement to her heart, sincere, joyous, and loyal. Thank God for Sharon and Stephen!

And why, her heart cried out, why was Philip so different? Oh, he was dear and precious, but he had one rather dreadful failing which had caused the family some painful experiences with constant fear of the future. Where had she failed with her first child? True, she had adored him. He was five years older than Sharon, and twelve older than Stephen. She had adored him, but no more than the others in their turn. Sharon and Stephen were a superb comfort to her, whereas each letter coming from the absent Philip carried with it a dread, a fear of the unknown like a tight band around her heart until its contents had been scanned.

"Why mother, what's the matter?" asked Sharon entering the house quietly and quickly finding her mother with pages of a letter before her, and a sick look on her face.

"O Sharon, a letter from Philip. He'll have to find out now about your grand-

father's will," Mother Nancy said sorrowfully.

"What's the trouble now? Did he borrow and cannot pay, or what?"

"O Sharon, I am ashamed to let even you find out. He seems to think we have lots of money; are made of money." Mother Nancy sighed bitterly.

"Well, mother, it's too bad; I'm terribly sorry; but there is only one thing left to do. You know what grandfather did and said."

"Yes, I know, if I only were sure it would work. But I—I am afraid; he is so weak; no money sense whatever," Mother Nancy observed, deeply ashamed.

"True mother; sad, but true. But it is no secret; everyone knows his weakness; any way around here. But as long as he can get a little here or there for the asking, he will never, never grow up in money matters. I'm quoting grandfather."

"Will he ever develop a sense of responsibility? I tremble for the future," the mother agonized, her head bowed in shame and sorrow.

"Well, it's too bad. I'm planning to go to town with the cream and eggs. Do you want to go, mother?"

"I'll have to, Sharon. I'll have to take this to the bank; this letter, according to grandfather's will. They thought their plan might bring Philip to himself. But Sharon, I pity him so; I pity him so," wailed the poor mother.

"You will pity Stevie more if something is not done about Philip, mother," said Sharon, and the words were as a tonic to Mother Nancy. She stood up and with energy began to prepare to accompany Sharon to town.

Sharon, being of age, knew of course all about grandfather's will. His entire property was willed and deeded to Sharon and Stephen. Philip had already received and spent his share, and more, as most of his father's property had to be used to pay for debts



which Philip had made in his very expensive college course.

The situation left Sharon and Stephen with no inheritance from the father's property. Should Mother Nancy as grandfather's natural heir receive his property and ultimately Philip, Sharon, and Stephen receive equal shares, Sharon and Stephen would have received far smaller inheritances than Philip. Grandfather therefore, shrewdly made a will bestowing all of his property to Sharon and Stephen.

This property was in charge of Sharon, she being accountable to the banker for Stephen's share. Mother Nancy had no power whatsoever to secure money for Philip against this property, for no reason whatever, nor could any one else do so in view of the fact that Stephen was only fifteen years old.

Sharon was level headed. She knew well that Philip spent three or four times as much money as she did for the same amount of schooling, but not because he was a better student. And moreover, she had heard grandfather discuss the trouble often enough. The poor boy imagined himself to have a moneyed background.

"Don't worry, mother. Grandfather was a shrewd, a smart man. And he received his help from God, I believe his plan will work," Sharon comforted her mother.

"Of course, we had more money when Philip was at home," said Mother Nancy.

"Philip will come to himself. Just see if he doesn't. It will be hard and he will be dreadfully poor but he will turn out to be honest," Sharon hesitated.

Dishonest! A son of hers! In a family who for generations had been noted for their integrity! She knew in her heart that her son in the strictest sense was dishonest. True he had not stolen; but he had spent that which was not his with apparently no thought of repaying. Always she carried the ghastly fear of a greater temptation to use borrowed funds.

"You are like your grandfather, Sharon. You are a magnificent comfort to me."

"A matter like this mother, I think should be left in the powerful hands of God. We are doing, have done all we can. Why not trust Him?" said Sharon.

Arriving in the city, Sharon drove at once to the bank where her father and grandfather had always transacted business. The banker was an acquaintance of many years and had indeed proved himself to be a friend in the years following the death of the father and a few years later the grandfather. He was proving himself a friend now also to Sharon and her mother as they battled alone

in a business world unfamiliar enough to them both. Sharon was learning rapidly as she was an apt pupil. She left her mother at the bank and went about such other duties as fell to her lot, caring for the work of the farm, the business part.

Within the bank's private office, Mother Nancy produced Philip's letter and thereby outraged her secret heart. The banker read and whistled softly, and exclaimed, "What does the boy mean? Wants you to put a loan on your place to set him up in business! For Five Thousand dollars! He must have no idea of the value of things nor how that value has depreciated. Madam, for Miss Sharon and the boy Stephen's sake, I'm mighty glad for your father's will. Not that I do not trust you," he said hastily, "but nevertheless it might prove to be a temptation to you. He wishes to be married and he felt sure you would like to help him in a little business venture," and the banker laughed.

"What about Miss Sharon and her John? Doesn't trouble to think about them, does he? And John one of the finest young men God ever made."

"Oh, you don't mean Sharon is not allowed to marry," said the mother, appalled.

"Oh, no, certainly not; merely a few complications," replied the banker.

"No, not any. The will has nothing to do with Sharon and John. Rather otherwise as father was very fond of John," said Mother Nancy firmly.

"I merely mentioned John and Sharon in contrast to Philip, your elder son thinking only of himself."

"And now," began the banker, business-like, "I have here the drafts of the letters I was to send Philip, in case the emergency arose. I shall be glad to attend to the matter for you. Let me assure you, madam, that I sincerely hope, for the young man's sake as well as your own that the plan of your father will prove successful."

Not even Sharon fully dreamed of the agony Mother Nancy suffered as she humbled herself in an effort to save her son from his devastating weakness. First she had willingly given up her own inheritance (although she doubted whether her father would have done any different had she been unwilling) making her a person of very little income and almost no property, and living with Sharon and Stephen in their home, not hers; and furthermore appointing a stranger (Oh, the banker was no stranger; however, neither was he a relative) to whom she must give her dear son's letters to read, and especially a letter telling her his intimate plans. This was the culmination of little things in her son's lifetime; indifference to important little things; money, time, work. For years she had carried the shame.

* * *

No one, to see Philip, driving a very fine automobile, dressed in the very finest garments, handsome, head up, eyes alight, adoring and admiring the beautiful little lady at his side, could possibly dream that he had a few days previously written a letter to his mother, written, that as he wished to be married, couldn't his mother raise so many thousand dollars. He had a job but a

business of his own would be so much more to his taste and his standards. He had simply seemed to require a great amount of money, even if he failed to start his new business. No thought of a young brother not finished with high school; not a thought of a sister overseeing the work on a farm; not a thought of a mother being asked in her middle-age to assume a debt for him. He had trod life lightly, slipped from under burdens, had taken the easy, the careless way.

He was totally unprepared therefore, when later, calling for his beautiful Doris, to have a small fury instead of calm Doris meet him at her father's door, saying,

"I never wish to see you again. A robber of women and children; trying to rob your own mother; cheat your little brother out of everything you had in life; and make your only sister work and slave to send you money."

OUR REDEEMER

By Ursula Miller

He was slain for sins, the divine Son of God:
For our envy and hatred and pride;
To snatch us from death is the reason He trod
That dark, lonely road where He died.

(Oh, the music of heaven—heart-breakingly low—
The peerless One suffers—the crimson drops now.)

There He died! Were it not for the fact that He died,
The law would have stoned us for sin!
He trod the dark valley forsaken—denied,
Jesus Christ in that muttering din!

(Oh, the music of heaven—transcendantly slow—
The scarlet stream weakens the Sufferer so.)

Now our sins though as scarlet shall be white as snow
Through the blood of the crucified Christ.
Our hearts are responding, our souls are aglow
That the Peerless for sin has sufficed.

(Oh, the echo of melody—love's afterglow—
Redemption is finished—our God willed it so.)

Protection, Kansas.

Please do not come to see me again; at least, unless you can prove yourself a man."

And Philip to whom the world had seemed an easy place to live saw the door shut off his view of Doris.

Puzzled he was, and perplexed. Indeed a deep anger took possession of him. Stopping only for his mail he returned at once to his lovely suite of rooms. Selecting the most comfortable chair he opened his letter with eagerness. Another shock. Only a note from his mother telling him that all these things were true—about grandfather's will. The banker explained at length. Everything the family had was deeded to Sharon and Stephen with no remote possibility of a loan as he, Philip, desired. Philip had had and spent his inheritance. His mother, he was informed, had next to nothing; whatever he, Philip, would own in his lifetime he would have to

earn with his two hands as far as the banker knew. And so on.

Conflicting emotions wrapped their coils around Philip; anger, amazement, dismay, consternation, and underneath a deep fury; a deep fury.

For perhaps the first time in his life Philip was unaware of physical discomfort. He forgot to eat; a chilly rain beat upon him from an open window but he did not notice. Ten o'clock, eleven o'clock, midnight; but Philip was unaware of passing time. His first intelligent thought submerged him in bitterness and rage. All the night long the tempest raged within his soul. All next day (which was to have been spent with Doris) he remained in his rooms, shocked, stunned, shamed. By twilight he began to take stock of himself. The tempest having worn itself threadbare left him humiliated, exhausted. He couldn't in all fairness blame his parents. They had pleaded with him to be saving, and warned him of the sin of wastefulness. He couldn't blame Sharon at all. She was five years younger than he and he recalled with shame how he had begged for her pennies and nickels and dimes long ago and how he begged her to carry wood for him. Neither could he blame Stephen as he scarcely knew his small brother.

It was his own fault! No living being could have carried on at his pace without a vast moneyed background. Thus, Philip came to himself. Sharon's and Mother Nancy's prayers were working with grandfather's deeply laid plan. Philip came to himself! His mother (how he loved her) was poverty-stricken because of him! That was hard to swallow; harder than losing Doris. He deserved that. His mother hadn't. She would have a handsome inheritance were it not for him and his besetting sin. She took it standing up! What a mother!

He knew well he never in the world would have learned any other way. After wrestling a day and a night Philip came to himself. Grandfather was a pretty smart man if you ask me, Philip thought grimly. A little verse came to Philip's mind as he struggled for victory:

All those who journey soon or late,
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say,
"Not mine but Thine!" who only pray
"Let this cup pass!" and cannot see
The purpose in Gethsemane.

—Ella Wheeler Wilcox.

The next morning Philip reported for work deeply grateful for work to do. He determined it was high time for him to finish growing up. He prayed that God would help him to do right no matter how painful. With a mother like he had, what couldn't he endure! She should no longer be ashamed of him. Endure poverty for her foolish son's sake. Well, he would respond to a gesture like that. And he did! He sold his expensive automobile, gave up his lovely rooms, sold the most of his exquisite garments and resigned from all his expensive clubs. The extra money went for debts. Step by painful step he fought his way back to respecting

(Continued on page 153)

WHAT IS WORTH WHILE

So teach us to number our days that we may apply our hearts unto wisdom.—Psalm 90:12.

Americans are the most wasteful people on earth. Wasting time, and money—yes, and their precious lives, that can be spent but once, on things that will count for nothing in eternity.

A. T. Pierson said, "The greatest work God ever undertook is the education of an immortal soul." It begins with the new birth, by which a person becomes a child of God. (The unsaved cannot know God. John 3:3.) The most fascinating, and the most profitable, education is a study of the Bible. True, it takes time but the time is never wasted. Take one of its sixty-six books, find out what is in that one book; then each chapter in that book, what is in it, noticing the best verses, and what lessons they teach for our own good.

Jesus said, "Learn of me" (Matt. 11:29).

In the Bible are some of the most valuable lessons for our present and our future welfare. Some are so brief that one must be a very close observer not to miss their beauty. That one in the last five verses of Luke 10, Mary sitting at the feet of Jesus. Too often, when a visitor comes, he is shown to the parlor, and then left to sit in loneliness while the others are fussing about in the kitchen, or elsewhere, and he perhaps wonders if he is welcome.

Not so with Mary. She would not let such an opportunity slip by. Moments were golden while such a visitor was present. The serving mattered little. It was fellowship He wanted. He would be there but a little while. As she sat there gazing into those wonderful eyes, and listening to His words, it was the one place in all the world where she wanted to be.

Mary sitting at His feet found a rest to her soul that lasted all her life. So can we. It also gave Him pleasure to teach her the deep things.

Now that God dwells in the glory, does it ever occur to us on earth that He desires our fellowship? And in our busy lives do we ever choose "the one thing needful," as Mary did, to be alone with Him, learn of Him, and let Him talk to us? We have time for everything but for Him who went all the way to Calvary for us.

Sometimes He has to stretch us on a sick bed to get a chance to talk to us. He knocks at the door of our hearts by one circumstance or another—but we won't listen. Whatever the means, whether sickness, or bereavement, or loss of wealth or friends, if it drives us to Him, then there's a blessing in disguise. May our ears be attentive, and our hearts open. "It is good for me that I have been afflicted, that I might learn thy statutes" (Psalm 119:71).

Even in service let us not be so busy in His **WORK** that we have no time for **HIM**. Great shining characters, those who have achieved most for the good of their fellow men, have been those who spent a time alone with God, learning of Him. Joseph's years in Egypt, Jacob at Bethel, Moses tending sheep forty years before he was to go and deliver Israel, Job sitting on an ash heap

after his great losses, David as a shepherd lad learning to write psalms; Isaiah, Jeremiah, Ezekiel, Daniel, Elijah, all had times of being alone with God to learn things not to be learned elsewhere. Paul was in Arabia getting his greatest lessons. And even our Lord Jesus while a lad at home, in the hidden years at Nazareth was getting instruction from God, with His mother as His confidant; she observing from day to day how He "increased in wisdom and stature and in favour with God and man," so that afterward she could say knowingly—"Whatsoever he saith unto you, do it" (John 2:5).

The Best School in the World

To go to is God's school, with the Holy Spirit for your teacher. "He will take of the things of Christ and reveal them unto you." You will learn the finest lessons of life from Him. He will focus the light on Jesus Christ. Learn of Him and **YOU** will become **WORTH WHILE**, be used of Him for the good of others because you will have something worth telling to them.

Jesus said "Take heed what ye hear" (Mark 4:24). He knew many false teachers would be coming up. To know the Bible is an education in itself. But you cannot learn of the Bible nor Christ either one from ungodly college professors, Modernist preachers, or followers of some man (or woman) (Mark 4:24). He knew many false teachers who pervert Bible truth, teach lies, and who try to undermine God's Word, degrade Christ, and are enemies of His cross. Rather than have your faith wrecked and your mind poi-

soned by these "wolves in sheep's clothing," better study your Bible at home. Always ask God to guide you in the reading and study of it.

Nothing should be allowed to crowd out the study of God's Word. It should be an every-day matter, a delight to learn of Him. You can make time for it if you want to. By it you will unconsciously become like Him; this is what God will look for at the last great day. I John 3:2. Meditate on the best verses as you go about your work. That's how you feed on Him. Luke 7:47 has enough in it to think about for a whole day, as do many other texts. He alone can satisfy your immortal soul here below and at last bring you sweeping through the gates of pearl into that everlasting home He is preparing for His own blood-bought ones who wait on Him now, and who love His appearing. Meantime, "watch and pray" (Mark 13:33) and tell others of His love in efforts to win them to Him.

"And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35).

What a promise—implying complete, everlasting satisfaction. This can be found nowhere else but in Jesus Christ. Hours spent on card games or shows are wasted; but hours spent in learning of Christ pay richly in dividends for your soul, that part of you that will live forever.

One girl sat at an infidel's feet and learned his lies on evolution; she fills a suicide's grave. Mary sat at Christ's feet and learned God's truth; today she is with Him in glory.

WHICH ONE WOULD YOU RATHER BE? —Tract.

MOTHER'S CORNER

In the ruddiest glow of the western light,
She sits in her favorite nook;
The dear hands busy, the dear face clothed
With its tender mother-look.
The smile that softens the quiet mouth
No evil pang embitters,
And the sunlight touches the fingers deft,
Till the thimble gleams and glitters.

Oh, the tranquil moon of the mother-life
That sways our human tide;
How the household good and the household
ill

In her slender hands abide!
'Tis a little ripple of broken toys,
Or the wreck of a strong existence;
'Tis the timid yearning of childish mouths,
Or a deep cry in the distance.

'Tis the clinging clasp of a baby's hand,
Or the kiss of a new-made bride;
Or the groaning wail of the last white one
Who turned to the wall and died.
Little or great, she meets them all,
With the seal of her trust upon her;
And the sobs are stilled, and the tears are
dried.

In the light of the mother's corner.

Alas! For the homes where the bride must
wait,
And the strong man cry in vain;
Where the sick one turns to the vacant chair,
And dies in his unsoothed pain.
No tender touch from the quiet lips,
No balm for the heart-pierced mourner;
O Christ, by the cottage of Nazareth!
We thank Thee for mother's corner!

—Eleanor C. Donnelly.

TAKE AND GIVE

Unless there is intake there can be no outgo. It is sometimes distressing to hear earnest Christian workers agonizing in prayer for blessings that God in gracious kindness has been offering in love for years. Sometimes we are like blind beggars saying, "Give me, give me," entirely unaware of the gifts that are being held before us. God does not force His blessings upon us; eyes, ears, heart, and hand must be open, and our best blessings must be taken in joy and thanksgiving from our God of life and power. Then only can we give in power to others. We must take before we can grow or give. And we must give if we would continue to take. There can be no lack of supply in our God, and no limit to what we can take if we keep trusting Him and passing His blessings on. The joyous, thankful soul who literally takes God at His word is the one who brings things to pass in His name. It is only when we neglect to take before we attempt to give that we fail when we expected to conquer, and fall short of desired blessings. The Word teems with blessed invitations to take, to taste, and to prove the Lord God Almighty.—S. S. Times.

Today people are learning to do without many things their parents never dreamed of having.—Florida Times-Union.

CHRISTIAN MONITOR PULPIT

THE RESTORATION OF LOST POWER

By J. N. Kaufman

TEXT: And he put out his hand, and took it.—II Kings 6:7.

I

The graphic account of the experience from which our text is taken is found in II Kings 6:1-7. There were, even in those early days, groups of young men (sons of the prophets) engaged in the study of God's Word having as their leader a prophet, a man of God. These schools of the prophets may be likened to Bible schools. The particular school of the prophets of which we are speaking was under the spiritual leadership of Elisha, the man of God. That the Bible school was successful and was growing is evidenced in the fact that the place they occupied was no longer adequate and larger accommodations were urgently needed. "The place where we dwell with thee is too strait for us. Let us go . . . unto Jordan . . . and make us a place there where we may dwell."

We note that the suggestion for more extended quarters came from the students themselves. Nowadays such proposals usually come from the responsible heads. There seems to have been perfect freedom in making such a request and the principal was ready with his encouraging "go ye." There is no evidence that the students were taking matters into their own hands and trying to "run away" with things, for they not only first sought permission to start on an expansion project but they also requested the presence and co-operation of their instructor. "Be content, I pray thee, and go with thy servants. And he answered, I will go." This is, indeed, a beautiful picture of co-operation between prophet and sons of the prophets. It is a nice thing to behold teachers and pupils, masters and servants, old and young giving expression to mutual trust and confidence in a spirit of wholesome and understanding co-operation. "Your old men shall dream dreams, your young men shall see visions." The Lord's work, if it is to be done successfully, requires the genius and industry of both old and young. The work of the church can not prosper without it.

So these young men set aside their studies for a while and started for the Jordan to "cut down wood" for the new building. Then something happened. One of the young men with a borrowed ax (even in those far-away days students were short of money!) was busily engaged in felling a tree when his ax head slipped off the handle and fell into the water. Of course it sank to the bottom. The accident suddenly interrupted his work. In addition he was greatly distressed because the ax was not his own. These young people were indeed fortunate in having an older and wiser person with them co-operating in the work, to whom they could successfully ap-

peal in an emergency. "Alas Master!" After locating the spot where the ax head disappeared in the water the man of God went into action. He miraculously brought the piece of iron to the surface and restored it to the grateful young man. The story of the building of the new quarters is not completed in the account, but we may safely conclude that the completion of the work was accomplished in record time.

II

This incident is a parable of a profound truth. All natural labor should produce results. Most of us prefer to engage in a natural task in which we can see the results of our labors. Have you ever undertaken a task on which you worked hard and long—maybe for weeks or months—without seeing much accomplished? It is discouraging, isn't it? The loss of the ax head meant for the young man losing the effective part of his implement. After that he was useless as a wood-cutter. He did not continue a show of effort with only the handle. He might have continued all day long to thrash his ax handle against the tree and by evening exclaim, "Behold the fragment of my handle, behold my utter exhaustion, behold the long hours of my toil." But the tree would not have been felled. Mere busy-ness does not accomplish anything. Some people are so busy that they never get anything done. Tons of explosives dropped on the landscape are of no military consequence but it is the single charge which finds its target that counts. The important thing is not simply to be busy but to be able to show results by evening. No, the proof of effectiveness is not effort but results—fruits of our toil.

This principle is applicable to life and service today. Our strenuous religious efforts seem to produce so little in establishing the kingdom of God on earth. We are sufficiently organized. We have plenty of machinery—perhaps too much. A noted evangelist said in effect, "When we are confronted with some serious and perplexing problem, instead of praying about it, we appoint another committee." Instead of counting conversions in hundreds we count them only in tens. We try to see fruitage in deeper spiritual living but there, too, we are disappointed. We seem to have lost the cutting edge of real effectiveness. We start with high hopes in the morning, but we can not see much results by evening although we are worn out by our toil. We are disappointed, perplexed, discouraged; but we are like the student—we have lost our power. We too often have the experience of those hard-working fishermen who complained to their

Master, "We have toiled all the night and have taken nothing."

III

The young man lost his ax head as he labored. The usual experience is loss of power through other causes. The man who lost his talent lost it because he did not use it—unfaithfulness. The five foolish virgins lost their one opportunity through failing to act—slothfulness. Samson lost his power through a broken vow—moral weakness. The verdict all too frequently is, "Inasmuch as ye have not done it."

But these causes do not operate in the case of the young man. In the midst of his labors he lost the cutting edge of his effectiveness. It is true of life. We sincerely feel that we are faithful and diligent but still there is very little to show. Gradually we are tempted to disregard the matter of results and take refuge in the excuse, "Results are in God's hands." Is it possible that even busy church workers may suffer the loss of the sharp edge of effective service and continue busily swinging the handle without being aware of the fatal loss? To be busy is a duty; to be effective is a joy.

IV

If, after discovering such a serious loss as the cutting edge of our spiritual effectiveness, we could see no way of recovering that loss, it would be disheartening, to say the least. In fact, it would be a tragedy. Fortunately, however, such a calamity may be averted. **Lost effectiveness may be restored.** The young man in the incident recognized his loss. This is the first step in the recovery of our lost power. The Holy Spirit is ready to show us our loss. Are we willing to make the necessary repairs? Not only did the young man recognize his loss, but he confessed it. Confession, too, is necessary. A fine healthy looking fruit tree suddenly began to show wilted leaves. Nothing could save it. Unseen borers had been working destruction. Unconfessed wrong works similar destruction in the heart. The Voice within says, "Confess it." Human prudence objects, "If I make it known, I will lose face. People will look down on me." The young man refused to work with the handle only. He confessed to one who could help him. "Alas Master." There is another Master who alone can deal with that spiritual ineffectiveness. It can and will be restored if we recognize our loss and confess it to Him who alone can help.

V

Certainly it is encouraging to know that by fulfilling the conditions our lost power may be recovered. However, let us never forget that we recover our lost ineffectiveness in the place where we lost it. "Where fell it?" is the inevitable searching question.

(Continued on page 142)

Editorials

To Our Mothers

The month of May brings us many things that are lovely and beautiful and inspiring. Nature does her best to clothe in verdure and deck with flowers the fields and forests, and even the plots along the busy streets of the city. And we rejoice as she wafts to us the perfume-scented air and displays to our wondering eyes some of her richest beauties.

However, of recent years we have become accustomed to having May bring to us the national holiday of Mother's Day. And because of its general observance throughout the land we have come to associate the coming of May with the remembrance of Mother. Like many of our other national holidays, this one also is subject to the abuses of commercialism and revelry, but that does not prevent sincere souls from getting real good and blessing from it. And if the setting aside of this day will help us to appreciate more as we should our mothers and what they have meant to us and have done for us, all of us can certainly derive some real benefit from it.

And so we also want to add our bit of tribute to our mothers. We want to honor them for the sacrifices they made for us through infancy and childhood, as they cared for us through weary hours, both day and night. We want to honor them for the comfort and solace which they were to us in time of childhood's aches and pains and troubles. We smile at these experiences now, but they were very real then, and Mother never failed to supply the needed ministrations to surmount and overcome them. We want to honor our mothers because of the character training which they gave us. And without minimizing the help received from the sterner dealings of our fathers, we can only turn with fond memories to the loving counsels of our mothers who led us into ways of integrity and truth.

But that is not all. We want to honor our mothers for teaching us the things of the Bible and God. The mother who is not a Christian may do many things that are kind and self-sacrificing. But she is not fulfilling her highest mission if she is not in touch with God and through that touch, together with a Christian father, brings up her children in "the nurture and admonition of the Lord." And so for these and many other reasons we bring tribute to our mothers, on this special occasion. But we do not stop there. We bring yet a higher tribute to the God who ordained motherhood and who enriched and sanctified it by using a human mother to bring into this world our divine Saviour. So on this Mother's Day may we bring due honor

To Our Mothers, and to Our Mothers' God!

"A Kingdom Which Cannot Be Moved"

As one glances over the news dispatches of the day, he cannot but be impressed with the insecurity of earthly kingdoms. A revolt springs up in one nation and bids fair to subdue the original government; a bloodless invasion, although enforced by a strong military arm, on the part of one nation in the course of a few weeks annexes to itself a smaller and weaker country; a violently aggressive war waged by one empire against another threatens to make over the map of Asia. And so we might go on to mention other national and international movements which threaten to overthrow governments and to subject peoples to new authorities, often stamping out long-cherished liberties, such as religious freedom.

In the midst of these commotions and upheavals among the nations, it is very comforting to turn to the words of the writer of the Epistle to the Hebrews: "Wherefore we receive a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (12:28). As Christians ours is a king-

dom that is not of this world (Jno. 18:36); it is the kingdom of our Lord Jesus Christ. Earthly kingdoms may wax and wane, or rise and fall, but the kingdom of Christ is eternal and cannot be moved. How glad we should be that we have the privilege of being citizens of this heavenly kingdom! We do not need to fight with carnal weapons, for the temporal sword has no place in the Christian's armor; but we must fight the good fight of faith nevertheless, with the armor of God, the weapons of which are spiritual.

It takes grace and courage and strength to persevere in this kingdom. All these God will supply if we ask Him. Let us keep on serving Him faithfully, fighting the forces of evil with the whole armor of God, and then at last we shall be delivered out of this present evil world and enjoy all the fullness of blessings of the heavenly kingdom, which we only realize in part in this life.

The Christian Monitor

Our readers will recall that a few months ago there was inserted in the Monitor a return card, which our patrons were asked to send in, expressing their preferences concerning the departments now appearing in the paper and giving suggestions for improvement and new features that might be added. The cards continued to come in over a period of months, and now they seem to have ceased. We thank all our readers who took time and thought to give us their reactions and suggestions. We feel sure that this poll of our readers will be a real help to us in determining future policies and making plans for changes and improvements. Some time will be needed to evaluate the findings and to map out plans for the future. Whatever changes there will be made, we trust will be for the benefit of the greatest body of our readers.

We are thankful also for the large number who expressed appreciation for the past and present work of the Monitor. We are glad for these words of encouragement and want to do our best to continue to serve our constituency with sound, helpful, instructive, and inspirational Christian reading matter. We are depending upon you as our faithful readers to help us in getting the paper out into homes that are not now receiving it. Some time ago we announced as our aim to boost our subscription list to 6000 by the end of 1938. If we all work together we can do it. But it will take work, both on our part and yours. Let us keep that goal in mind as we continue our work through the year.

This is the thirtieth year of the Monitor's existence as a church paper. Many changes have come during those thirty years, but by the grace of God the Monitor has been permitted to serve the church through nearly a third of a century. We hope to give over one of the summer numbers to a special Thirtieth Anniversary Number. Watch for further announcements. And once more, let us keep in mind our goal of 6000 subscribers by the end of 1938.

Spanish Relief

Day by day the newspaper headlines tell us of the ghastly progress of the Spanish Civil War. It is a tale of fierce fighting by tanks and bombs and rifles and bayonets. The ground is fiercely contested, but the Rebel army seems to be making constant headway, and although we do not take sides in the war, we can hardly help but feel glad that the end seems to be in sight.

We are also glad that in the very midst of this strife our relief workers have been able to minister to the innocent ones who have been suffering because others have deprived them of their homes, and in many instances one or more of their parents. How much more noble it is to save life than to destroy it! Through our relief workers our church has been able to help to carry on a ministry of relief to the suffering thousands in Spain. We also rejoice to know that our brethren have been kept safe from harm. According to previous plans Bro. Lantz is on his way home, while Bro. Hartzler continues the work in Spain during the summer months. Let us remember the work in prayer.

Christian Life

PRICED FAR ABOVE RUBIES

By Margery Coffman

We thank Sister Coffman for this helpful article—an appropriate meditation for Mother's Day. It supplements the Young People's Bible Meeting topic for May 8, "The Sphere of Christian Womanhood."

In the beginning the Lord God saw that it was not good for man to be alone, so He made a "help meet for him," who was bone of his bone and flesh of his flesh. Adam called her Woman, and later added the name Eve, for she was destined to be the mother of all living. In those few verses of Genesis referring to our mother Eve, we find the two fundamental phases of woman's existence, in the fulfilling of which she finds her most complete life. For it is as the complement to man, as a "help meet for him" and as the mother of living, human beings, that woman finds her richest life and exerts her most powerful influence. It was not very long as God measures time, before venturesome woman had stepped on the borders of her privileged kingdom to be engulfed by less worthy purposes, until we find Solomon sending out the query "Who can find a virtuous woman?" with the implication that she was as rare and as precious as the jewels that graced his kingly person. What a question for King Solomon to ask! He goes on to outline the characteristics that he looks for in a virtuous woman, and we may safely assume that he found none such woman in the numbers of wives with which he had surrounded himself. Out of great bitterness of heart he asked the question, for among all the famous beauties of his court, he failed to find one tender-hearted woman whom he could trust to assist him sympathetically with the duties of an arduous kingship. Surrounded by ambitious, scheming, quarrelling females, the great king longed for the companionship of an unselfish, God-fearing woman, true to the calling of his mother Eve. "Who can find a virtuous woman? for her price is far above rubies!"

Eager to discover the whereabouts of jewels of such great value, we dig into the mines of literary wealth to trace the lives of women whose names have been glorified by literary and historical fame. In our Bibles we tenderly trace the story of faithful Ruth; we thrill anew to the tragic bravery of beautiful Esther; we rejoice with Mary; we find real pleasure in meeting again the few names included in the history of the early church. We turn to legend and poetry to review the stories of beautiful Helen of Troy; of Cornelia; of Dante's Beatrice; of Ireland's St. Hilda and St. Cordelia of the Organ, whose lives are so woven with legend that one wonders if such women ever did grace this earth at all! We come to more authentic history and find the familiar stories of Joan of Arc and her voices; tragic Mary of Scots and her red-haired cousin Elizabeth; Florence Nightingale, Crimea's angel of mercy; golden-haired young Victoria devel-

oping into a lonely old woman; up to the present day where perhaps the most famous name to be added to the Honor Roll of Famous Women is that of the little wonderwoman, Madame Curie. We have omitted many worthy names, but, Solomon, do any of these famous women meet the requirements you outline as necessary to be valued above rubies? Helen and Beatrice had precious little virtue save their beauty, and that is counted vain; Cornelia was a dutiful mother but she did not know the true God; Hilda and Cordelia paid the price of martyrdom for their faith, but we know little of the lives of either, save that Hilda's purity is reputed to have been of such power that it proved effective in ridding Ireland of snakes (a doubtful honor which she shared with St. Patrick!). Surely the lady Ruth, and lovely Esther would have proved virtuous enough for even Solomon's exacting qualifications. Mary's virtue is unquestionable. She was the mother of the Son of God. And what of the women the histories of the world have been pleased to term "famous"?

One might find it a trifle difficult in ordinary life to live with a woman whose prime accomplishment was hearing voices, and riding a horse at the head of victorious armies! The moral virtue of Mary and Elizabeth has always been questionable, and we cannot all have empires to do us homage as Victoria had! Miss Nightingale and Madame Curie were both remarkable women, but we find none of our historical list of women who can be cited as examples of ideal womanhood. Rather are they women called out of their natural sphere, endowed with special gifts for a special purpose, who nobly and ably filled that peculiar need. It is impossible to find in human history a pattern of perfect, virtuous womanhood for our modern young women to follow. Neither is there in human history a model for young manhood to aspire to. For there is no true virtue, either manly or womanly, outside of Christ, and both sexes must seek perfection in virtue only in Christ, and in following His precepts.

We must admit that there are women whose virtue, in so far as purity of life is concerned, is unquestioned. But we are convinced that the finest and most beautiful type of womanhood is found in the life of a Christian woman. Here we find the union of two beautiful entities,—the divine beauty of Christ, united with the loveliness of true womanhood, to form that priceless jewel Solomon so vainly sought—a virtuous woman!

Volumes of poetry have been written extolling the beauties and graces of women.

One cannot fail to note that the prime feature in a woman's favor, quite apart from her good looks, from a practical point of view, is found in her claim to the charms of true womanliness. It looks as if from a literary angle at least, the closer women keep to the path outlined by God for them, the more praiseworthy they become. It is deplorable that modern young women choose to barter their heritage of womanliness for a mess of fashionable pottage in the shape of unbecoming and very often indecent clothing and in the form of unmaidenly and very often disgraceful conduct. It is not necessary to point out the vices of the ultra-modern girl. They are all too evident on every hand, and they provide no attraction to us, but they do provide an irritation and a disgrace to the glorious purpose of womanhood! Why women must struggle and contend for a position of so-called equality with man will always prove a source of amazement to Christian girls, for they occupy a place of such high merit that mere equality with man pales into utter insignificance. As Christians we are counted equal with man, and keeping in our proper place as his "help meet" we become not only his spiritual equal, but types of the Bride of Christ, and who could choose a higher place?

This proposition—the emancipation of women—was the basis of much political unrest in the earlier days of this century. Perhaps as a political issue, it had its grounds. It seemed of tremendous importance to that woman who gave a great deal of tireless energy to the cause of woman suffrage—Sylvia Pankhurst. It seems passing strange that her daughter should be devoting her life now to lectures, not on woman suffrage, but on Bible prophecy, pointing out very vividly the tremendous bearing of prophecy on present world conditions. She proves herself the daughter of her mother in her devotion to her chosen cause, and it is very evident that she has discovered a fact that her more famous mother overlooked, namely, that there is only one standard of equality between man and woman, and that is the platform of Christianity! Neither social nor political reform grants that status to women unconditionally. Lately in an article in the Reader's Digest we read that in Nazi Germany women are being gradually forced back onto the level of lower creatures since the repression of the teaching of Christian doctrine. In Roman Catholic Churches women are made much of when they become "brides of Heaven." It seems to me that such a course is laying aside the natural laws of life God outlined for women, setting up a false standard of purity which is often found to be merely thinly whitewashed impurity! It is conclusive that in countries where Christianity and Christian customs are allowed free sway, woman finds her happiest place, while it is only in Christ that woman reaches that equality with man she has always so earnestly desired.

With God, then is equality, but the Christian young woman gladly recognizes the headship of man here on earth, and cheerfully acknowledges her dependence upon him. At the same time the Christian woman

need in no way belittle her own ability, or deny herself the satisfaction of developing her own talents by a life of false submission and unrequired humility. Rather will she seek to enhance her head by the development of whatever gifts she may possess. Allow me to quote a few sentences from a paper given by a sister at a Conference in Kitchener some time ago.

"The natural graciousness of the Christian woman will not permit her to put herself boldly into the foreground. She will with meekness and sobriety fill her place in society. Meekness is one of the outstanding virtues of the Christian woman, and it comes as a result of her true evaluation of herself and a proper recognition of her sphere in life."

In such a spirit we are glad to dismiss as unworthy of our further consideration any of the arguments so frequently presented espousing the modern ideas of the emancipation of women. As Christian women we are emancipated with a true and everlasting freedom; we are conscious of our own power and happy in our rightful sphere. It is not equality with man we seek, but sisterhood with Christ!

There is no richer, fuller life than that which is the lot of the majority of Christian women. To be of service to others is the fundamental purpose of all life, and human life must fulfil that purpose to be truly happy. To be of service to others in the name of Christ and for love of Christ is the privilege of all Christians, and a God-fearing woman has more opportunities for real service than any other individual. For whether we are daughter, wife, sister, or mother in the home, or nurse, teacher, worker abroad, our life is one continual round of service for other people from running errands for mother, attending to the needs of the family, to the more professional services that fall to the lot of nurse and teacher. Christ thought it not robbery to take upon Himself the form of man. King of kings though He is, He lowered Himself to perform the meanest duties of a servant when He washed His disciples soiled feet!

It may be outside our subject, but let me here take an opportunity to say a word regarding the status of domestic service. At the present time, here in Canada, girls have begun to feel working in the homes to be a "lowering" method of earning a livelihood and there has been a decided preference among our younger women for factory rather than domestic work. The situation has become grave enough to engage the attention of some of our best newspapers and the educational department of our government has deemed it worth-while to investigate the situation, with the result that schools are being started whose function is not only to train girls for domestic service, but to educate them to the idea that theirs is a profession as important to the national welfare as that of nursing or teaching. There are numbers of girls whose only gifts lie in the realm of domestic arts, and in these gifts they very often excel. It seems a feasible idea that girls with such gifts be encouraged to specialize in them and to be taught that the excellent

performance of household duties is as great an accomplishment as the running of a classroom. To keep the complicated machinery of home running smoothly requires as much (aye, more!) intelligent skill as the skill demanded of factory or office worker. It is a false idea that has crept into the ranks of our domestic workers when they decide that housework is beneath them. Take care, young woman, that you yourself are not beneath the job! Homemaking is a high and noble calling,—indeed it is the noblest calling in which women may engage, for it is the work God first ordained for women. All other professions for women are merely special branches of it, for an intelligent household worker uses in her daily routine practices, rules, and laws of all the science and research of this scientific modern world. Intelligent housekeeping is a fascinating work and when girls bring to domestic service the

PROVERBS THIRTY-ONE

By Margery Coffman

Lord, I have sought far to feed my house;
To clothe them, have toiled long into the night

And willingly have worked with these two hands;

See how they're cracked and brown with many stains

Till little of their youthful grace remains,
But they have served me well!

They have stretched forth in mercy to the poor,

Lord, when they could.

And, oh, I hope my husband's heart

Doth trust me still, and that I do him good!

But my poor soul is set aflame with woe

Because in nothing excellent do I excel

And often scarcely seem to have done well!

For seldom is my mouth with wisdom filled

And often I have failed to be as kind

As Thou wouldst have me be.

But I do fear Thee, Lord, and never fail to find

Thy love for me my all sustaining strength
When my own strength is weakness; and at length

Perhaps my price may be, not rubies large and rare,

But one small pearl, Lord, white and fair.

Vineland, Ont.

enthusiasm and intelligence that they give to nursing and teaching, they will find it so. If these new schools do no more than open the eyes of their students to the beauty and importance of home duties; if they can train their girls to realize that knowing how to cook a good meal is as important as knowing how to set an arm, they will do well.

The search for beauty, exploited so vulgarly these days, has from time immemorial been an instinct native to feminine hearts. Outward adorning of the body cannot enhance its beauty, nor can it hide drabness of spirit within. Beauty of the soul alone has the power to illuminate the dull countenance and make lovely a personality that has little claim to physical beauty. None of the feminine charms that poets love to sing about are on sale at drug stores, neither can they be applied externally. The love of God is a great beautifier and the ornament of a meek and quiet spirit sets well on a woman's person, and such a vesture is never out of style.

Christian women who prefer to let the dictates of modesty and individual good taste fashion their clothing, are very often termed slaves to convention, while the reverse is actually the truth. For the woman who blindly follows the whims of Dame Fashion, who dares not pronounce as unbecoming that which Fashion decrees to be the mode, is very evidently the dupe and slave of the fashion she so slavishly follows. It is a very silly idea, and one that does not disturb the serenity of your true Christian woman in the least! She prefers to be ready to enter into the Bridegroom's feast, rather than to languish outside with the foolish ones!

You may not have noticed that the word "lady" is very seldom used in the Bible (II John 1, only), while "woman" plays quite a prominent part. Nowadays we use the term "lady" as synonymous with "woman" while in reality it is a Saxon word meaning "loaf-giver" and is more the name of an office than a title. The old-fashioned Saxon custom decreed that the lady, or wife, of the lord or baron, should distribute food and clothing in the district over which her husband held sway. This was an actual, organized duty, not just the casual giving out of food to the chance beggar. This quality of giving to the needy ought to be a part of every woman's character, and all women who are able, take upon themselves the office of "lady" when they "break to the needy sweet charity's bread." But the modern use of the word "lady" has entirely obscured the quaint old meaning and the use of the word calls up one who is thoroughly versed in social customs and conventions. We ought to cherish the noble old word "woman," for it is the name God gave us and give the lesser word "lady" less prominence.

"Give us that grand word 'Woman' once again

And let's have done with 'lady.' One's a term

Full of fine force, strong, beautiful, and firm,
Fit for the noblest use of tongue or pen,
And one's a word for lackeys. One suggests
The mother, wife and sister! . . .

Who would be

The perfect woman must grow brave of heart

And broad of soul to play her troubled part
Well in life's drama."

So wrote Ella Wheeler Wilcox, eminent American poet. It is something to deserve the name of woman, and even the ladies of the land may well aspire to the graces embraced by that noble name!

Christian virtue in a woman is the quality capable of producing that matchless jewel priced far above rubies,—a virtuous woman! Peter places it even higher than that, for he tells us that in the sight of God it is of great price. The sphere of a Christian woman has no boundaries, no social, racial or physical barriers. Her sphere is wherever there is need of the ministry of tender service that can be performed by none so lovingly and tenderly as by a woman, and no woman can perform that duty so faithfully and so graciously as the woman whose life is hid with Christ in God. Martha or Mary, Deborah or Dorcas, whatever be her personal talent, the woman who feareth the Lord, she shall be praised!

Vineland, Ontario.

CHRIST, THE BASIS OF LASTING PEACE

By Elvin V. Snyder

In these days of warring and strife among nations, classes, and individuals, we dare not lose sight of the great fact that there can be no real peace apart from the Prince of Peace. This address by Bro. Snyder will help us to appreciate this great truth.

This peace conference is different from the majority of peace conferences that are being held. In the first place, it has resulted in more than a peace conference,—a spiritual life conference. In the second place, the testimonies that have been given here have been the results of experiential tests in time of pressure. Several men who have spoken were conscientious objectors who suffered for their position during the war of 1914-18.

There are young men here who were not living at the time of the World War, and who have had no experience in manifesting their peace testimony under such stress, and yet, now, they cannot say with those who were conscripted in the last World War, that they have not been given a fine example of what their conduct should be.

In the great world peace conference, a great deal of oratorical effervescence is displayed in the speeches that are made, and yet these have not been the result of an experience of peace in time of test. Generally they are nothing more than mere words. "Worten! Worten!"

I am happy to address such a gathering, since it is composed of various denominations who have maintained their peace testimony during several hundreds of years, the Brethren in Christ, Amish-Mennonites, Friends, Mennonite Brethren in Christ, and our group.

I am a Mennonite, but above that I am a Christian. And this topic definitely raises the question higher than any one of our denominations. The peace doctrine is not an invention of any church. Menno Simons did not invent it, nor did the founder of any of the other denominations invent such a doctrine. This doctrine is inseparably wrapped up in the person and teaching of our Lord and Saviour, Jesus Christ. It is a message that the world must hear,—not as a denominational peculiarity,—but as the profound and practical teaching of our Lord. I am almost convinced that had every man, who declared himself affiliated with one or any denomination, refused to fight in the World War, it would not have lasted one year.

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The world has tried a great many methods of bringing peace to its wartorn peoples.

I am reminded of an old story,—the story of David and Goliath,—in which David represents the spiritual power of God, and Goliath the military machine of his time. You all remember that story. David arms himself with the militaristic armament which Saul gives him, with which he is not acquainted, nor is he able to manage it. And the expression from his lips, is the one that describes the efforts for peace that the world has been making during the last twenty years: "I cannot go with these. I cannot go with these." The church should also have discovered that.

During the time of the World War, the nations were defining the sacred status of democracy. They were making the world safe for democracy. It was a war to stop all war

forever. They had a sacred duty in which they enlisted the spiritual force and moral stamina of the church, and yet that war did not end all war. Nor are the democracies safe. In fact, there are hardly any left today.

There was hardly a five-year period in which some one of those nations that signed the Versailles Treaty was not engaged in some form of strife or other. And yet the byword was, "Reduce armaments." It had become the inspiration of the nations to deny themselves of all the arms that had cost the lives of so many of their young men. And yet this program of disarmament during the years since the war, has increased the armaments of the nations as a whole, seventy five per cent over that of 1914. This is not disarmament, and as long as nations are providing themselves with arms, the blood-mongers will find some way by which to reduce the accumulated stock. They can't afford to let them rust to pieces in pacific armories. They must have the money—blood money.

The next great peace effort was the formation of the League of Nations. A great man came from America to the wartorn states of Europe. His name was Woodrow Wilson. He was proclaimed the "Prince of Peace." Even Germany said that he was the Messiah, come to bring peace to the land. And yet it is exactly those points in the Treaty of Versailles that today are agitating the world into a new international disaster.

Then they raised the isolation slogan of aloofness; taught by the Monroe Doctrine. America tried to wash her hands of European affairs, and yet history has proved that it is impossible for her to remain outside of world interest and the world need.

There were spoken great words of internationalism, brotherhood, "peace and good will among men." It was said that we should educate our children and our people against chauvinistic nationalism and false patriotism. We tried to teach our children to appreciate and love children of other nationalities,—a Christian patriotism. Whether this has been done or not is an open question.

In these more recent days it has been advocated that we should try to make the world safe for peace by legislation. A great preacher, Wm. E. Beiderwolf, proclaims schemes by which the nations could legislate against war. In the first place, they should "take the profits out of war"; but the question is, how to do that. In the second place, he advocates the adoption of an amendment to the Constitution (of the United States), declaring that Congress shall never make a war outside of her own territory, or territorial waters, without first submitting the question to a vote by the people of the United States.

It is not a matter of not wanting war in times of sanity and moments of peace. The trouble with voting whether a nation should care to enter a war would depend on the mental status and emotional tension to which the nation has been worked by news agencies,

and other propaganda that is at the disposal of the bloodmongers. The trouble with voting at such a time of patriotic hysteria is that the nation has gone collectively insane, and so is not in a fit intelligent condition for suffrage. When a nation is out of its mind, it is just as liable to commit suicide as an individual is in that condition.

How to stop war? If you want to stop war, you must take hate out of the hearts of men, and put love there. The nations of the world, as nations, will never come to see that national peace and security are to be found only in Jesus Christ. If they do see it, they will never follow, as nations. There must first be a new man, and then, when all men are new, there will be a new nation.

All this propaganda and pacific motion-making has resulted in a turn-back to the militaristic spirit of armament, and today the nations are raising their military powers to the forefront so as to be prepared for any crisis.

The slogan today is: "If you want peace, prepare for war!" You must scare everybody by the formidable prestige of your air fleets and armies and military machines! Each nation desires to portray itself as the personification of sudden death.

All this reminds me of an old story found in one of our public school readers—a Spanish story, in which the gallant huntsman, Don Quixote, goes out to fight against the windmills. The nations today, just as this quaint, insane, fictitious Spanish character, are going out to throw themselves uselessly against the great arms of the war god. And the staggering, stupendous fact, is that the church is going out with the world in this enterprise.

Historically, religion, and, more specifically, Christianity, has been the chief supporter of war, "the bulwark never failing." Christianity supported the Civil War, the Spanish-American War, the Boer War, the Thirty Year's War, and the World War 1914-1918. In each case, they said: "This war is right. It is our sacred duty to go forth and sacrifice our lives, and our strength, and our youth for this sacred cause."

This was proclaimed in each case, and in each case war proved itself to be nothing but hellish butchery. War is hell! Yet in those days a great many churches were transformed into recruiting stations, and their ministers racked their brains to harmonize militarism with Christianity. Since then they have been proclaiming again that war is damnable, gruesome, atheistic, uneconomical, brutish, criminal,—and many other "worten,"—until the next war.

From "Army and Religion," by a Church of England Committee, I want to cite a part of a report that was given of the attitude of soldiers and chaplains during the Great World War:

"The practical religion of the men is atheism. God and Christ are not acknowledged. The help of the great Christian churches has not been seen. The one great difficulty about which all the chaplains agreed upon is the soldiers' and sailors' ignorance of Christianity, in which they are supposed to have been brought up. The meaning of God, sin, repentance, grace, forgiveness, baptism, confirmation, is hardly known by the great mass of them. It is not only that the men do not

know the meaning of the church. They are ignorant of the historical facts of the life of our Lord. The great mass of men fail to discover any real fellowship in the church. They say the church is classy. It is essentially exclusive. It is on the side of capital, afraid to stand for justice between man and man. The church does not relate the Gospel message to the daily lives of ordinary men and women. It does not count as a live factor in social betterment. There is a great difficulty in reconciling war with Christ's ethical teaching.

In another great book, "Our Common Conscience," by George Adam Smith, we have this startling evidence, which he records proudly: "An exact registry of the sons of ministers of the church of Scotland, proved that at least ninety per cent of those who were of military age, had joined the colors before conscription came in." He further says on page 123, "The things that are Caesar's and the things that are God's become one and the same thing when we serve the state with our lives, for its freedom, or at the call of international justice."

I am asking, Would Jesus become a statesman, a politician, a judge, or a prime minister of our country, or a president, today? The politically minded too often become the pollutedly minded for Jesus to aspire to such an office. Is Christ's example of taking up the cross for others, one for us to follow in the sense that we should go to war, thus taking up our cross and killing others? That's not what Jesus did on His cross.

The Bishop of Birmingham conveys his belief in peace in this strange way. He says, "I believe in peace,—peace at any price,—even at the price of war." This is not peace at all, nor can we see any evidence of a desire for it.

The following challenge is taken from a book by Jefferson on "What the War is Teaching:"

"Why didn't Christianity prevent war? What is the matter with Christianity that it didn't save us from this? Where is the Christian church? What has it been doing? Of what value is the church if it is impotent in such a crisis? And while we Christian people were asking ourselves such questions, the man on the street grew sarcastic and abusive. He jeered the church and declared it had done nothing. Magazine writers spoke of the disgrace of Christianity; the failure of Christianity; the bankruptcy and the passing of Christianity."

"No scathing indictment was brought against science,—also one of the great accomplices of war. Nothing was brought against philosophy. Nothing was said against art or education. No great statesmen were indicted for the part they played in war. Nothing was said against reason. But religion, and particularly Christianity, carried the whole blame for the war of 1914-1918, because these others do not hold the keys to the destinies of mankind. And yet nothing could be said against Christ."

Why didn't Christianity prevent war? It wasn't Christ's fault. His whole life and person and spirit are a life and example of peace. The church should not have "gone with these." She is healing the hurt slightly, saying: "Peace, Peace" when she herself lacks that peace. Jer. 6:14.

II

I want to refer to this topic more directly in the words of St. Paul, found in Philippians

2:5, "Let this mind be in you, which was also in Christ Jesus."

War means everything that Jesus did not mean, and nothing that He did mean. Men can strain the Scriptures in many ways, but they can never prove that Jesus Christ belonged to the military machine. Did you ever see a picture of Christ with a bayonet, spilling the blood of His fellow men? What does He mean by such words as "Put up thy sword;" "Resist not evil;" "Thou shalt love thy neighbour as thyself?" And let us know that this is not mere passive nonresistance. Nonresistance may mean to sit down and let your enemy hit you on the head without your retaliation, but peace means an active, demonstrative, dynamic love.

Jesus says further, "By this shall all men know that ye are my disciples, if ye have love one to another." Love is the great secret of Christian fellowship and brotherly love, not only in the church, but also in the neighborhood and in the nation.

Jesus said, even, "Love your enemies." This does not mean to take them to the slaughter yards. Christ's basis for peace then is more than nonresistance. Love is not passive. Love initiates; it impresses; it acts; it inspires.

Behind the "do not's" of nonresistance, and the "do's" of positive peace of Christianity, there must be a person, and the personal possession of a person, Jesus Christ. You must have Him. A life of peace is a life of love. Love is possessive possession of a person. Love is positive, positive good. Love is victorious. "Love never faileth."

That is why this peace conference must end as a spiritual life conference, with the em-

WITHOUT HIM

All earth's fairest flowers would fade
Without Him,
Brightest day be plunged in shade,
Without Him.
Glory turn to deepest gloom,
Crown be lost in cross and tomb,
Joy and song and gladness fled,
Woe and weariness instead,
Without Him!

Where is calm and where is peace
Without Him?
Rest and confidence would cease
Without Him.
Nought remain but toil and care,
Sadness, sighing, grief, despair;
Love be lost and hope be dead,
Faith be turned to fear and dread
Without Him!

Whence the strength to journey on
Without Him?
Gone the hope of Heavenly dawn
Without Him!
Long the road and steep the height,
Rough the way and gone the light;
Less than worthless life would be,
Emptier still, eternity,
Without Him!

Never will He leave His own
Without Him,
Never for one hour alone
Without Him!
Never leave us, till at last
Dangers o'er and trials past,
On that glorious golden shore
We shall journey nevermore
Without Him!

—E. Margaret Clarkson.

phasis upon Jesus Christ as Saviour and Lord of my life. Whether the young men and women of today will stand in the next crisis, or not, depends upon whether they know Jesus Christ as Saviour and Lord, or not. You cannot say, "No, my Lord." If He is your Lord, your whole life is an active assent and obedience to His will.

The Spanish word for Lord is "Señor," and that means, the proprietor of my life, and manager and administrator of all I am and all I have.

The Apostle Peter tried to say, "No, my Lord," when, in the vision of Christ there was looming up on the horizon a real cross. Peter took it upon himself to rebuke his Lord, and he said, "No, my Lord, not that," and Jesus gave him that terrible answer, "Get thee behind me, Satan."

The doctrine of peace is inseparably wrapped up with who Christ is, and what He does. Not merely His words, or His doctrine, but His very person and His character, are the manifestation of a life of peace. He was love, —not hate, not selfishness, not narrowness, not nationalism, not war, not murder.

In conclusion, the alternative to war is evangelism. You may either have Christ, or give your flesh as useless cannon fodder to your country.

Ralph Valentine says, "No matter what the cost, we have no message worth preaching to this day and generation which does not utterly renounce and condemn war and the sins which lead to it and come from it. It may mean being strung up by the thumbs; incarcerated in a psychopathic ward. It may even mean death. If our Christianity is not as rugged as that of the early church, then surely we have lost the way. As in that day, the basic issue is: Christ or Caesar?" They are utterly incompatible.

The time has come when we must decide what Christ means to us. We must say to each other, and to our governments, "No matter for what purpose you beat the war drums, we will not follow. Christ must be King."

Peace is a by-product, not an objective. You do not strive and toil to manufacture peace. You have it. It is a product of rebirth and growth in Christ. It is the emanation of His personality and power in our lives. In that great sermon that He preached on the Mount, He said, "Blessed are the peace-makers,"—not pacifists, nor "pass-the-fists," but lovers and makers of peace. Only those who have peace can make peace.

St. Paul interprets such a life as a life that provokes to love. This is a new provocation, not the old that brings strife and war. This is the challenge: To let Christ live within us, and to reflect His life and peace, in and through us.

May I yet add these lines from Charles Badger Clark:

"And now what about
Me in my own day of battle?
Could I put my prayers behind a slim Springfield bullet?
Hardly, except to mutter: Jesus, we part here.
My country calls for my body, and takes my soul also.

(Continued on page 149)

MISSIONS

GLIMPSES OF TANGANYIKA

V. Incidents and Experiences Afield

By John E. Leatherman

Because of the fact that the events of a day, a week, or a month are seldom according to schedule and plans here in this tropical land, it need not be surprising if what is written in the following paragraphs should have a corresponding unsystematic appearance. We will try to give you a line-up of such happenings as will enable you to get a general view of what goes on here on the field day after day and month after month. It should be borne in mind that even though we are in Africa, we do not have hair-raising and heart-touching experiences from morning to night. A large percentage of mission work consists of what is commonly called "the daily grind."

Let's start on a prospecting trip to look for a new site. This is important work. The responsibility is tremendous and one feels almost as helpless as a babe. Circumstances ten years in the future absolutely unseen from our present standpoint such as a rapid shift in population or a change in government policy may have a vital bearing upon the mission program according as to how the site is chosen. Only the Lord is master of circumstances. When our third station site was being chosen, the Lord clearly showed us His power in overruling the ignorance of His witnesses in a strange land.

Here's the story briefly: A specific site after being selected must be formally applied for and then approved by the district administrator. After considerable prospecting by the brethren, a plot was selected in what is known as the Suguti Valley. On being presented, the application was promptly rejected. Why? It became evident shortly afterwards that the said plot was rather far removed from the population center, and furthermore it was right in the center of an area of infected tsetse flies! On the other hand, the present site as selected afterwards has continued to show increasing possibilities for expansion. Since the application was handed in, a cotton ginnery was built close by, which has caused an increase in the population.

The size of the population is the first factor to be considered in choosing a site. Does it provide sufficient opportunities for expansion to warrant the placing of a station, or could the section be adequately cared for later by a native pastor-teacher? What about the water supply? In case of drought, could water be obtained elsewhere after the tank supply of rain water was exhausted? Ac-

cessibility to raw building materials as stone, sand, and ant-hill dirt needs to be noticed. During the rainy season, travel becomes exceedingly difficult and often practically impossible, so the distance from existing stations and points of communication must be borne in mind. In approving a site the government is anxious that no native rights are involved, and it insists that the consent of the local chief to placing a mission in his district be obtained first before any action is taken on the application.

Travel in Tanganyika by auto during the rainy season has the distinction of being in a class all by itself. When we first came into the land, our initiation rites consisted of a never-to-be-forgotten jaunt of thirty-five miles by



Native Participants in a Circumcision Ceremony—All Painted from Head to Foot. Bro. Ferster Is in the Center.

auto spread out over eighteen long hours. The number of times the car was dug out of axle-deep mud during that trip is an unknown quantity. On one of these occasions after digging, lifting, pushing, and pulling for several hours, and having made a pathway of cut sticks to prevent further sinking in the mud, we all heaved a thankful sigh when the car could finally go forward by its own power. By that time it was around three o'clock in the morning. But we hadn't been going more than five minutes when the car, motor roaring, slowed up and stopped short in mud so deep that the front door could not be opened and our faithful driver in order to get out to see what was wrong had to make his exit via the window.

Two of the brethren recently had a costly experience while visiting the churches and outschools in Majita. Along with plenty of car trouble occasioned by muddy roads and children tampering with the ignition switch, they became inoculated with tick-fever parasites which after their return home caused se-

vere sickness. This fever, also known as relapsing fever, is caused by tick bites, and the men suppose they were exposed while sleeping in a certain native house. The fever comes suddenly, causing a high temperature and after three or four days suddenly goes leaving the patient very weak, but returning again in ten or more days, the attacks thus recurring a number of times. Both of the patients are now down with the third attack.

Our medical doctor at Shirati reports a variety of cases. Recently she had a case in which a native had his arm bitten off by a crocodile. Crocodiles often get very bold and attack natives who come to the lake to bathe or get water. It is generally reputed that among natives appendicitis is quite rare. At Shirati since April, 1936, to December, 1937, there were only three cases of appendicitis among thousands of others. Scorpion stings are frequent. In the last year there have been a number of poison cases. Poisoning an enemy is a well-known method of revenge among the natives. Poison is secretly placed in the food or beer of the victim at a native gathering and it is seldom possible for government authorities to apprehend the guilty person.

The natives have some strange and highly amusing theories about their sicknesses. It is almost a universal practice in the land to take a knife (usually a dirty one) and make a number of light incisions in the skin which procedure is believed to let out whatever pain in underneath. Possibly this sometimes acts as a counter-irritant which may account for the popularity of this strange kind of therapy, but usually the remedy causes more trouble than the primary ailment. From the Bumangi station we heard of a man who had a strangulated hernia, so he took a knife and started cutting at himself in order to let the snake out which he firmly believed was inside trying to

get out! In regard to this "cutting business," however, we were told just lately that there is a certain medicine that is used to rub into the wound after the skin has been cut, and which is said to have beneficial results. The natives have discovered a number of natural remedies which are useful in certain ailments. There is a certain leaf, for instance, which if chewed into a pulp and placed against an aching tooth, stops the pain.

The erection of the mission buildings is a difficult but very necessary part of an opening mission program. There must be dwelling houses, a church building, a garage and workshop, houses for natives who live on the compound, and a school building. The question may occasionally come up as to the practicability and advisability of the missionary living in a manner similar to that of the native. This has been tried and as a result is not often advocated. It has been claimed that a missionary living in this way would be closer to the native and so be in a better position to help him, but eventually this type of living

results in a serious loss of prestige and undue impairment of health. An African missionary reckons his good health and good influence among his priceless possessions.

The man on the mission force who directs the building work has a full program. Africans on the job are not generally noted for speedy or careful production and require constant supervision. In speaking of missionary qualifications it is almost trite to say "patience, more patience, and still more patience." If this applies anywhere, it applies in supervising laborers under a hot African sun. Natives who stay with the mission long

enough can be trained to assume responsibility themselves. When they work by the hour the much "sitting" that they do is always ascribed to the need for rest, and never to laziness. But it is astonishing to see how fast they can work when adequately "motivated." If a day's work is measured out to them they will work at top speed and have it all finished by noon, or if digging in the gardens, they can work for hours without stopping. Much can be accomplished if the spirit of good will can be maintained among the workers.

(To be continued)

Musoma, Tan. Terr., East Africa.

MISSIONARY WORK AMONG THE HOPI INDIANS

IV. The Hopi Religion

By John Duerksen

The Hopi are naturally very religious. Their religion plays a part in everything that they do. When they eat, they put aside a bit of food before they partake of their own, to be given to the house-idols which are on a shelf in the back room. When they run in the races, they attach little prayer-feathers to their legs, to keep them from getting tired. When they weave their blankets or baskets, the patterns woven into them are purely religious in character.

The religious life is based very largely upon the clans that exist within the tribe. The Snake clan, the Antelope clan, the Eagle clan, and the Devil's clan are a few of the many clans that play an important part in the religious ceremonies of the tribe. Each child is brought up as a member of some such clan, and when he is asked as to what clan he belongs, he simply says "I was raised an . . ." (Eagle, or whatever the name of his clan might be). All the members of this clan are his brothers, those immediately older than himself being his older brothers, and those younger being his younger brothers. The leaders, or priests, of a clan are referred to as fathers. And when one asks for the relationship of one person to another, one must always be careful to find out whether the answer given refers to the fleshly relationship or to the clan relationship.

It is said that the Hopi chief of Oraibi, a long time ago, invited all foreign Indians a place in their tribe, if they could perform a religious ceremony that would bring rain. This is said to account for the varied ceremonials that are carried on almost continually in the kivas. It is a fact that almost all the time there is some kind of ceremony being performed during the night. During the winter months, when the men cannot be out in the fields, they are almost constantly employed in performing some ceremony that is to insure their prosperity for the coming summer. At the winter solstice of the sun, when the sun rises at its farthest south point on the horizon and when it rises the latest of any morning of the year, they are very earnest in their ceremony to "bring back the sun." At a certain place on a high point of a mesa, two stones are lined up exactly in line with the southernmost point the sun reaches, and during the days that the sun hovers at or near this point, there is a runner

sent each day to see whether the sun has started on its backward journey yet. All during this time ceremonies are performed in which almost the whole tribe takes part, to keep the sun from "dropping over the edge," and never coming back again.

As the season advances toward the equinox, the sand storms come. These are attributed to the sun, in that he is cleaning his summer house, preparatory to entering it again after his long absence.

Almost everything is personified. The spider is held by some to be the creator of men, because of its ability to make such a fine web. After man was made, it seems that he got busy and made the rest of the world. Rattlesnakes, gophers, coyotes, lice and insects of all kinds, are, if not exactly worshiped, held in high esteem. It is true that one old man, while he was gathering up sticks for fuel, found under one pile of sticks an immense rattlesnake, coiled, and ready to strike. But for some reason or other it did not strike him, or, if it did, it missed its aim, and the man was unharmed. As soon as he saw it, being terribly surprised, he threw down what he had just picked up and knelt down and prayed to the snake, addressing it as "father," and thanking it for not biting him. He did not kill the snake, in spite of his knowledge that the snake was waiting for a chance to strike him, and would strike any one else who would come near enough it. (Had the snake struck him, he would have killed it, for then it would have shown itself possessed of an evil spirit, unfriendly to man.)

Their religion is based upon a spirit-worship, and is very involved and intricate. Practically each mesa is sacred to something or other. Annually offerings are taken to the San Francisco Peaks, some seventy miles distant, to bring rain for the next year. They see the clouds rising from beyond these mountains, and think that, that must be the place where the clouds are made.

According to their tradition, the first Hopi came from the underworld, through a little hole, which is to be found in the Grand Canyon, about a hundred miles distant from their villages. (There is a place where the whole Colorado River goes under ground, and some say that, that is the place where the first Hopi came out.) And to this place it is that the soul of the departed goes again. But before

going there, the spirit must be carried by the Great Spirit (sometimes "spirits"). If the soul is that of a man who has lived a perfect life, he may go immediately to the Grand Canyon, and enter the underworld, where he can enjoy watermelon and beans and corn and squash to his heart's content for all eternity. But if he has been bad, he may be sentenced to carry his journey toward the underworld out in some weird fashion, such as one step a year, or some other arbitrary figure, depending on his wickedness. If he has been too bad, he must go to hell. Here he is burned up, and his smoke ascends over the edge of the pit, and he is re-incarnated in some animal on earth. If he has been very wicked, he must start in some insignificant animal like a louse. When the louse dies, if he has been good, he may be advanced to be a cricket, a mouse, a dog, a horse, or maybe even a human being, if he has been very good. Then, as a human being, he may live his life over again, and he gets another chance at the underworld. But the person who is just simply hopelessly wicked, and deserves nothing but eternal punishment, goes into a black and almost bottomless pit. There his soul is like one of these desert bugs that, no matter how much he is disturbed, or how far he is taken from his former path, will always continue going in the direction he was going when disturbed. The soul, being in a state like that, will try to climb out of this pit. He will get near the top, but then he will fall down, clear to the bottom. From there he will start out again, only to fall down again when he nears the top. This is to continue throughout all eternity, and even though at times he will be so near the top that he can almost get out, he will again fall back, to begin his climb over again. Such is the heathen superstition.

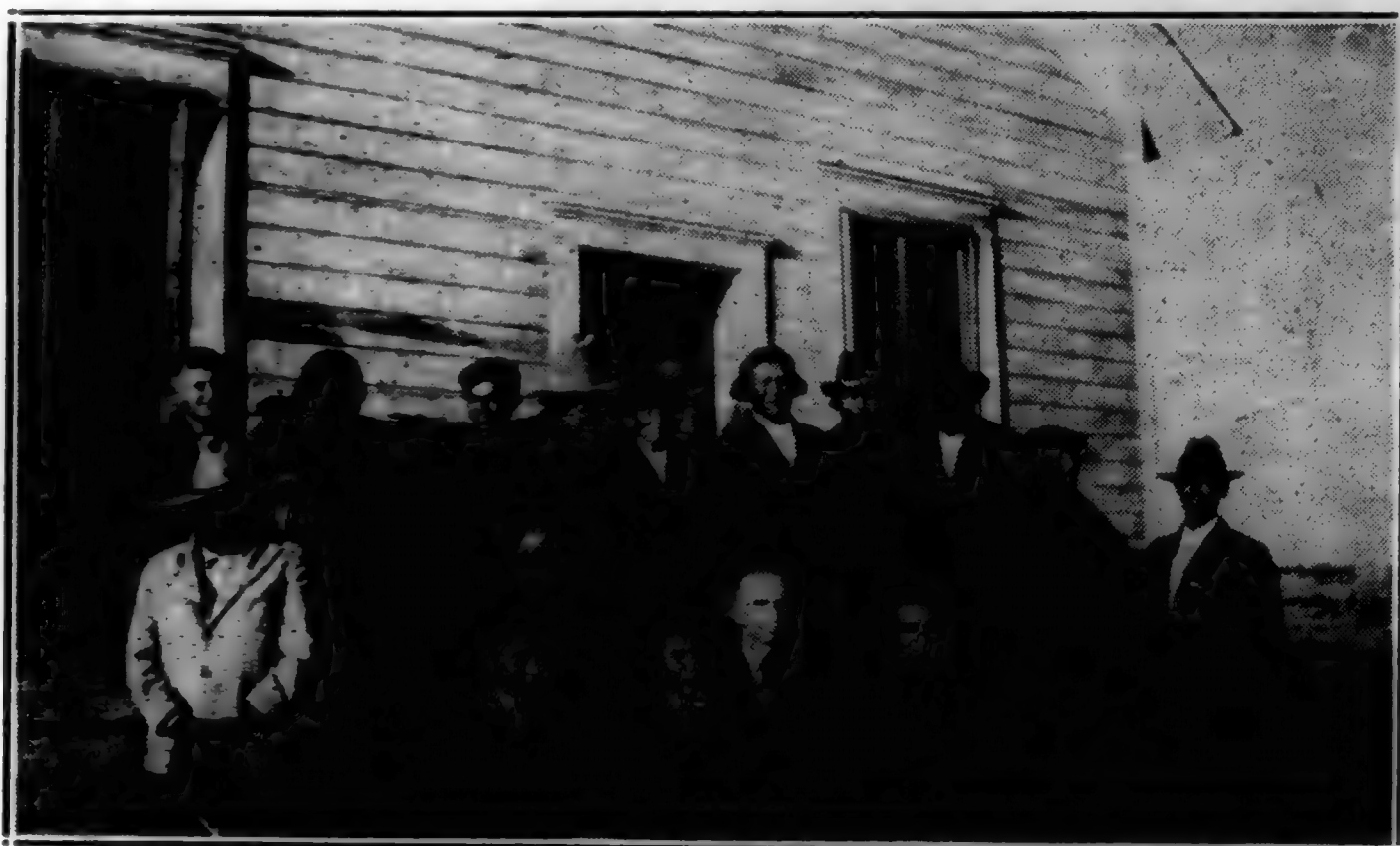
In the last number of years havoc has been wrought with the clans that carry on the ceremonies. The split in Oraibi in 1906 did more than anything else to break up the clans, and to make it impossible for them to cooperate in the ceremonies. Many an altar, according to good authority, was incomplete because certain priests of certain clans refused to set up their part, or to do what they should to make the altar and the ceremony complete. The conversion of others of the priests to Christianity has done the tribal religion no good, either. And then the unwillingness of the children, after having been away to school for a number of years, to succeed their parents in their priestly offices, has caused other clans to be put out of existence. And so what exists today is pretty much the leftovers and the straggly ends of a once complete religion, for which the older ones are fighting desperately. With the death of the ceremonials has come the death of the horribly immoral and indecent customs that were associated with some of the ceremonies.

Mention should be made of the last of the outstanding chiefs of the Hopi, Yukiwma. He was the chief of the group that went to Hotvella in a protest to sending their children to school. To the very last he was in very high esteem by his people, and especially by those of his own village. His name means "the finisher," and has a significance to them very much like "Messiah" had to the Jews.

Among varied beliefs was the one that he was to die for his people. The fact that he died a natural death in 1928 without having ended their ceremonies, and without having appointed a successor was a cause of great distress and uneasiness to his people. He was to have culminated all their ceremonies; it was not to have been necessary for them to have any further succession of priests; now they were not done yet, and they had no successor. His son was finally appointed to succeed him, but there was a general feeling of disappointment evident. Incidentally, Yukiwma died in the arms of the missionary, as it were. During the last three days of his life, when his people and his children saw that he was dying, and that he was dying contrary to what had been their belief concerning him, they deserted him, and left him to himself. The missionary then came and took complete

but would allow them to take them along. The heathen came, too, and tried to persuade Johnson not to burn them, "for," said they, "it will never rain again if you destroy these things." There was a whole wagon-load of these things, crooked sticks to represent lightnings, head-dresses of all descriptions, gourd rattles and many other things, each of them hundreds of years old.

At the afternoon service, in the plaza of the village, where everyone could see, the idols and instruments were set up. The Christians and the missionaries arranged themselves behind the exhibit. In front was a tall box, on which Johnson placed his Bible. And then he spoke to his people about their idolatry, using the reference in Isaiah as his text. A deep silence fell over all those present; a few of the heathen, though deathly afraid, dared to come out and see what was actually going



Group of Christian Indians at a Conference at the Hotvella Station, in 1925

The man with the fur cap in front of the doorway is blind Talasnimtiwa. To Talasnimtiwa's right, with the felt hat pulled over his eyes, is Wikwaya. Missionary J. B. Frey is seated in the second row, in front. Missionary Duerksen is at the extreme right, and Missionary Friesen at his right.

care of him. There were no indications at his death that he had accepted the real Messiah, who had come two thousand years before, and had given his life that Yukiwma would not need to die. Such is heathendom!

The Devil's clan, one of the most daring of the clans, and the one most definitely allied with the one whom it was named after, had its end when its chief priest, Kuwanheptiwa, later on always known by his English name, Johnson, became a Christian. All the instruments that were used in the worship of the devil were given to him when he became priest. When he was converted, however, they stole them all away from him, and hid them. In August, 1922, at the time of the annual snake dance, he found them, and made away with them one night, and hid them in the basement of the church at Oraibi. The following Sunday proclamation was made that all these instruments were to be burned at a street-meeting in the lower village, that afternoon. The missionaries and native Christians from the Baptist mission had been notified beforehand, and they came for the occasion. In the morning service at the church, a communion service was held. Right after the service, two men from a large museum appeared and offered an immense sum of money to Johnson if he would not burn these,

to happen, and half-expecting a great and terrible calamity to befall Johnson and his group. But Johnson's testimony rang out clearly; another native Christian gave testimony; finally the articles were piled up so that they would burn well, and the whole thing was set on fire. While the fire burned, the Christians sang. Meanwhile, the clouds had been gathering in the southwest. No sooner had all the articles been reduced to ashes and cinders, than a drenching rain came down, extinguishing the remaining few embers, and coming, as it were, to show that God had heard, as he had heard Elijah after the event on Mount Carmel. This rain was such a rebuke to the heathen that they could say nothing more. That there should be rain after such a series of proceedings was more than they could understand. But it had happened. The Devil's clan exists no more; but the Hopi are not free from Satan's hold. He is preying on Christians and non-Christians alike. The devastating effects of his work are seen in the hardening of hearts that has been so evident. Christ's words ring out to them yet today: "He that hath ears to hear, let him hear."

Goshen, Ind.

(To be continued)

The unfriendly man is always friendless.

THE RESTORATION OF LOST POWER

(Continued from page 134)

Christian, in Pilgrim's Progress, lost his precious roll when he slept in the arbor half way up the Hill Difficulty but he was unaware of his loss and, indeed, made considerable progress in his pilgrimage without the roll, up to a point. Then came the time when he could not proceed without it, and the awful truth dawned upon him. Back over that long weary road he had to retrace his steps to the arbor where the roll fell out of his bosom. It was a painful experience, but he could not retain his spiritual life without it. So it was with Abraham. It was his own plan that took him to Egypt, and once there, he readily yielded to temptation and did some very wrong things. He had to return out of his willfulness and prayerlessness "even unto Bethel to the place of the altar" to renew his covenant with God. This is the divine law; the place of loss can and must be the place of recovery.

How about us? Have we lost our spiritual effectiveness? If so, where have we lost it? Have we lost it in the place of neglected prayer, of neglected Bible study? We are too busy to take time for such things in this fast moving age. Have we lost it in the place of disobedience to God's clear commands? Something that God has told us to do and we have never done it? Or have we lost it in the place of compromise with sin, trying to persuade ourselves that this or that little indulgence will not matter? Have we lost it in the place of some dark shady spots in our life—some secret sins we have not been willing to give up? Or is it in the place of secret enmity, some personal wrong we can not forgive? The Master says, "Where fell it?" Show me the place. "Then he showed him the place" and the miracle happened! "And he put out his hand and took it!" How amazingly simple!

Peoria, Illinois, R. 5.

WHAT'S THE MATTER?

The father had never missed church or Sunday school in twenty-three years. The mother had a perfect record for eleven years. A daughter had been at the evening service every Sunday for eight years. What's the matter with this family, anyway?

Didn't they ever have company on Sunday to keep them away from church? Don't they belong to any lodges where they get their religion instead of at their Father's house, or to any clubs or to anything? Don't they ever have headaches or colds, or nervous spells, or tired feelings, or sudden calls out of the city, or week-end parties, or business trips, or picnics, or any trouble?

Don't they have a radio so that they can get some good sermons from out-of-town preachers? Don't they ever get a lot more good from reading a book? Don't they ever get disgusted with the Gospel or whatever it is that their minister preaches? What's the matter with this family anyway? And why are they so happy and cheerful? We leave it to you to answer. I wonder where this family lives?—The Watchword.

SOME ARGENTINE SOCIAL PROBLEMS

I. Gambling

By Selena Gamber

This is the first of a series of articles by Sister Gamber, who is now giving her second term of service in the Argentine.

Gambling includes any method of receiving money for which goods or labor of equal value is not given in exchange. There are many methods of gambling, some of which are within the reach of just a few, while others present themselves attractively to all classes of people. The latter are numerous in the Argentine Republic and are constantly brought to our notice.

It was a lovely Sunday morning when we went to a neighboring town to hold the regular morning services with a small group of believers there. As we approached the town, we noticed a large group of men and boys. They seemed to be interested in a few saddled horses that were there. We thought probably these animals were to be sold, but on inquiring, we learned that it was just the regular Sunday morning race.

These races take place at almost any Argentine town. They developed from a very small interest into one which involves practically the whole town in the following manner. Two farm hands (peons) on horseback met at a store. Each claimed to have the best horse. To prove their claims they bet a small amount and a race followed. The loser, not willing to be defeated, planned to meet his friend the following Sunday morning. He hoped that a bit of training during the week would prepare his horse for the victory. Other peons became interested in their horses or abilities to ride and the gambling and racing continued until ranch owners and town dwellers alike took active part. On examining the horses one man would become so well satisfied with his ability to judge the speed of horses that he would bet on his choice to one of his opponents with the result that one of them would lose a part of his week's earnings so much needed by his family.

We are informed that large sums of money are spent at these weekly races in country towns. Most of these people do not seem to regret their losses in gambling, but interpret their experience as "bad luck which is liable to come into the life of any one." The custom of saving money for future use does not make a strong appeal to them. They are satisfied to live according to their means and accept their losses as unavoidable.

Sunday afternoon there may be a ball game at the edge of town. Groups of people are gathered to witness the game. The players themselves may not be interested in gambling so much as in the pleasure they get out of playing the game. The witnesses bet on players and thus the gambling continues in much the same fashion as at the morning races. There are no admission charges to witness these sports.

Probably the greatest system of gambling is the lottery. Any man or group of men may decide to have lottery tickets printed and value them at any price from twenty cents to twenty dollars. Each ticket carries its own number, but the persons who buy the "lucky

numbers" receive the prizes. These prizes are in the form of money and may vary from fifty dollars to several hundred dollars. There are national lotteries in which hundreds of thousands of dollars are spent annually. One is liable to meet these agents in any public place. They go up and down the streets, in stores, in money exchange houses, on the train and try to persuade people to buy.

The "quiniela" is a form of gambling on the lottery. It is illegal, therefore done secretly. Its central places of activities are located

LIVE FOR SOMETHING

In the conflict and the struggle,
In the warfare and the strife,
In the blood and sweat of battle,
That composes human life,

Live for something, have a purpose;
Life is more than marking time,
Life is climbing and advancing
To the noble and sublime.

Then press forward in the conflict,
Striving to obtain your goal;
Whatsoever the price demanded,
Liberate and free your soul.

Only thus are passions mastered,
And the life made sweet and pure,
Only thus hope meets fruition,
Only thus is triumph sure.

Only thus is life embellished,
And the feet with grace are shod,
Till the soul through power ascending
Knows a fellowship with God.

Live for something, have a purpose,
Life is more than marking time—
Life is faith, and hope, and heaven,
Noble, endless, and sublime.

—Edward J. Urquhart.

in private offices or homes. Participants bet on the last two numbers of the lottery tickets. All money is received by one person who pays the winner in proportion to the amount of his bet. Because of the heavy fines on all persons found guilty of having any part in this game, dishonesties are not reported.

During the summer time town restaurants provide a "cool resting place" either inside or on the shady side walk. These places are open to the public at all hours. Seated around the tables one can see men and sometimes women spending their time at playing cards. This involves gambling. What a monstrous evil gambling has become, robbing homes of their greatest happiness and children of bare necessities of life.

(Series to be continued)

Bragado, Argentina.

The way to rise is to stoop down to some deed of kindness done in the spirit of Christ.
—Charles R. Brown.

TRUST JESUS

A house was on fire, and all the inmates had escaped except one boy. The flames hindered him from escaping by the stairs, and he ran to the window and cried, "Oh, Father, how shall I get out?"

The people below could see him by the light of the fire in the room, but on account of the smoke he could not see them. He could hear their voices, and he called, "Oh, save me!"

The father answered, "Here I am, my son," and he held out his arms for the child to jump into them. "Here I am: don't fear. Drop and I will be sure to catch you."

The boy crept out of the window, but held to it. He knew it was very high from the ground, and he was afraid to let go.

"Drop down, my boy!" cried the father.

But the child answered, "I can't see you, dear Father."

"But I am here. You can trust me to catch you. I will save you," answered the father below.

"But I am afraid, Father, that I shall fall," came the boy's reply.

"Let go and do not be afraid," cried the people, "your father will be sure to catch you."

By this time the boy felt the heat of the flames; and he was sure that if he remained there he would soon be burned. He knew that his father was strong, that he loved him, and that he was waiting to save him; then he let go his hold and in a moment he was safe in his father's arms.

As the boy in his danger trusted his father for safety, so we, when we love God, should simply trust Him to take care of us. He loves us and His kindness and power never fail.—Selected.

CONCEIT

One of the fruitful causes of friction and unhappiness in all human relations is excessive self-appreciation. We all know people who are unhappy themselves, and a source of discomfort to others, simply through their inordinate ideas of what is due them, and their extravagant notions of their own powers. They ought to take themselves down, but, unfortunately, others have to take them down, and those who perform this wholesome but necessary duty are regarded as unfriendly and hard-hearted. Some of this tribe are so persistent in their self-esteem that they will not consent to be taken down. They remind one of the Proverb, "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." In Solomon's day there were some such people as those we are thinking of, and their kind has not yet ceased from the earth. Is there not a touch of humor in the Apostle Paul's exhortation to his converts "not to think of themselves more highly than they ought to think"? He does not attempt to tell them how highly they should esteem themselves, but he warns them to be sober and reasonable in their estimate of themselves.—The Watchman-Examiner.

The friendship of the world is enmity with God (James 4:4:).

Educational

THE FACE THAT JESUS LOOKED AT

By Anis Charles Haddad

This article supplements the Sunday-school lesson for May 22, "Serving through Christian Citizenship."

Among the Roman portraits in the British Museum stands the bust of Tiberius Caesar. He reigned over the vast Roman domain from 14 to 37 A. D., so that Jesus passed His youth and early manhood as a subject of Tiberius. This fact keeps us spellbound before the face of the "gloomiest of men" as Tiberius has been called!

In the years when his humble subjects in the distant province of Syria were working in a carpenter's shop, the all-powerful Caesar was working with great ability and untiring industry, trying to manage by himself the business of his widespread empire. He undertook no new wars beyond his frontiers. Distant provinces flourished under the governors he appointed. Taxes were light. He was careful with the money, which did not please his people at Rome, who wished him to lavish it on beautifying the city and providing them with fine shows and cruel sports, for which he cared nothing. But, all the same, he held his own way, gaining more power and stripping the citizens, bit by bit, of their old rights and freedom.

Tiberius had no friends, and his natural gloom increased as he realized more and more how he was hated and feared. There is no gleam of happiness in his face. At last he left Rome and shut himself up in the lonely and lovely island of Capri, there to live as he pleased, directing the affairs of his empire through a bad, unprincipled man, who had gained control over him.

The first Good Friday passed while Tiberius lived on this lovely island. How much would he have cared or understood even if he had heard of it? And yet today millions who keep Good Friday have never heard of this once mighty emperor. In another room of the museum we find the face of Tiberius again, on a little brown coin current in his day, a "denarius," a laborer's daily wage. A "denarius" is generally thought to have been worth about fifteen cents, but the word is translated "penny" in the Gospels. As we look at the "denarius" there rises before us a scene that will never die out from the memory of the world.

A group of cunning men surrounded One of gentle and kindly aspect, eagerly asking questions. "Master," say they, "we know that Thou art true, and teachest the way of God in truth—what thinkest Thou: is it lawful for us, who own One Supreme Ruler, God Him-

self, to pay tribute to the Roman Caesar or not?"

There is a secret triumph in their wicked faces, for they think that if He says, "Yes," the Jewish patriots will be angry with Him. If He says, "No," the Roman officers can punish Him for treason. We feel the tense, breathless pause before the quiet demand falls from the lips of Jesus, "Show me the tribute money." They bring a "denarius": and Jesus asks, "Whose image and superscription is this?"

We look again still closer at the face on the



Examining a Haul of Fish on the Sea of Galilee—Such as Peter May Have Caught to Pay Tribute for Himself and His Master.

coin before us; the face that Jesus looked at, at the writing round the coin that He read, and we know the answer, "Caesar's"; that of the Emperor Tiberius.

Then in a few words, He tells them that if they acknowledged the dominion of Caesar by using his coin, they must be prepared to pay the tribute Caesar demands, but that they also owe God service. Here is the answer He gave to the question "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Who so loiters about Galilee will see many touches of native life that unexpectedly shed light upon the Scripture narrative. What criticism has regarded as one of the "fishiest" of Christ's miracles, was the finding of the silver tribute coin in the mouth of a fish.

Jesus, through Peter, was asked to contribute his didrachma to the Temple fund. Every Israelite paid annually a sum of about thirty-five cents. The Lord points out that He, the Divine Son of the Temple's Lord, was, because of His Sonship, free. Yet He will pay as a son of Israel. Peter, at his Lord's bidding, goes down to the quay at Capernaum and throws in his fishing line. The hook brings up one of the strange fish of Galilee.

It had, perhaps, been swimming near some boat, out of which a two didrachma piece, was accidentally dropped overboard, and darting at the glittering coin, had carried it off in its gullet. At all events there is the coin, enough to pay both for Peter and his Master, without troubling Judas, or drawing upon the apostolic purse. Small matter as it may seem, it was again a miracle!

Among the fish of the Sea of Galilee are about thirty species peculiar to the lake. Several of these are allied to the fish of tropical Africa. In prehistoric times it is thought that the Lake of Galilee, the Dead Sea and the Nilotic lakes formed part of a connected chain reaching beyond Uganda to the Nyanza. We are also told that some have thought that the fertile fountain called Capernaum was a vein of the Nile, because it produces the Coracin fish, as well as that lake does which is near to Alexandria. The male of this species comes and watches until the spawn is hatched; when he takes care of the young ones until they are old enough to take care of themselves. When they are alarmed,

he opens his mouth, and they rush by the hundred into his mouth and gills.

Granting the known existence of this fish, which has a pouch in its jaw wherein it carries its eggs and its young, and admitting the proclivity of the fish to pick up bright objects, the query has been, "How could that fish ever have come into possession of the coin?" A trifling incident of our boat trip to Bethsaida is perhaps illustrative. A rather simple-minded fisherman has been doing errands ashore for us, while two of our three boatmen had gone up to the lake to catch fish. He had stood guard by the ladies in an

orange grove ashore, while a friend and I pushed out into the lake for a swim. He had carried shoes and parcels while the party later waded out from the shell-strewn beach to the returned boat. So I gave him a ten-piaster piece, the equivalent of a half dollar, which he promptly put into his mouth. But the silly fellow had never learnt the advantage, financial and otherwise, of keeping his mouth closed. He had dropped the money into the water, which had been muddied by his feet. He smilingly touched his head and pointed to heaven remarking that God had decreed it so. Was it some remote ancestor of this man who similarly dropped into the lake the coin which Peter extracted from the fish's mouth? And what will a modern fisherman say if he catches a fish that has swallowed my glittering ten piasters piece?

The next time we write the letter "d" for pence, let us think of the Roman "denarius," for which it stands, and of those clear, all-seeing eyes which rested, on that far-off day, upon the coin impressed with the face of Tiberius Caesar.

Jerusalem, Palestine.

"Jealousy sees no good; love sees no evil."

THE BIBLE IS TRUE

A Book Review

By Geo. J. Lapp

We are glad for the assurances of faith in the Old Book that we receive from such sources as Bro. Lapp brings to our attention in this book review.

The Bible continues to be the world's best seller. It holds the interest of people and is a power in transforming life. Its messages satisfy the hungry soul. It is sought by people of every walk of life, and it continues to hold its own in the face of every threatening atheistic agitation which seeks its overthrow. It continues to stand every test. How weak is any defence we might make of the Bible as compared with the work of grace actually wrought by the hand of God through the enormous distribution of the Holy Scriptures. **The Bible is True.**

The title of this article is that of a very interesting book written by Sir Charles Marston, a recognized Bible scholar and leader in archeological research. He also enjoyed the co-operation of painstaking excavators and great scholars in this his life work.

Let me say in the beginning of this review that the most convincing factor in one's belief that the Bible is true is one's own personal experience of Jesus Christ. The apostle Paul's basis of loyalty and trust was just this. He regarded all else as nothing compared to daily and hourly knowing his Saviour (Phil. 3:10). With Christ as the center of his life and love, enthroned in his own heart, Paul would have considered anything that would cast reflection upon the truth and historical accuracy of the holy Scriptures as entirely contrary to the will of God and unworthy of his consideration.

It is refreshing to read the results of archeological research as it is carried on by men of faith, who find their efforts so richly rewarded with indisputable proofs that the Bible is true. Their painstaking efforts contribute both to the enlightening of our minds and the strengthening of our faith. Sir Charles Marston has written in language easily understood by the common people.

He believes that the excavation of Jericho provides the key position to all Old Testament history, and he ably defends the Bible narrative concerning the fall of this city as a result of divine intervention. The work of archeologists in Mesopotamia has cleared up many difficult points recorded in the book of Genesis.

There was the work done near Babylon, expeditions and excavations done in the deep Jordan Valley, the deciphering of the cuneiform tablets found in ancient Babylon and other places. All these and many more successful efforts resulted in a monumental contribution of vital importance to Bible study. We do not sufficiently appreciate the value of the time and effort put forth by these tireless laborers of the spade and shovel and toilers at the desks as they unearthed century old hidden treasures and searched out keys which would reveal the meaning of their findings.

Sir Charles Marston's conclusion is, "The witness of the nations constitutes impressive

evidence in favor of the Bible." His contention is that science, by which the insincere seek to overthrow the truth of the Bible, is only a study of material reality. He holds that it has nothing to do with the mysteries of the Divine in His working with man and nations, except as scientific principles are applied to a careful and systematic study of material evidence as found concerning those who lived in the days of Noah, Abraham, Moses, Joshua, and others of the Old Testament.

The author of "The Bible is True" very carefully deals with the facing of such facts as accuracy in the translation of the Scriptures; the vocabulary and incidents which were true of the times in which the respective portions of Scripture were written; the record of miracles and their significance as a revelation of the will of Almighty God; and, the manner in which the Bible (or God as given in the Bible) handles human nature and its infirmities. Sir Charles Marston strongly and rightly asserts that the Bible still has pre-eminent claim to our faith and interest because, if sincerely read, it still solves the perplexities of our lives and dispenses anxiety and fear.

In the primeval religion Sir Charles is convinced that the earliest peoples had a definite knowledge of the Most High and an understanding concerning heaven for the righteous, eternal punishment for the wicked and unbelieving, and a knowledge of the bread and water of eternal life. This cuts across any attempts to establish the idea of progressive religious evolution or development. It naturally leads to the conclusion that the darkness of heathendom and idolatry is the result

of a falling away from that primeval knowledge of God and His will and is not as some would have us believe a carrying over or a mere germ of primeval ignorance from which the world is just emerging as a result of teaching superior to that possessed by the human race in the earliest centuries. There is ample evidence that the original religion of man was that of the worship of one God, (or) as it is termed, monotheism.

It was of great interest to the writer to note how the astronomical records found in what were known as the Venus tablets have enabled Bible scholars to determine with accuracy the time of Abraham and other Old Testament characters.

The fact of the Flood, the date of the Exodus of the children of Israel, the many evidences of their slow travel through the wilderness, all have been verified by these tireless archeological workers.

There is considerable controversy over the location of Sodom and Gomorrah. It is generally thought that they are submerged under the Dead Sea. There are ruins of fortified high places to the south and southeast of the Sea. There are also fresh water streams in this region which indicate that there might have been habitations in this area.

The wonderful rock city of Petra is holding the attention of Bible students. Many a traveller to Palestine and the countries east of the Jordan visits this most interesting place with which is associated the history of the Nabateans, the descendants of Nebajoth the eldest son of Ishmael.

From a comprehensive survey of all evidence Sir Charles Marston sums up his conclusions, as follows:

1. Monotheism was the first religion of humanity and with that a belief in the future life.

2. There is evidence that the narratives of the Creation, the temptation and fall in the Garden of Eden, the death of Abel, the patriarchs before the Flood, all were widespread and well known in the time of Abraham.

3. The art of writing existed before the Flood and was practiced in many forms right after the Flood and uninterruptedly down through the ages.

4. Alphabetical writing was in existence at the time of Moses.

5. There are definite evidences of the Deluge and of the time of the Dispersion in the Caucasus region.

6. There remains the testimony of early advanced civilization in Asia and Asia Minor and especially in Ur of the Chaldees.

7. From evidence found through research, the books of Genesis and Joshua are geographically and historically correct.

8. Tablets found at Ras Shamra indicate that Abram's father Terah, a Chaldean chieftain, left Ur with his people and migrated to northern Syria from whence Abraham journeyed onward.

9. The Old Testament chronology from Abraham to Rehoboam is verified from astronomical data gathered from what are known as the Venus records.

10. Archeological evidence proves the truth of the Old Testament record concerning Melchizedek.

11. From archeological evidences the his-



MEMORIES OF MOTHER

Life's fondest memories,
Though far and wide we roam,
Are like ivy-tendrils, clinging
'Bout our childhood's happy home.

I can hear the merry voices
Ringing out in childish glee,
Or hushed in tender reverence,
While we prayed at Mother's knee.

I can hear the school-bell ringing
With its old, familiar chime,
And Mother's admonition,
"Be sure you're there on time."

In fancy I can see her,
The mother of our youth,
As with precept and with practice,
She led us into the truth.

Bible stories I remember,
A precept of each day a part;
"Love thy neighbor as thyself,
And God with all thine heart."

Sacred memories of life the best,
Though far and wide we roam,
Are those enfolding childhood days,
Father, Mother, and Home.

—Louise Burns.

torical reality of Abraham, Isaac, Jacob, Joseph, Moses, and Joshua is established.

12. The conditions surrounding Moses' early life in Egypt as given in the Bible are fully verified by evidences found through archeological research.

13. The testimonies concerning the Tabernacle service and the Mosaic Law are found in the Ras Shamra tablets.

14. Alphabetical writings were found in Tell Duweir (Lachish) describing events connected with Rehoboam, Sennacherib, and Nebuchadnezzar.

All these and many more evidences are

so conclusive that they unquestionably dispel all doubt as to the historical accuracy and the truth of the Bible. Why doubt it? Let our minds rest upon the Spirit-breathed Scriptures which are so profitable to us for reproof, for correction, and for instruction in righteousness.

It will be well to read carefully this most helpful treatise, "The Bible is True." A sequel to this book also written by Sir Charles Marston entitled "New Bible Evidence" has been published in America. Either one will be a valuable addition to one's library.

Dhamtari, C. P., India.

THE BIBLE A SUPERNATURAL BOOK

V. Israel

By Lewis C. Miller

Bro. Miller discusses a large subject in this installment. The same theme will be continued next month. Watch for the article in the next issue. The present-day movements among the Jews are not only interesting but profitable to study in the light of the Scriptures.

The Hebrews and Israel are one and the same people. They are also called the chosen people of God. Original manuscripts dealing with them and written by them have been combined into what is commonly called, The Old Testament. This volume held sacred by the Jews records the relationship of God to His chosen people. Other authentic manuscripts relating the History of the Jews were written by Philo and Josephus. Among the ancient records of Egypt, also, are found writings dealing with these ancient people and their early History. These records all confirm the Sacred Books of the Old Testament.

This chapter is devoted to the outstanding facts of history relating to Israel and recorded in the Old Testament, which prove the Bible to be a supernatural Book. These facts are:

1. The promise to Abram, including his migration to Canaan.
2. The promise repeated to Jacob, and his migration to Egypt.
3. The call of Moses and the Exodus from Egypt.
4. The giving of the Law on Mount Sinai.
5. The conquest of Canaan.
6. Establishing the kingdom.
7. The division of the kingdom.
8. Disintegration:
 - a. The fall of the Southern Kingdom.
 - b. The fall of the Northern Kingdom.
9. The Exile.
10. The return from exile (re-establishing the kingdom).
11. The Dispersion.
12. The return to Palestine.

After the flood of waters which destroyed all the families of the earth excepting that of Noah, when man again began to multiply upon the earth, God repeated His promise of a coming Redeemer to man. Since this promised One should come as the seed of the woman, God in guarding old revelations and providing new, selected a family through which to fulfill His promise. He chose Abraham of Chaldea and bestowed upon him this promise:

(a) "I will make of thee a great nation and thou shalt be a blessing and in thee shall all families of the earth be blessed" (Gen. 12: 2, 3); (b) "And in thy seed shall all the nations of the earth be blessed" (Gen. 22:18).

This promise is clear and explicit although the descent of the promised seed is restricted

to the Abrahamic line, yet, no one is excluded from attending blessings. Abram at the time he first received the promise was more than threescore and ten years of age and childless.

Abram ready to help God fulfill His promise had an Ishmael! Many years afterward in God's appointed time, Isaac, the child of promise, was sent. The years from Ishmael to Isaac were years of responsibility, development, and devotion for Abraham. When he was ninety-nine years old he received his degree from God.

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God, walk before me, and be thou perfect. And I will make my covenant between me and thee and will multiply thee exceedingly. And Abram fell on his face: and God talked with him saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham: for a father of many nations have I made thee" (Genesis 17:1-5).

The next year in faith Isaac was born!

Not only so but the line of promise was established in Isaac, the Jewish nation begun, and God's covenant with Israel was established. After Abraham reached the land of promise, this covenant was renewed with his children and children's children.

Ishmael, however, was eliminated by the definite promise to Isaac (Genesis 26:8, 4). How careful God was in perpetuating and guarding this promise. Of the sons of Isaac, God made His own selection. The promise—naturally falling to Esau, the elder—was instead bestowed upon Jacob (Genesis 28:13, 14): Esau married a descendant of Ishmael and thus became the progenitor of Edomites. Both the Ishmaelites (Arabs) and the Edomites (Idumea) were counted outside of the promise.

These chosen people were first called Israel in their father, Jacob.

"Thy name shall be called no more Jacob but Israel: for as a prince hast thou power with God and with men" (Genesis 32:28).

The story of this mighty man of God portraying the astuteness of human nature is one of the most interesting and instructive in

Holy Writ. His life is a portrayal of keen intellectual strivings; as well as a combat of carnal lust against a soul hunger after God. In the deadly conflict human greed and selfishness are revealed in their true light by "the breaking of day," and Jacob sees himself as a cowardly knave and prays for a blessing. The blessing is granted and in that early morning Jacob becomes a prince who has power with God and with man.

From this revelation of himself and his relationship to God, Jacob goes from Peniel where he had met God face to face, with his humanity touched by spiritual power. He was no more a schemer but a conqueror! This power never afterward forsook him through his checkered career.

"And the famine was sore in the land" (Genesis 43:1). Because of the famine the patriarch and his family sought food in Egypt. Jacob who had often deceived had himself been deceived. Joseph his own son, whom he had mourned as dead, was found by his father as a mighty Ruler in Egypt, the favoured land.

(a) "And Israel said, It is enough: Joseph my son is yet alive. I will go and see him before I die" (Genesis 46:28); (b) "And Joseph made ready his chariot, and went up to meet Israel his father, . . . and presented himself unto him; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face" (Genesis 46:29, 30).

And the death of this grand old man was one of the most majestic ever pictured in any language. His twelve sons and two grandsons, the sons of Joseph, all assembled about him to receive his dying blessing. This benediction included a pronouncement of prophecy regarding each of them which found an exact reproduction in future history. The most important and outstanding blessing that flowed from the lips of the dying patriarch was the selection of Judah, the fourth son of Leah, as the family of Promise:

The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Genesis 49:10).

What a vision were these words of the dying Jacob! When he uttered them, Judah had no scepter. Neither did Jacob! In fact there were but a few score of the entire race, and they strangers in a foreign land, but down through the centuries Israel saw, more than six hundred years, the tribe of his son Judah enlarged into the foremost nation of the world. This power though weakened, he retained for sixteen centuries, to the coming of Our Lord!

"And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the Ghost, and was gathered unto his people" (Genesis 49:33).

And so was fulfilled the prediction made to father Abraham over two hundred years earlier by the Lord Himself:

"Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance" (Genesis 15:13, 14).

This brings us to the call of Moses four hundred years after the death of Jacob. The prophetic history of Israel is truly sufficient proof to establish forever the divine authority of the Bible. In Egypt is executed one of the greatest dramas of all history. Moses, born an Israelite, and adopted into the royal family of Egypt, became a fugitive from justice. In exile he received a definite call from God to deliver Israel from the hand of the mighty Pharaoh (Genesis 1-4).

He finally yielded to God and returned to meet the monarch. The miracles performed by Moses in submission to God were a complete triumph over every form of Egyptian worship. Egyptologists confirm the truth of the Sacred Narrative and admit the triumph of Moses and his God. The miracles of Moses therefore have become authentic world history. Under the mighty hand of God Moses gained permission of Pharaoh to lead the enslaved Israelites out of Egypt! (Exodus 6:16).

This man Moses as a submissive servant of God is second to no man. He was at the same time author, general, lawgiver, prophet, and prince. He led forth victoriously a vast army of enslaved vassals from the greatest existing kingdom of the world and for forty years was their leader, governor, provider, and teacher. In all history these accomplishments as a leader of men have no equal. But Moses was blessed with the presence of God:

"Certainly I will be with thee" (Exodus 3:12).

This was the promise of God to him.

He not only led men but wrote and taught as an amanuensis of God. His productions include (1) law—perfect in content and construction. (2) A cosmology which science of every enlightened age has confirmed. (3) Prophecies which man could not have known without a revelation from God. (4) Deeds which in themselves declare the power of God (Exodus 7-14; 11:21-23; Num. 12:1-15; 16:1-50). These and many other mighty and supernatural deeds are listed to his credit.

Of his many prophecies those especially relating to the Jews may be found in the following Scriptures: Deut. 28:35-65; Lev. 26:32-44. These outstanding prophetic statements contain the following facts:

1. That the Jews would eventually be scattered among the nations.
2. That they would flee from the sword, and have no power to stand before their enemies.
3. That they would be brought into a nation which neither they nor their fathers had known.
4. That they would not be utterly destroyed.
5. That they would be an astonishment, proverb, and by-word among all nations.
6. That eventually they would return to possess their own land.

These predictions have all been fulfilled in the history of the Jewish nation except the latter which is now being fulfilled.

God renewed His covenant relating to the promise with Moses as far as it related to possession of the promised Land.

And God spake unto Moses, and said unto him, I am the Lord; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, to give them the Land of Canaan . . . I have remembered my covenant. . . . I am the Lord. . . . I will give it you for an heritage: I am the Lord" (Exodus 6:2-8).

To the great army of liberated Israelites, led by Moses, God delivered a perfect moral law. This law is found in Exodus, the twentieth chapter. It is commonly known as the Decalogue or the Ten Commandments. It contains a comprehensive summary of man's duties toward God and man's duties toward man. This law was the life of the Hebrew nation governing their deepest moral sense and their highest political aspirations.

The superiority of the Hebrew nation in learning, morality, and worship was due to their fervent belief that God had given to them a divine law. This law to them has ever been mandatory and holy. As long as the faith and obedience of the nation continued, Israel was prepared for every endurance and experience.

Can anything be more reasonable than the fact that a Divine Being, who created man in His own image, would also provide for Him a fundamental law to bring His creatures now tainted with sin again into communion with Himself?

This perfect law points, as does all the Old Testament, toward Jesus the Son of God. In Him the grandeur of the perfect moral law became a life, and the halo and glory of Mt. Sinai was aglow in the hearts of men. To deny the supernatural, the Ten Commandments written with the finger of God on tablets of stone must be disposed of intelligently and reasonably. This we know cannot be done, for the Word of our God abides forever.

(To be continued)

Manitou Springs, Colo.



GOD EVERYWHERE

The fool who said there is no God
Has surely never watched the sod,
The birds, the bees, the buttercup,
Or how the mighty sun comes up
And gives to us by day his light,
Then quietly retires at night.

On earth there is no one who knows
Just how the artist paints a rose.
Though man may try, there is no use,
He can't the lily reproduce,
Or tell us why you will not see
Two leaves alike upon a tree.

Or how the wind, the sun, the rain,
Brings what seems dead to life again:
The little seed that's buried deep—
How does it from the hard earth creep?
No one on earth can do such deeds,
As building trees from little seeds.

—Herbert H. Wentz.

THREE REASONS

"How did you like my sermon this morning?" inquired the young theologian of the little old Scotch lady walking slowly and tottering on a cane out of the little village church one Sunday morning. "I did na like it," she responded with full vigor and conviction. "I did na like it for three reasons!" "What are they?" inquired the young student preacher becoming more and more interested. "Weel," said the little old lady, stopping and planting her cane in front of her with a definite grip as if to punctuate her forceful sentence, "first, ye read it, second, ye didna read it weel, and third, it was, . . . it was," she began hesitatingly as if to spare his feelings, "it was na worth the readin'."

Splendidly did this young theologian respond. Clasp ing her hand he said, heartily, "Thank you, indeed, for your help; I am the one getting a sermon this morning instead of giving one."

Years went on, the young theologian in time became one of the golden orators, and great men of the cloth of his time. Always when speaking before a group of youth, he never failed to mention the greatest friend of his youth, as he loved to call the little old Scotch lady who, by her unafraidness and sincerity, up-stepped him professionally, for as he left the church that morning, he vowed secretly to overcome each criticism the little old lady had given in her three reasons.

Our friends are truly those who care enough to tell us of our faults because they love us more, not less.

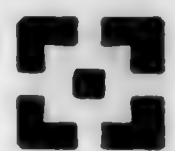
I remember talking with a lovely young woman student, who had only one bad fault as I could see, nervously biting her fingernails. "Mary," I said to her one day, "I have something to say to you that will be worth pure gold to you, but you will have to ask me for it!" She looked out of the window and then turning suddenly, she said, "Please tell me, for I know you do want me to succeed." I did tell her and also suggested a remedy until she mastered this habit. In a month she came gratefully smiling to show me her progress.

"Life is only an adventure in understanding." If hearts are willing to give and receive, mutual benefit comes to each from the other.

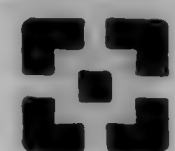
DO YOU EAT MORE OR LESS THAN YOUR SHARE?

Although America is increasingly becoming a vegetarian nation, its people consumed during 1925 the enormous total of 17,956,000,000 pounds of beef, mutton, veal, and pork, and 2,224,000,000 pounds of lard. The total amount of beef consumed shows a per capita consumption of 63.1 pounds and the per capita consumption of all kinds of meat amounted to 154.3 pounds. While the total meat consumption was lower than for two years immediately preceding, it was slightly higher than the average for the last five years.—Evangelical Messenger.

"In a happy home Christ is not the Honored Guest, but the Head of the House."



BIBLE STUDY



TABERNACLE STUDIES

LXXIV. The Completed Offerings in Christ— Hebrews 10:1-14

By the Bible Study Editor

There are two phases to the ministry of the tabernacle in the sacrifices which are offered continually upon the altar. The altar is the medium of all offerings, and it is essential that every offering and sacrifice be brought to the same altar. There is need of the shedding of the blood of every offering that is made in the tabernacle. For, without the shedding of blood, there is no remission of sin.

The person who is guilty of sin must bring his sacrifice to the tabernacle, to the priest, and to the altar. This is the place and the manner of the offering of sacrifices for sin. In fact, every person, of whatever rank or character who approaches the altars with sacrifices, thereby recognizes his sin and the need of the sacrifice. Even the priests who offered the blood of the offerings were also men of infirmity, and they were required to offer for themselves as well as for the people.

The two phases of the sacrifices were characterized by the place and the manner of the service of sacrificing. One of the places of service was in the holy place of the tabernacle or within the veil at the altar of the ark of the covenant. The second place was outside of the camp where the offal and the sin offering were burned. These were the two extremes of the camp. They represented two extremes of the significance of the offering made for sin.

The most holy place typified the presence of the Most Holy One against whom every transgression and every offense occurred. The Jews were correct in their statement, "Who can forgive sins but God alone?" Every offense is against God, for it is His laws that are broken and His holiness that is offended. It was in perfect harmony with this thought that blood of sacrifices that were slain for sin should be brought into the most holy place as a propitiation for sin.

The place of burning of the unclean things without the camp had a special significance. It could suggest only the finishing of sin by the visitation of adequate judgment. "Sin when it is finished bringeth forth death." Sin cannot escape its full penalty. The blood of the sacrifice for sin was shed at the altar. It was there that the death for sin occurred. But the end of it was not found at the altar. The bullock and the goat of the annual sin offering died at the altar, but the flesh with all that pertained to them was taken by an appointed person to the place of burning outside the camp and there burned in token of

the full punishment that God places upon sin. Sin is judged to the utmost by the righteousness of God. It can never have fellowship with God in the most holy place and it can never be restored to the fellowship of God after death.

The Significance of Atonement

The primary meaning of the word is to cover; that is, to smear over or cover, as the ark of Noah was covered with pitch. In its implications the word means to placate, expiate, or cancel; and from such usage it also signifies to pardon, forgive, have mercy and to atone. It is interesting to note that this phase of the word has to do with the atonement which was made by the sacrifices for sin on the altar of the sanctuary. It also includes the idea of pardoning, purging, and reconciling. Lev. 16 describes the Day of Atonement service, and in that chapter the word is used more frequently than in any other chapter in the Scriptures.

The word "Atonement" is used only once in the New Testament: Rom. 5:11. "We joy in God through our Lord Jesus Christ, by whom we have now received the atonement." But the idea of atonement as it is used in the Old Testament recurs constantly in the New. The first verse of Romans 5 suggests the blessing of the atonement in the "Peace with God," which results from faith and its justification. It is this phase of the work of Christ which corresponds with the ministry of the sacrifice as it is presented to God in the holy place.

The Significance of Redemption

The thought of redemption is very prevalent in the Old Testament. It is one of the common expressions in the New Testament used in connection with the subject of our salvation, but it is not used as frequently as one would suppose. Both in the Old and in the New Testaments the word is used in a specific sense. It is used when the idea of redemption is to be emphasized. Always does it refer to the fact that there is a deliverance and a ransom from a condition of bondage or captivity to an adversary. It may be that there is a condition from which one is to be delivered, but there must be a price paid, a surety provided by which freedom is obtained.

The deliverance and ransom from sin is the second idea in the provisions of the offering for sin. If one follows the sin offering to its final destiny, it is to the outside of the camp, and to the place of final judgment. It

is this place that Christ went when He made the final payment for our transgression. It was there that He satisfied the demands of the law against sin. From that judgment the Lord delivered the sinner for whom He died.

It is then evident that there is a twofold character to the work of Christ for us. The first is that of redeeming us from the judgment of sin, and the second is that of reconciling us to God by atonement. But there is no difference in the offering which Christ made, for He made but one offering for sin and for atonement. The one sacrifice of His own body on the tree has perfected forever them that believe.

There should be no question as to whom Christ paid the price of redemption. Some have argued that since we are sold unto sin by our transgressions and are held captive by Satan to do his will, it was necessary that Satan should receive the redemption price. His claim on men does not establish his proprietorship, nor does it demand that he shall be satisfied for that which Christ restores to the Father. Such an act would imply that Satan had invested a price in the soul that had gone astray and that God must requite him for the loss of the souls that are restored to God. This is not the case. But the Law of God said, "The soul that sinneth it shall die." From that condition man must be redeemed and someone must pay the price. God gave His Son for such a purpose and the Son laid down His life to fulfill that demand of God. In the redemption price that was paid to free man from the judgment of sin, God was also propitiated for the sin and accepted the redemption price as the means of atonement reconciling the sinner to God. That which freed man from the death of sin restored him to fellowship with God. But the thought of redemption must ever be kept separate from the idea of atonement since they deal with two distinct phases of our salvation.

What Is Included under Redemption

Every Scripture that speaks of our relation to sin and to its judgment has in it the thought of redemption. Jacob in Egypt praised God for the Angel who "redeemed" him from all evil. Gen. 48:16. Concerning the evils from which God would deliver His people He said, "I will redeem you with a stretched out arm." The condition of men under the law is cited by Paul, "God sent forth His Son . . . to redeem them that were under the law" (Gal. 4:5). In the same spirit he refers to the power of sin, "He gave himself for us that he might redeem us from all iniquity" (Tit. 2:14).

Not only the conditions from which men are delivered by redemption are mentioned,

but also the price to be paid is stated. "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ" (I Pet. 1:18, 19). Redemption is associated with sin and the possibility of forgiveness by redemption. "In whom we have redemption through his blood, the forgiveness of sins" (Eph. 1:7).

In the ninth chapter of Hebrews a remarkable expression is found, in which the thought of a price paid is included in the idea of redemption. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (vv. 11, 12). The blood was taken into the holy place, but the flesh was taken outside of the camp. The full price was paid in order that there might be a perfect deliverance from the judgment of sin.

Another passage in Rom. 8:22, tells of the redemption of the body. In this case, the body is under the condition of death and destruction by sin, even to the state of death and dissolution. By the redemption that is wrought through Christ the body will be delivered from the state of death even as Christ arose from the dead. The thought of a full ransom price is included in the word used for redemption.

When the Scriptures speak of Christ being "made sin for us who knew no sin," it sets forth the idea of a redemption price, or the giving of that which is able to free the believer from the power of sin. Our becoming "dead to sin," and being "dead with Christ," all are expressions of the price of redemption from the judgments that rest upon those who have sinned. Our redemption, then, has in it the thought that a price has been paid in full that we may be delivered from the judgment of God against sin. We need not fear death and judgment because we have been redeemed from its power.

The offering of Christ as a sin offering makes such a redemption possible. His work was more than appeasement of the Father by the offering of His blood at the ark of His covenant. His death broke the power of sin and the wrath of judgment by satisfying all that the law of God's righteousness demanded because of sin and rebellion against Him.

What Is Included under Atonement?

As redemption has to do with freedom from condemnation, so it has also to do with reconciliation with God. To have peace with God implies all that a condition of peace will provide. It implies the love of God, and fellowship with God. It goes further than that in its actual significance, for those who are at peace with God through the work of Christ's redemption have become the sons and daughters of God. They have also become heirs of God and joint heirs with Christ. The reconciliation blessings of the redemption are all inclusive of everything that God has promised His children.

The high priest who entered the most holy place with the blood of the bullock and of the goat represented Christ as the One who

entered heaven with His own blood to accomplish a reconciliation with God for those for whom the blood was shed. It is important that we note the place of the offering of the blood. It was sprinkled once on the mercy seat. It was offered in the presence of God whose glory overshadowed the mercy seat. It was offered on the place beneath which were the tables of stone, the golden pot of manna, and Aaron's rod that budded.

Against the law of God man had sinned, and the blood administered on the mercy seat accounted that the penalty of that broken law had been accomplished. The law not only stated what was the will of God, it also affixed the penalty of death for its transgression, "Visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me." The blood sprinkled upon the mercy seat indicated that the penalty of death had been paid and that God forgave the transgressions against His law.

The golden pot of manna was the symbol of that Bread that came down from heaven as the Living Bread. Those who murmured against that bread and sought the fleshpots of Egypt were slain for their distrust of the providences and mercies of the Lord and died in the wilderness. It is equally true that those who deny the Lord Jesus and do not trust in the gracious providences of God in Him will die under the judgment of God. The sprinkling of the blood on the mercy seat is a token of the acceptance of that Bread from heaven who gave His life for the world, for "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day" (Jno. 6:55). The blood-sprinkled mercy seat is a token of the reconciliation of the soul to Jesus Christ.

In the ark of the covenant was the rod of Aaron that budded and bore fruit, in testimony that God had appointed Aaron as His representative by the holy anointing oil. Aaron was the anointed one. "We have an unction from the Holy One." Sin against God also implies sin against the Holy Spirit. Every sin against God would be a sin against Christ and against the Holy Spirit, for the three are One. There is a sin against the Holy Spirit that is a sin unto death and not to be prayed for that it be forgiven. That sin is blasphemy against the Holy Ghost. Matt. 12:31. There are many sins against the Holy Spirit in the refusal to heed His warnings and His convictions of sin. There are many who will not honor the anointing of the Holy Spirit in those whom the Lord calls and sends forth. It is the Holy Spirit who takes the things of Christ and shows them to men. This indignity is done the Holy Spirit that men will refuse to hear that Word and those messengers whom God has appointed. The blood on the mercy seat implies that the Holy Spirit has been satisfied with the judgment of God and the offering of blood for the sins against God's anointing. Miriam was forgiven after the deadly judgment of leprosy had been visited upon her and then was cleansed by the mercy of God when she confessed her fault.

In these witnesses of the sprinkling of blood on the mercy seat it is possible for us to see

the full reconciliation of the soul to God, to Christ, and to the Holy Spirit. We have peace with the Godhead.

With the sprinkling of blood in the most holy place there is a complete reconciliation made with God and the right of fellowship is restored to the soul that had sinned. The blood that restores fellowship must also justify the soul in the sight of God. Justification results from the acceptance of the offering of Christ by faith. Christ has died in order to cancel the guilt of the one who sinned and to bring about a reconciliation. As long as guilt exists there is no justification.

The new relation to God through the death of Christ also implies a new life,—one that is included in the work of Christ, who, once dead, is now alive for evermore. The sinner must first go into God's presence with Christ as one crucified with Him. He then goes into God's presence as one who is risen with Him. In fact that faith that takes him in the presence of the Almighty with Christ presents him as one who is crucified and risen with Christ. That is the power of faith which presents him as one who is alive from the dead. The place of burning is past and the place of blood is completed and the soul enters into God's presence as one risen with Christ, justified from the law and living by the anointing of the Holy One.

In such a condition of new life the soul that enters into the divine Presence is set apart for the service of God. He joins the new priesthood of God with Jesus Christ as the High Priest. In Christ, perfection has been accomplished, and by Christ, the perfections of all things are attributed to His priestly family. He is made unto us wisdom, and righteousness, and sanctification and redemption.

By one offering He hath perfected forever them that are sanctified.

BASIS FOR LASTING PEACE

(Continued from page 139)

Do You see those humans herded and driven against me?

Turn away, Jesus, for I've got to kill them. Why? Oh, well, it's the way of my fathers, And such evils bring some vast, vague good to my country.

I don't know why, but today my business is killing,

And my gods must be luck and the devil till this thing is over.

Leave me now, Lord. Your eyes make me slack in my duty."

When He is your Saviour and Lord He will make you uncompromisingly slack in your duty to the war god. "Ye cannot serve two masters." When He reigns, that is lasting peace.

Markham, Ont.

Holy men, full of the Holy Ghost, were appointed to look after the temporal affairs of the early church. We need such men today that the pastor may give himself continually to prayer and the ministry of the Word.

—Edith Swinehart.

Prayer finds its true sequel in praise. Gratitude to God makes even a temporal blessing a taste of heaven.—Romaine.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

CO-OPERATING IN SERVICE.—Mark 9:30-41

Lesson for May 8, 1938

Golden Text.—For he that is not against us is on our part.—Mark 9:40.

Mark 9:30-32. The lust for public acclaim feeds upon public acclaim. To be called a lion often creates a desire to be lionized. The disciples no doubt preferred the public hosannas to the privacy sought by the Master. Profound truths come to us only in the quiet hour. For this cause the Master called them apart, to tell them of His early betrayal and murder and subsequent resurrection. This was a subject that did not appeal to the twelve. The thing that appealed to them was the prospect of the early establishment of the Messianic kingdom with the hope of a prominent place therein in every breast. So they walked apart and left the Master to walk alone. Had they been anxious to learn the meaning of what the Master told them, they would not have allowed fear to hinder them to ask for an explanation. They had asked Him many times before, and He kindly interpreted His words to them. When one is afraid that the answer will not be to his liking, he generally prefers to remain in ignorance. Is this not a partial explanation of our lopsidedness in understanding the Bible? We only seek to understand those teachings that appeal to us, but do not seek to understand those that run counter to our emotional and fleshly inclinations. The lessons that one least cares to learn are the ones that are the most valuable to him.

Vv. 33-37. The thing that is in the heart will crop out in the speech. Had the disciples been in the spiritual mind of our Lord, they would have walked with Him and conversed with Him of the things that were in His mind. Instead, they walked alone and disputed about their relative greatness. Few indeed have been the servants of the Lord that have not been afflicted with the itch for honor and fame. More than all other things combined has this been the cause of contentions and divisions among the people of God. Would you be ashamed to let your fellow man know all the thoughts and longings of your soul? Should you not rather be ashamed before the Lord who knoweth your thoughts afar off. Esdras, in his writings, makes the claim that he is a greater prophet than Daniel. If there were no other reason for rejecting the inspiration of the writings of Esdras that statement would be enough, for the Spirit-filled man seeks not self-exaltation but the glory of God only. In these verses the Master declares that the surest way to get to the bottom is to be selfish enough to desire

to be on the top. True, during the centuries it has frequently been the case that carnal, ambitious men have been at the helm in the church while humble, saintly men have been pushed aside; but whenever this has happened the church has suffered and later historians have exposed their unworthiness. But he who in child-like simplicity seeks only the glory of God and the good of others and nothing for himself unconsciously proves his greatness.

People are received into the church through the instrumentality of men. In all the world there is not one soul whom the Master would refuse to receive. The servant of the Lord who receives the least of these receives three; the child, the Saviour, and the Father. The church which rejects the least may find itself without the presence of the Great God and our Lord and Saviour.

Vv. 38-41. Good United States money is found in all denominations from the lowly cent to the thousand dollar bill, but it is all good money and acceptable in trade. The only thing to shun is the counterfeit. There are about two hundred religious denominations in the United States. I would not be the one to say that all other are counterfeit but the one to which I happen to belong. It is probable that there are some counterfeits in every denomination. The test of the genuine is not in the name of the denomination, but in the fact that the genuine does his work in the name and for the glory of the Christ, while the counterfeit does his work in his own name and seeks the advancement of his particular "ism." Instead of condemning and forbidding any one who labors in His name, we all should pray for such. I cannot, in justice to the cause of Christ, fight my brother worker when I should be fighting evil that is in the world.

TESTING DISCIPLESHIP BY SERVICE.—Mark 10:17-31

Lesson for May 15, 1938

Golden Text.—Come, take up the cross, and follow me.—Mark 10:21.

Mark 9:42-50. It is so agreeable to our natural disposition to sit in judgment upon others and, for reasons of our own, to forbid them to work for the Lord. The Master tells us plainly not to judge another's servant. To his own Master he standeth or falleth. If the Lord can use him, who am I that I should rise and discourage and forbid him. It were better that a millstone were hanged about my neck and I were drowned. But one thing is incumbent upon me as a servant of the Lord, and that is to be merciless in cutting

from my own life any and all things that hinder my usefulness in His service and cause others to stumble. If I do not, I may lose heaven myself while I am trying to save others from hell. Above all things have fervent charity to all saints and live at peace one with another.

Mark 10:1-16. The discussion of metaphysics is not necessarily a sign of lofty morals and deep spirituality. Abstract discussions often have little effect on the life. But where there is love between husband and wife, though they may never discuss divorce as to its rightness or wrongness, there is no danger. Love to each other makes them do the right thing for each other. Where parents love their children, they will desire to provide them not only with material blessings but with spiritual as well. Far better for my child that he should have the blessing of the Lord upon him than that I should endow him with a million.

Vs. 17. The rich young ruler was very much interested in the salvation of his soul but more interested in his material wealth. He was interested enough to come arunning to the Master, but not enough to follow him on the terms of discipleship. The terms were: "If I love anything more than the Lord, I am not worthy to be a disciple of my Lord." Perhaps, too, he had too low an appreciation of our Lord. It seems that he thought of Him only as a good man. The question that he propounds, however, is one that we all should ask of the One who knows. But someone says, "What is the need of asking such a question? We don't need to do anything, all we need to do is to believe on the Son of God." Right, but don't you do something when you do that? Furthermore, true faith is always accompanied by works, things that accompany salvation.

Vs. 18. Among men all things are imperfect and relative. Some men are good, but not all are equally good; and none of them have the perfect goodness of God. In that sense there is none good, no not one.

Vv. 19, 20, Rev. 22:14. Matt. 19:17. Heb. 5:9. He that doeth these things shall live by them. Eternal destruction is the lot of them that obey not the Gospel. Heaven has never yet been won by works, nor has it been won by those who refused to work. From the first man saved to the last soul saved, none will enter the gates of pearl except by grace through faith in the Redeemer. God does not scatter His grace indiscriminately, but he that walketh uprightly shall be saved. Prov. 28:18. Patient continuance in well-doing is evidence that one is seeking glory and honor and immortality. Living otherwise would indicate that one has despised the blessing of God.

Vv. 21, 22. "If thou wouldest be perfect," says Matthew. We are commanded to strive

after perfection. Be ye perfect. Perfection is not gained except at terrific cost to all things earthly. Not only this young man, but millions beside him who desire eternal life have been unwilling to pay the price of perfection, and failing the test they have gone back and away from our Lord. The Lord tests those who would be His followers, and happy they who like Abraham meet the test successfully. Though a son of Abraham he failed to have the faithfulness of Abraham. Abraham was asked to give up his son, his only son; this young man was only asked to give up his wealth. Sure it is a cross to give up something for the Lord, but for a reward we get a crown instead.

Vv. 23-31. It is hard to let go of earthly things that you have acquired. The more you have accumulated the harder it is to let it go. Consequently the more of earth you have won, the more difficult it is to win the heavenly home, for God and Christ must come first. But it pays already in this time and also for eternity to surrender all and follow Jesus.

SERVING THROUGH CHRISTIAN CITIZENSHIP.—Mark 12:13-34

Lesson for May 22, 1938

Golden Text.—Thou shalt love thy neighbour as thyself.—Mark 12:31.

Mark 10:46-52. To withhold good from those in need when it is in one's power to give it is not Christian charity. We may not, like our Lord, be able to restore the physically blind their sight; but we can enlighten their darkened minds with the knowledge of the truth and encourage them to follow Jesus in the way. Instead of hindering people who call upon the name of the Lord, we should join them in their prayers to the Christ who can do all things.

Mark 11:1-11. The theme of this lesson is "Serving Through Christian Citizenship." In these verses we have what necessarily precedes. To be a worthy citizen of any of earth's dominions it is necessary to first enthrone Jesus as the King of the individual life. If a nation could be found wherein all its citizens had done so, they could claim all the blessings of Psalm 144. Did these later cry, "Crucify him?" Perhaps, although it is doubtful. Many wept when our Lord was crucified. Zech. 12:10-14. Those who accepted Jesus as their King and Saviour were not the ones who drove the nation of the Jews to their destruction. It was those who cried, "His blood be upon us and our children," as they urged His crucifixion that were the destroyers of their place and nation. No nation that rejects God and Christ can long survive. Isa. 60:12.

Mark 11:12-33. The church sets the standard of morality for the nation. When the house of God is converted into a theater, a gambling joint, and even into dance halls, it ceases to be a place of prayer for the nation. Before there can be reform in politics there must be a revival in religion. Entrenched ecclesiasticism seldom leads in bringing about a revival. More often as in this case they oppose it. Revivals are born of the heart-hunger of the common people. Better to be a leader to bring about a revival than a critic thereof. Leaves are the profession; deeds are

the fruits. Jewry, loud in profession, but without fruit, fell under the curse of our Lord. The kingdom was taken from her and given to a nation bringing forth the fruits thereof. Matt. 21:43.

Mark 12:1-12. The parable of the wicked husbandmen teaches in words what the cursing of the fig tree had taught in miracle. My unbelief will not make the Word of God of none effect. The prayers of the faithful, praying according to the will of God, blest by the mighty power of God, will bring about the accomplishments of His purposes in spite of all obstacles.

Vv. 13-17. The child of God does not have conflicting duties; he has divided duties. He has duties to his family, duties to his neighbors, duties to his country, as well as duties to his God. You cannot be faithful to God without faithfully performing all of these. The powers that be are ordained of God. You are to pray for those in authority even though they may be monsters of iniquity. To the king belongs honor, tribute, and obedience. Give it. To God belongs my heart's affection, my life's devotion. He merits from me Rev. 5:12.

Vv. 18-27. The "hereafter" is not the "hereafter." Many things will be different there from what they are here. I do not understand many of the things that have to do with this life, much less can I understand all things of the life to come. Now we see through a glass darkly, but then face to face. Then shall we know fully as we are also fully known. One thing is clear: death of the body does not mean death to the soul. In the paths of righteousness there is no death.

Vv. 28-34. It is possible that this scribe asked this question for information. That is always in order. To ask questions as a heckler to get another into trouble is never proper. What would your answer be if some one asked you which one was the greatest commandment? You would probably single out your particular hobby. It might be your particular form of baptism, or the wearing of a certain religious garb, or communion, etc. There are about two hundred and forty commandments in the New Testament, and those that have to do with heart conditions and attitudes are more important than any outward rite or act could be. The greatest of these is love; love to God, and love to man. If I love God and man as I should, I will not violate either the letter or the spirit of the Ten Commandments. Love seeks only the good of the object of its affection. The command is more than just to love. It commands us to love to the full extent of all our being. "Therefore I beseech thee that thou abound more and more in love, until you love as he loved."

MAINTAINING PERSONAL EFFICIENCY.—Daniel 1:8-16, 19, 20; I Cor. 9:24-27

Lesson for May 29, 1938

Golden Text.—Every man that striveth for the mastery is temperate in all things.—I Cor. 9:25.

Daniel 1:1-7. We have schools in our cities for subnormal children; lately they started a school for children of exceptional mentality

in New York City. That school was not the first of its kind. Nebuchadnezzar had a school like that in Babylon, and in that school were at least four Hebrew captives. If we have pity on the subnormal, we surely will have much profit in giving advantage to those who are above normal. These four had inherent attributes of greatness. There were others there perhaps as brilliant as they. Some persons waste their talents. Unless you have strong religious convictions that act as an anchor to your soul in the storms of life you will likely be one of them. To win you must have high and noble conceptions of right and an inflexible purpose.

Vs. 8. Inflexible purpose and stubbornness do not mean the same thing. Daniel's attitude was not one of self-willed rebellion. He knew that Ashpenaz had to obey the king's orders, but to do as the master of the eunuchs commanded was to disobey a greater king's (Jehovah) orders. To eat of the king's dainties meant spiritual defilement. A proper approach to authority usually gains the point. Good manners make a man likable, but do not forget that God has a hand in it. Vs. 9.

Vs. 10. Not all the Jewish exiles were so careful about their lives; but you hear of them but once. It paid the Dauntless Four to take the stand they did.

Vv. 11-16. If Daniel could not persuade the prince of the eunuchs, he could try the steward. This he did with the result that the steward was willing to give them a ten days' trial. Ten days is a very short time, and the food they ate was far from a balanced diet. Yet they showed a marked improvement over their fellows. Why? There can be but one answer. God honored them for their faithfulness to His commands. He never fails those who commit themselves to Him as unto a faithful Creator.

Vv. 17-21. A full stomach means a dull head, and three years of indulgence in kingly food and drink would have taken the edge off their mental powers. This befell the others, but the pulse and water, of which they would never overeat, furnished them with strength of body and left their minds unclogged. There are physical conditions that are a distinct aid to the development of the intellect, but the individual who is attuned to the Divine has sources of knowledge of which the ordinary student can not avail himself. If any man lacketh wisdom, let him ask of God who giveth liberally. These four not only knew more, but much more than the wisest Chaldeans, for the Spirit of God was upon them. Dan. 5:11-14.

Ask no advancement in life except upon the basis of merit. Then only can you do your work acceptably to God and man. Col. 3:17.

I Cor. 9:24. A young man should never need help to get a start in life. He got a start at birth and should keep going from there. Wasted years can not be recovered. Every child born of woman is expected to run the race of life. Very few have enough ambition to run to reach a worth-while goal. Slow and steady running, rather than violent spurts, with never a backward look are necessary to make you a winner.

Vs. 25. Self-indulgence has been the cause of many a lost race. Self-control or temperateness has always been a vital factor to suc-

cess. The world's great runners have been men of abstemious habits and persistent training from childhood. If they do it to excel in physical prowess, should we not much more abstain to be winners in the realm of things spiritual and eternal.

Vs. 26. Are you a gladiator, battling for the Lord? You have powerful enemies to combat. To win you must put on the whole armor of God and then fight valiantly. The battle is not stage play, but real.

Vs. 27. He who has acquired and exercises self-mastery seldom has any trouble with other foes. To keep under (R. V. Buffet) means to give it a knockout blow. Unless you wish to be rejected at the last as unworthy of a crown, you must do more than preach to others. You must exercise yourself in the things that make for godliness in order to win. Rooters never won a race or a battle.

SERVING BY PERSONAL DEVOTION TO CHRIST.—Mark 14:3-31

Lesson for June 5, 1938

Golden Text.—She hath done what she could.—Mark 14:8.

Connecting Links. Mark 12:35-44. It is only the man with the open face (unbiased mind) enlightened by the Spirit of God who can get the true perspective of truth.

True spirituality is unostentatious. Beware of the man who loves to display his extraordinary (?) goodness. He is more to be feared than a rattler which gives warning before striking.

God does not measure gifts by volume, but by the spirit of the giver. This poor widow gave her all and probably had no prospects of getting more in sight. Her charity has never been exceeded.

Chap. 13. In this chapter the Master answers three questions: (1) When and how shall Jerusalem and the Temple be destroyed? (2) What signs will You give in connection therewith, and in proof of Your coming return? (3) When shall be the time of the end? Many and often confused have been the interpretations on these verses, yet one thing is clear. While we are waiting for His return, each one of us is to do his appointed work and to watch constantly and vigilantly for His return. There is grave danger that many who talk glibly about His expected return may be found sleeping when He comes. Awake! Awake!

Chap. 14:3. Who was Simon the leper? He was the owner of the house where lived Lazarus, Martha, and Mary. All the people in that home had much reason to count the blessings that had come into their lives as a result of acquaintance with Jesus. Job. 22:21. If He were shown more real hospitality in our home, we would receive many more blessings than we now enjoy. Though we acknowledge Him as the Head of the home by the motto on the wall, we sometimes fail to talk to Him for days at a time, and His Word in the printed Book is covered with dust. Thus did not the family of Bethany.

Love is extravagant. Its object must have the best, even though the giver have nothing left.

Vv. 4, 5. Mary loved Jesus, Jesus loved this

family, and Judas loved silver and gold. The object of your most intense devotion always has your solicitude. It was Judas who started the murmuring about Mary's wastefulness, not because he cared for the poor, but because he did not get the chance to lay his fingers on the three hundred pence. The Mary's are the ones who help the poor, not the Judas's. But people are much more prone to join Judas in criticism, than they are to join Mary in giving. Reverse the process. Forsake the fault-finders and join the givers.

Vv. 6-9. Love understands where reason fails. Apparently Mary was the only one who fully grasped the tragic truth that Jesus was shortly to die for the sins of the world, afterwards to rise again. In anticipation thereof she anointed Him beforehand for His burial. Love gets there first. Others who would also have anointed Him after His death came too late.

With humanity as it is, there will always be poor among us. Some are too indolent and others are incapable of providing for themselves. Noble manhood is revealed in providing for your own with a surplus for distribution to them that are in need. The amount of this communication to the needy is regulated by the size of your heart.

THE HOME DEPARTMENT

By Katie Saltzman

Home Department in Bible Times

In Acts 5:42 we read, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

Acts 20:20: "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house." We have the evidence of home department work back in the apostolic age.

We have Jesus also engaged in visitation work as we read in Mark 5:38, "And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly." This is where He raised to life the daughter of the home. We also find Him in the home of Mary and Martha, as recorded in John 11.

Acts 1:1: "Of all that Jesus began both to do and to teach." He merely started the great work and gave the assurance to His followers that greater works shall be done after His departure. He has only one plan, and if we fail His work will be lost. The early Christians were nicknamed after Christ, and thus received the name of "Christians." They resembled Christ so much in their lives that the enemies nicknamed them after Him. I wonder if that is true of us today, that we can be pointed out as one of His? There is no greater opportunity than that of home department work. The church was composed only of Christians, so the only way to get others in was by personal work. They preached and testified for Christ wherever they went.

The Need

We have the reward of the faithful and unfaithful recorded in Matthew 25. We may put it like this: "I was a shut-in and ye visited

Vv. 1, 2, 10, 11. Wickedness finds congenial company. Souls of similar characteristics will gravitate into a natural fellowship. In wicked groups they use each other to gain their own selfish ends; while in the groups of the godly each individual uses himself to further the good of the rest.

Vv. 12-26. With the fullest and most heart-searching investigation no man can know his own soul. Six months previous to this hour, Judas would have said, "Am I a dog that I should do this terrible thing?" But now he is ready to commit the crime No. 1 of the ages. When the Master said, "One of you," all asked "Is it I?" God knows our hearts even though we do not.

The Communion is the ordinance that reminds us more vividly of Christ's surpassing love than any other service of the church.

Vv. 27-31. It is terrible to think that any one could sink so low while in the service of God as to betray his Lord; but it is almost as humiliating to know that with the best of intentions we may forsake and deny our Lord because of fear. The same things that befell the twelve, may befall you. Be not high-minded, but fear; and pray mightily to God for keeping grace.

me not, I was blind and ye read not to me, I was lonely and ye cheered me not, I was a cripple and ye neglected me, I was unsaved and ye spoke not to my soul." Christ meant just what He said and is holding us responsible if we neglect those around us. The only way to serve Christ is to serve others. We can go to church and talk about it; we can go to school and take course after course in personal work and evangelism; but unless we put to practice the things we know, we are held responsible. The best course in evangelism is active service. We must go to them; they will not come to us. Christ strictly commanded "Go . . . teach;" we must go.

Praying Proposition

Suppose someone would offer us a thousand dollars every time we make a home department visit, would we be more anxious? Then we would risk time, neglect our work, give up some pleasure, or change plans. Why should we be less anxious when working for the Lord, for He pays back greater dividends than any other work we can do. May we ask ourselves the question, Is my love for money stronger than my love for God and lost souls? If it is, how feeble then is my love to God. How much will heaven mean to us if we can't find a single person there whom we led to Christ? We again refer to Matthew 25 where we find the parable of the talents. Were the faithful rewarded? We have no doubt but that working for the Lord and making use of our talents is one of the greatest paying propositions there is. Where is there a greater opportunity than visiting those who are unfortunate? If we practice the golden rule, we will certainly remember those. We never know when our time will come that God will lay upon us some misfortune. We

shall reap what we sow. Our pay will be according to what we put in our bank account.

An Ideal Visit

Show friendliness. Have the love of God in your heart. You cannot give the measles unless you have them. So you cannot show the love of God unless your heart is filled with it. Give them the assurance that you enjoy your visit with them, and that it has been a real pleasure to you. Have a message for them in your heart, a prayer on your lips. Go to the beauty parlor before you go. For your cosmetics use for the . . .

Eyes—pity
Ears—courteous attention
Hands—charity
Figure—uprightness
Voice—prayer
Heart—love
Lips—truth.

Leave some literature, tracts, Sunday-school papers or any good reading material. If necessary, leave money, provisions or some other thing they may be in need of.

Some of these folks don't see any one very often and want to tell you what's on their heart. Be very courteous about that, even though it may not interest you. Throw yourself in their interest and in this way you can reach their soul. Many times Christ used this method in soul winning.

Descriptions of a Few Shut-ins

One dear old blind lady, who has been blind seven years, loves her Bible. Here is a great opportunity to go and read it for her. The folks she lives with have no pleasure in reading the Word of God, so she seldom hears it unless we read it for her.

She has a wonderful testimony for her Lord and says she has a bright light in her eyes all the time. She was stricken during the night. In the evening she could see the time on the clock, and the next morning she was blind. May this be a warning to us that we read the Word of God while we have opportunity.

Another pitiful condition is a lady who has been on the wheelchair seven years. She has rheumatism and diabetes, and her left side is paralyzed. She gets her own meals and lives all alone. Her husband was killed coming home from work. He was run over by a car. She had three children, but the Lord took them all young. Here is a wonderful opportunity to bring cheer and comfort.

One sad picture to behold is a young lady who is completely helpless. She can neither see nor hear. Her mother-in-law takes care of her very faithfully. The sad part of the case is that she has never accepted Christ. Now she is almost beyond reason. This should be a loud warning to all that we put not the day afar off as we read in Ecclesiastes 12:1, Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. The mother-in-law is much concerned about the soul of this poor young woman. These are but a few examples of home department visits.

Blessings

It is a cure for every ill. If you feel discouraged, go and make a home depart-

ment call, and you will forget all about your own troubles. It will strengthen your faith in God. We only grow spiritually by putting into use our talents. While we are doing some soul good, we do not gossip as we are tempted to do sometimes when we have social visits. The early church prospered because it was a working church. Since a church is made up of individuals, we can soon have a flourishing church and a growing church. We will have no time for trouble and disloyalty because we are all so busy doing the Lord's work. We cannot be engaged in any other. It is only too true that idleness is the devil's workshop. We know that if we are busy doing someone good, we have no time for evil thoughts. The busier we are in the Lord's work the happier we are. And since there is such a great demand, how can we be idle? The greatest blessing is, as Christ told the disciples, "Rejoice that your names are written in the book of heaven." It is not in what we do but in eternal life that is awaiting all those who are performing the task Christ left for us. "Go . . . teach." For whom is this work?

The following song explains:

There's work for the hand and there's work for the heart;
Something to do, Something to do.
And each should be busy performing his part
There is something for all to do.

Chorus:

There's work for the aged, and work for the young,
There's work for us all and excuses for none;
There's work for the feeble, and work for the strong.
There's something for all to do.

The sick must be soothed, and the hungry be fed;
Something to do, Something to do.
The naked be clothed, and the erring be led.
There's something for all to do.

The master says work, and has shown us the way,
Something to do, Something to do,
He says not tomorrow, the time is today
There's something for all to do.

Where am I excused?

Kansas City, Missouri

RICHES THROUGH POVERTY

(Continued from page 132)

himself, to being respected by others. Oh, no, it was not easy; it was very definitely hard. Little by little, step by step, day by day, he fought his way back.

When it became unbearably hard, he had only to recall to mind his mother living in poverty for his sake. If she could take it so could he. Life had struck at him, but he was not slain. Thus passed the days, the months, lengthening into a year, nearly two. Philip had always imagined beautiful Doris as set apart for money. He had wanted money for her. He had overemphasized money. Life was teaching him such good lessons since humility had taken his hand rather than selfish assurance.

Meeting Doris one day as he was leaving his place of work she stopped and smiled sweetly. She held out her hand.

"I never see you any more, Philip" (had she forgotten? he wondered). "Father and mother were speaking of you."

"I will be glad to come. Are you free this evening?"

Doris was free and it was a marvelous evening.

"You have changed a lot, Philip. Developed. Even the business men speak of that dependable person you have become. A really fine church worker. How glad your mother must be." Doris spoke fast and sincerely.

"Why Doris I am poor as can be. Can you mean what you are saying?" implored Philip.

"Why, Philip, people trust you—now," she stammered in a hesitant way. And so he told her all about the fateful letter, but she already knew about his mother, his sister, and little brother.

"O Philip, I am so glad you did change because I—"

"Do you mean it, Doris?"

"Listen Philip to the wise man describing you:

'There is that maketh himself rich, yet hath nothing:

There is that maketh himself poor, yet hath great riches.'—Proverbs".

"We may be poor a long time, Doris," Philip warned.

"Poor with great riches," quoted Doris softly.

* * *

Sharon was smiling; so was Mother Nancy.

"Now, mother, grandfather's plan worked in a superb manner. Why Philip is really doing wonderful; trusted and respected and working up, and taking to himself a splendid wife. I hope they will be as happy as John and I," said Sharon.

"It is a wonderful thing, making himself poor yet having great riches."

"God is wonderful to mothers who trust Him," spoke Mother Nancy softly.

Protection, Kansas.

"THY WILL BE DONE"

God's will is not so much a thing to which we must submit, as a thing in which we should glory. It is not a rod beneath which we must bow, but a flag which we may follow. It is the one hopeful, glad, and glorious thing in this world. We are too apt to think of the petition, "Thy will be done," as one only to be placed on tombstones and mingled with sobs, when it is rather our battle-cry of freedom, our cheer for hope and progress. There is no glad, good thing in all the world, in any day of any single life, but that it is the will of God being done. The triumphs, the successes, the hopes, the joys—these are the will of God. There is, indeed, a sense in which they are far more the will of God than the burdens, the tears, the failures, in which are mingled much of the fruit of the feeble, frail, and faulty will of man. Let this prayer, then, ring in our anthems; let us shout it in our praises, let us cherish it in our hearts as our exceeding confidence and our great joy: "Thy will, O God, be done!"—S. S. Times.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

How Do You Read Your Duty? In the life of every individual there is a determination made to find the path of duty through what one is reading from some source. It is either the Book of God or it is the book of human practices about us. Faithful parents have hedged us about with protecting care to teach and exemplify the great truths of life as they have learned them from the Book of God. Many people about us do differently and do not seem to get the same lessons our parents have taught us. It seems so queer to the sensitive boy that he must be different from his neighbors. He chafes under the queer ways of his father and mother and always sees what they do in the light of what the neighbors are doing and the customs his neighbors are following. Finally he concludes that his parents are only behind the times and he rebels against their teachings and launches out to follow the customs about him. He follows the loose interpretation of the Bible and the popular religious ideas of the times and sees nothing in the religion of his parents except a queer custom from which they are too ignorant to pull themselves.

But strangely enough the other boy who seeks to know the deep things of God as revealed in His Word finds that the simple unpretentious practices of his parents are nearer the truth of the Bible than what he sees about him in the lives and religious professions of others. So he remains true to their teaching and example. In middle life when all things begin to bear fruitage, he finds, strangely enough, that the rich fruit of patient practice of the virtues of the Word of God has shown itself in his own experience and in the lives of those who are growing up under his care. On the other hand, the boy, who was so concerned to be in the fashion about him, has lost out in stability of character as well as in producing fruitage of the enduring kind in the lives under his influence. This is why we see so many virtues slipping out of the religious life of the churches. It is because so many have read their duty by reading the general practice instead of reading the Book of God and holding fast to its precepts.

To those who ponder this it will not seem strange that when a popular wave comes in, to disregard the place and sphere of womankind, so many are ready to follow the popular wave until the faithful seem out of date. When modest fashions are laid aside for the immodest and ridiculous, thousands of unthinking and shallow persons follow the fashion goddess regardless of the teaching of the Word of God.

When sin in its various forms establishes itself in the hearts of men, it becomes more and more popular so that even religious professors say, "We can do nothing about it." Thus sin has entrenched itself in the human family from generation to generation until its fruits are made manifest and the heart is made to cry out in wretchedness.

Redemption was made for the purpose of reaching the straying. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." That is why missions are needed in Africa. That is why missions are increasingly needed in the homeland and in all lands. Souls have wandered far and succeeding generations have lost their moorings and are drifting down to eternal death.

We are given responsibilities to use the blessings of God. Among the best of these gifts is the Bible and all the things that are unfolded to us and given to us by a knowledge of the Bible. Shall we improve our opportunity and bring to the Lord at His coming a worthy increase?

We also have the privilege of being in fellowship with the Holy Spirit who comes from the Father and is granted to be with us because of the work of the Son, our Redeemer. May we lose no opportunities of becoming acquainted with His blessed workings in us.

THE SPHERE OF CHRISTIAN WOMANHOOD.—I Tim. 2:8-15; I Cor. 11:1-16

Topic for May 8

MOTTO

"The head of every man is Christ and the head of the woman is the man."

MEDITATIONS ON THE TOPIC

I. The Field of Action for the Christian Woman.—God has endowed the woman naturally to occupy a place at man's side as his companion and helper. As far as her authority reaches, she holds a place under man as her natural head or leader. This leadership does not necessarily restrict her proper exercise of natural powers of intellect, but gives direction to these powers in that sphere of action in which she may serve her home and society according to God's plan.

Christ is her head as much as He is man's head. Only man serves as an underhead with

responsibilities of caring for and protecting woman and bearing the duty of leadership in home, church, and society. As Christians, the man and the woman are equal as far as their personal relation to Christ and His salvation is concerned. But as to service, the man is the leader in the work of the church, while the woman occupies a place under his leadership similar to her sphere in the home. Man is the governor in affairs of government in the home, in the church, and in any general affairs of society or nation. Woman is not to occupy a position of authority over the man in teaching or in discipline in the church, but that does not restrict the service she may render in teaching under man's leadership any more than her service in home and society would be restricted if a proper attitude is taken.

The woman's long hair and her distinctive dress are her credentials for occupying her position of submission. The veiling worn upon her head with modest apparel are her credentials to show that she does what she does subject to the leadership of man in the service of the Christian church.

II. The Text.—I Tim. 2:8-15.—This passage sets forth the obligations and duties of both the man and the woman in the service of God, in the home, and in the church.

I Cor. 11:1-16.—The sign of the womanly credentials for her appearance in the home, society, and church is set forth in this chapter together with the fundamental reason as according to her place in creation.

II. Suggestions for Junior Programs.—The suggestive assignments will cover about the line of thought which the boys and girls can absorb. Let them read the Scripture in connection with their particular assignments. It is well in this age of departure from a true woman's social and spiritual position to impress the distinctive sphere of the woman and her distinctive appearance in her sphere, so that the boys and girls may have proper convictions as they reach maturity and enter the greater responsibilities of life.

OUTLINE STUDY

- I. **The Natural Sphere** (for all women).
 1. Created for the man.—Gen. 2:18, 21-23.
 2. Subject to the man.—I Cor. 11:3; Gen. 3:16.
 3. Distinguished from man.
 - a. By dress.—Deut. 22:5.
 - b. By long hair.—I Cor. 11:5, 6, 15.
 - c. By greater delicacy.—I Pet. 3:7.
 - d. Special home duties.—Tit. 2:5; I Tim. 5:14.
- II. **The Spiritual Sphere.**
 1. Heirs together of grace.—I Pet. 3:7; Gal. 3:28.
 2. Recognizing the man as head.—I Cor. 11:1-15.
 3. Refraining from the work of government in the church.—I Cor. 14:34.
 4. In the silence of subjection.—I Tim. 2:11-15.
 5. Praying or prophesying with distinctive credentials.—I Cor. 11:5, 10.
 6. Teaching the younger women and children.—Tit. 2:3-5; Prov. 6:20-22.
 7. Personal work with subjection to man's leadership.—Acts 18:26.
 8. Good works in general.—I Tim. 5:10; Prov. 31:10-31.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Woman."
2. A Christian Woman.
 - a. How God created her.
 - b. How she should dress.
 - c. Her home duties.
 - d. Her right to the Saviour.
 - e. Her prayer life.
 - f. Her good works.
 - g. Her teaching.

For Seniors.

1. God's Plan for the Woman by Creation.
2. The Woman and the Man in the Lord.
3. The Woman's Distinctive Sphere.

PERSONAL THOUGHT

As men and women in the Lord we should be in the service and position to which God has called us in our relation one to another.

SEED THOUGHTS

In treating ethical or practical subjects Paul is never content with a mere rule for the

time being, but the decisions are based upon the profoundest Christian principles. Whoever therefore will endeavor to make void the teaching of I Cor. 11:1-16 may with equal propriety do the same with any and all of the teachings of this epistle.—D. D. Miller in "Bible Doctrine."

If both married and single women are submissive to the lesson which God through nature teaches (vv. 14, 15), it follows that both married and single women should be submissive to the lesson which God through revelation teaches (vv. 5, 6, 10).—Doctrines.

There is a sphere for man, and a sphere for woman, and each can perform the most effective service when working in his or her own sphere. Read Gen. 3:16; I Cor. 14:34; Eph. 5:22-25; Col. 3:18; I Tim. 2:12; I Pet. 3:1, 2. A glance at both man and the animal creation shows that these scriptures are but a reflection of God's order in the creation—the male excelling in strength and executive capacity, the female excelling in tenderness and the finer qualities. It is important that we bear these facts in mind as we study Paul's teaching on this subject.—D. K. in Doctrines of the Bible.

THE FACT OF SIN.—Rom. 5:12-21

Topic for May 15

MOTTO

"There is none righteous."

MEDITATIONS ON THE TOPIC

I. Sin is a fact because we see it at work in humanity about us. God tells us in His Word that it is a fact that all men have sinned and come short of the glory of God. In His sight no person can be justified, because He sees the fact of sin in every life.

God has set the definition as to what He considers sin. Men have standards of righteousness that will not stand the test of God's penetrating truth. The definition can be determined from the Scriptures as found in the Outline Study.

Sin was found among the angels before the fall of man. Satan introduced sin into the human family by deceiving Eve and thereby leading Adam into transgression also.

As a result mankind was banished from the Garden of Eden and was subjected to sickness and sorrow and death and hard labor and trouble. As long as man keeps away from God by impenitence, that long he has no fellowship with God. If man neglects the opportunity which God has given to restore his lost fellowship, he will finally suffer eternal banishment from the presence of God and suffer the pangs of eternal torment.

There is only one cure for sin. Jesus Christ, the Son of God, was made in the likeness of men on purpose to serve as a redeemer. He by the grace of God has tasted death for every man. Now every one who will accept this grace can be saved from eternal death and obtain eternal life. The most condemning sin of all other sins is the rejection of the Son of God, our only means of salvation.

II. The Text.—Rom. 5:12-21.—This passage reasons how sin entered and brought condemnation upon all, and how through Jesus Christ the salvation of all is made possible.

III. Suggestions for Junior Programs.—Seek to make the boys and girls aware of the nature of sin. It is more than a set number of outward deeds of a certain character. It is an inward heart attitude toward God's holy law whether any outward act has been done or not. If the Scriptures in the outline defining sin can be made plain, something will be accomplished in making plain the character of sin.

Some outward deeds may be right or wrong according as one having rightful authority

may command. Thus we conclude that disobedience to rightful authority is sin (I Jno. 3:4). We may sin and not do anything at all when we ought to do something (Jas. 4:17). We may sin in doing something that is altogether right, but we are in uncertainty about it being right, yet do it in spite of doubt (Rom. 14:23). Many things are contrary to the laws of health or blessing, to ourselves and others, hence they are not right for us to do. Many things in themselves have no evil except as we make an evil use of them. Some things would be right if it were not for the evil associated with the doing of them. I Jno. 5:17 gives a general definition covering all forms of sin. If we can find illustrations making the different forms of sin plain to the boys and girls, we shall render a good service to them. But we should not stop with the definition. Show the terrible effects of sin upon men and upon the individual who commits it even in ignorance.

OUTLINE STUDY

I. What Sin Is.

1. "All unrighteousness."—I Jno. 5:17.
2. "The transgression of the law."—I Jno. 3:4.
3. Neglect of doing known good.—Jas. 4:17.
4. "Not of faith"—doubtful of its being right.—Rom. 14:23.
5. "The thought of foolishness."—Prov. 24:9; Mark 7:21-23.

II. Beginnings of Sin.

1. In angels.—Jude 6; II Pet. 2:4.
2. In man.—Rom. 5:12; Gen. 3:1-6; Jno. 8:44; II Cor. 11:3; Eph. 2:2.

III. Results of Sin.

1. Affecting posterity.—Rom. 5:12; Ps. 51:5; Eph. 2:3; Job 15:14.
2. Death to the sinner. Gen. 2:16, 17; Rom. 6:23.
3. Loss of fellowship with God.—Isa. 59:1, 2.
4. Eternal banishment of rejecters.—Rev. 20:15; Jno. 3:36; Rev. 21:27.
5. Deliverance is hopeless without divine aid.—Rom. 7:22-25.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Sin."
2. How to Know Sin.
 - a. All wrong is sin.
 - b. All willfully done evil is sin.
 - c. Refusing to do the good we know is sin.
 - d. Running the risk in doing what we are not sure is right.
 - e. Thinking evil thoughts is sin.
 - f. Rejecting the Deliverer is sin.
3. What Sin Does for Those Who Practice It.
4. What Sin Does to Others Who See and Are Influenced.

For Seniors.

1. What Is Sin?
2. The Evil Effect of Sin.
3. The Greatest Sin of Man.

PERSONAL THOUGHT

The fact of sin must be faced honestly and the remedy applied if we would succeed in being in fellowship with God and obtain His blessing.

SEED THOUGHTS

The essence of all wickedness is a forsaking of God.—Sel.

Though a scorpion be little, yet will it sting a lion to death; and so will the least sin the sinner, unless pardoned by the blood of Christ.—Thos. Brooks.

Yes, every sin is a mistake, and the epitaph for the sinner is, "Thou fool."—A. Maclaren.

I learn the depth to which I have sunk from the length of the chain let down to up-draw me. I ascertain the mightiness of the ruin by examining the machinery for restoration.—Thos. Brooks.

He that hath slight thoughts of sin, never had great thoughts of God.—Owen.

No sin is small. It is a sin against an infinite God, and may have consequences immeasurable. No grain of sand is small in the mechanism of a watch.—Jeremiah Taylor.

Sin is a state of mind, not an outward act.—J. M. Sewell.

OUR MISSION IN AFRICA.—Isa. 45:20-25

Topic for May 22

MOTTO

"Who will go for us?"

MEDITATIONS ON THE TOPIC

I. Our Mission in Africa.—It is ours only in the sense that it is a field to which God has sent us to serve. The fact that we have brethren and sisters who have been called of the Lord to devote their lives for the salvation of souls in a certain part of Africa makes the work peculiarly our responsibility. And as a responsibility we may call it "Our Mission" since it is upon us that the responsibility falls.

We need to know what our workers are doing in that field. We find that there are various kinds of activities and the Gospel message is in the forefront of all other activities. Every enterprise circulates around the fact that these souls need the message of the Gospel. The Bible is the book taught to them. Jesus is the central figure of the Bible. Salvation is the need of every soul. Jesus is the only Saviour. But some of the workers for the African Mission are not on that field. Did it ever occur to you that the intercessors and the givers and the training schools and home churches are workers in behalf of our foreign mission fields? Just how well are each of the workers there and here doing the task that has fallen to their lot by the call of the Spirit of God?

It is our privilege to inquire the names and the home ties of the workers on the field. We cannot know all the silent and absent workers who labor before God in behalf of the work. We may also seek to know as much as possible about how the workers work and what kind of people are being touched and what the effect of the Gospel message is upon them. Who and what are the adversaries to the work and how shall we meet them?

II. The Text.—Isa. 45:20-25.—The folly of idolatry is pointed out and the only true God is set forth as the One to whom all the ends of the earth may look for salvation. It is before Him that all will finally be brought to judgment.

III. Suggestions for Junior Programs.—Follow the suggestions about making a map and describing the country and the people. Also get all the information about the missionaries and their work. It would be well to select some informative articles to read from our periodicals and have these read before the meeting by some one who can read well enough to make it interesting and instructive. Some of the information and the select readings may be obtained from the book, "Africa Calls" as well as in our periodicals.

OUTLINE STUDY

I. Our African Mission.

1. The workers on the field.
2. The workers appointed to go.
3. The intercessory workers who pray and give.
4. The African Church.
5. Believers preparing for admittance.
6. Stations and the giving of the Gospel.
7. The training school work.
8. The work of physicians and nurses.

II. The African Field.

1. The location of our mission.
2. The country.
3. Climate, products, etc.
4. The people.
5. Difficulties.
6. Opportunities.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Hear."
2. The Tanganyika Territory in Africa.
 - a. Make a map.
 - b. Point out the cities and stations.
 - c. Describe the land.
 - d. Tell about the people.
 - e. Name the missionaries and tell what you can about them.
 - f. How the Gospel message is given.

For Seniors.

1. The Workers and Their Work.
2. The African Church in Formation.
3. Problems and Opportunities.

PERSONAL THOUGHT

Have I a duty toward the mission and the missionaries in the African Mission? May the Lord reveal to each of us our work and give grace to do what we can.

SEED THOUGHTS

Africa has thousands of people who are living in darkest heathendom without an opportunity to hear the Gospel. If the Gospel of Christ is not taken to them soon, they will be given the precepts of Mohammedanism. The missionaries of false doctrines are very aggressive in spreading their faith. Shall we be less so, and leave the heathen world to the sure condemnation of them that are not in Christ Jesus? Will the Church of Christ arise to the challenge of the heathen people of Africa?—From Africa Calls.

Tanganyika has more than 5,000,000 people. Not a fifth of these are Christian. Some need to know more about the care of the body, most need to know more about home sanitation, but all need to know and experience the true things of the soul.—From Africa Calls.

The Church needs men and women of vision, of deep conviction, of consecration. She needs those of unflinching, unfailing trust in God.—From Africa Calls.

OCCUPY TILL I COME.—Luke 19:11-27

Topic for May 29

MOTTO

"As they that must give account."

MEDITATIONS ON THE TOPIC

I. Occupancy.—One who occupies uses that entrusted to him as he will. Yet while occupying, it should never be forgotten that our tenure in the use of the Lord's goods will come to a day of reckoning. We should use all that is under our charge as from the Lord and according to His will.

In the parable of the pounds the money represented by the pound is the capital which each servant has to use under his authority to make the most of until the Master returns

to take an account of his servants' work. We may make the application for our own benefit because of what the Lord has entrusted to us. There is a certain gift of time and life and natural forces which all receive alike and which each must develop according to his powers. While these gifts or entrustments are alike, each occupant can only gain according to his ability. If the person who is given life and breath and air and sunshine and a place in the service of Christ, does not use this gift at all but becomes indolent, "laying up" his pound in a napkin, he is like the man of the parable. He will be judged for neglect of occupying his place in life and will be a loser in the time when the rewards and positions of a higher sphere shall be made.

God's grace which brings salvation has appeared unto all men. We may all receive the same mercy from God. We have the same Word and the same Spirit. We have the same Lord Jesus. We all have access to the throne of grace. We all may become servants of the Lord and carry forward the work left for the Church to do in the world. How do we use our position in carrying out the great commission of our Lord?

II. The Text.—Luke 19:11-27.—In this passage Jesus sets forth the parable of the pounds with the special teaching of the importance of using the gift entrusted to us to the full of our powers of improvement and gain.

III. Suggestions for Junior Programs.—Tell the parable of the pounds. Discuss the test which such an entrustment would make of servants. Show that the servants most able to handle a pound wisely would be most able to have the largest trust given to him in the kingdom. Why is a person wicked who does nothing toward the increase of his master's trust?

How apply the lesson of the pounds to our own entrustments from Christ?

It would be well to have the boys and girls take part in the reading of the passages of the Outline Study. Enlist their interest in the explanations of the meaning of Scripture. Have essays or appropriate select readings to supplement the program.

OUTLINE STUDY

I. The Lord's Parable of the Ten Pounds.

1. The occasion.—Luke 19:11.
2. The nobleman going away for a kingdom.—v. 12.
3. Entrusting affairs to his servants.—v. 13.
4. Giving them each a pound.—v. 13.
5. Citizens hating him.—v. 14.
6. Returning in the honors of kingship and reckoning with the servants.—v. 15.
 - a. The first.—vv. 16, 17.
 - b. The second.—vv. 18, 19.
 - c. The third.—vv. 20-26.
 - d. Citizens that hated.—v. 27.

II. Our Occupancy till Jesus Comes.

1. Jesus has gone to heaven till the time is due to return.—Acts 2:33-36.
2. He has entrusted all His servants with responsibility.—Mark 13:33-37.
3. He will reward every man according to his works.—Matt. 16:27.
4. We are required to be faithful.—I Cor. 4:15; Luke 12:42-48.
5. Our Responsibility.
 - a. The same grace.—I Cor. 12:7, 13.
 - b. Differing gifts.—I Cor. 12:8-11.
 - c. Active use required.—Rom. 12:6-8.
 - d. Increase essential.—II Pet. 1:5-11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Reward."
2. Tell the Parable of the Pounds.
3. How does Every One Receive the Same?
4. Why is the Lord Satisfied with Different Gains?

5. The Wickedness of Doing Nothing.
6. Why Reward the Larger Gain with Larger Duties?
7. What the Lord Expects of Me When He Comes.

For Seniors.

1. Our Opportunities for Occupancy.
2. Our Responsibilities in Occupying.
3. The Reward.

PERSONAL THOUGHT

Have we received the entrustment of the Lord, and are we occupying with the thought of meeting Him at His coming with a faithful record of service?

SEED THOUGHTS

The worst idleness is that of the heart. Think of the condition and prospects of a voiceless, thankless, prayerless heart.—E. L. Magoon.

A good many people are complaining all the time about themselves, and crying out, "My leanness! My leanness!" when they ought rather to say, "My laziness! My laziness!"—D. L. Moody.

The way to attain larger gifts is to employ the gifts you have.—T. L. Cuyler.

Have we been true to the trust He left us? Do we seek to do our best? If in our hearts there is naught condemns us, We shall have a glorious rest.—C. Wesley.

THE HOLY SPIRIT—A DIVINE PERSON.—Jno. 16:5-15

Topic for June 5

MOTTO

"I will not leave you comfortless."

MEDITATIONS ON THE TOPIC

I. The Divine Personality of the Holy Spirit.—The Spirit of God is not a blind force driving us to action. Heat or cold would make the physical man hustle and would wake up the mind to seek relief, but it can never stir up the morals or make a man more reverent unless it is connected by a personality that applies spiritual persuasion and instruction along with physical action.

The Holy Spirit is not the life of a dead ancestor come to live and act in our midst, for then we could not be lifted one whit higher than the life of the one who has passed on. But the Holy Spirit is a person of the Godhead who acts in conjunction with the spirit in man. He is almighty in power and all-wise in intelligence and acts with purposes pure and righteous. He is God and works according to the divine plans in behalf of the human beings which have been created for the glory of God.

As the criticizing Jews watched the power of Jesus Christ in performing miracles and exercising power over devils who had their dwelling in men, they erroneously said, "He casteth out devils through Beelzebub the prince of devils." But that was so contrary to all reason and uprightness that their answer has long been proved to be the thoughts of dishonest men. The blasphemy of their words against a divine personality was such as to provoke divine wrath and fix the terrible doom upon such a sinner which cannot be pardoned.

The Holy Scriptures which were written by the direction and inspiration of the Holy Spirit reveal Him as one who thinks and feels and acts with intelligence and directs the great work of God concerning souls and their salvation.

II. The Text.—Jno. 16:5-15.—Jesus speaks of going away but comforts the disciples with

the promise that He will send the Comforter, the Holy Spirit, who will take a place in their life even better than the bodily presence of Jesus and will make them understand the truth.

III. Suggestions for Junior Programs.—Try to impress the fact that the Holy Spirit is an invisible but powerful friend who dwells within the believer's heart and brings comfort and power to do the things that are true and right. Though we cannot see Him, yet He knows us and knows our needs, and if we are ready to obey Him, we shall become acquainted with Him and learn to love Him better than any earthly friend.

When people are in the wrong this Holy Spirit convicts their hearts and makes them feel their guilt, while He draws them and makes them feel like turning to Jesus for salvation that they may serve and obey His will. Just as we may wrong and insult a friend, so we may wrong and insult the Holy Spirit. He is very sensitive against anything that is evil and feels grief and pain when we will not heed His warnings in our conscience. But if we are ready to listen to His still small voice, He warms our hearts and fills us with desires to do things that are good and right and true.

OUTLINE STUDY

I. As a Divine Person.

1. He receives equal honor.—Matt. 28:19.
2. He is called God.—Acts 5:3, 4.
3. Has attributes as God.—Ps. 139:7-13; I Cor. 2:10; Rom. 15:19; Gen. 1:26, 27.

II. As a Personality.

1. He speaks His thoughts.—I Pet. 1:11, 12; Jno. 15:26; Rev. 3:22.
2. He is touched with grief or joy.—Eph. 4:30; Rev. 3:20.
3. He is a teacher.—Jno. 14:26; I Cor. 12:3.
4. He has fellowship with men.—Phil. 2:1; II Cor. 13:14.
5. He calls and sends out workers.—Acts 13:2; 20:28.
6. He leads into the places to preach.—Acts 8:29; 16:6, 7.
7. He reproves.—Jno. 16:8.
8. He comforts.—Acts 9:31.
9. He helps by intercession.—Rom. 8:26, 27.
10. Acts according to His will.—I Cor. 12:11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Spirit."
2. The Holy Spirit.
 - a. Who He is.
 - b. What He does.
 - c. How He helps people.
 - d. How have His fellowship.
 - e. The wrong in grieving Him.
 - f. The blessing in obeying Him.
 - g. Gifts by the Spirit.

For Seniors.

1. The Deity of the Holy Spirit.
2. His Acts of Personality.
3. The Blessing of His Service to Men.

PERSONAL THOUGHT

Our Divine Friend, the Holy Spirit, will come to dwell in all who are ready to accept the Lord Jesus Christ as their Saviour and yield their life in full obedience to His will.

SEED THOUGHTS

Resist is the word applied to the unconverted. Grieve is that applied to the individual Christian. Quench is that which has reference to the saints when gathered together waiting on the Spirit.—W. P. Mackay.

All that is divine in man comes from God. All that tends toward God in man is God's voice in the human heart.—A. Maclaren.

When men surrender themselves to the Spirit of God, they will learn more concerning God and Christ and the atonement and immortality in a week, than they would learn in a lifetime, apart from the Spirit.—J. E. Brown.

We must be responsive both to the restraint and to the urge of the Holy Spirit.—Sel.

Oh, spread the tidings round,
Wherever man is found—
The Comforter has come!

—F. Bottomme.

It is of the highest experimental importance that we know the Holy Spirit as a person. Many can testify to the blessing that came into their lives when they came to know the Holy Spirit not merely as a gracious influence (emanating, it is true, from God), but as an ever-present loving friend and helper.—Torrey.

If the Holy Spirit is a divine person and we know it not, we are robbing a divine Being of the love and adoration which are His due.—Torrey.

THE SERMON IN A PAINTING

(Continued from page 130)

was Pepita. "O my lord, if only Jesus Christ had also so loved me! I am but a poor gypsy girl. For you, my lord, may such love have been, but not for such castaways as we are, as I am." And her tears of despair flowed unhindered.

"Pepita, all this was also for you," said the artist with feeling. Then Stenburg, whose heart knew nothing greater than Jesus his Saviour, told her all she wished to know. Until a late hour, when the exhibition was closed, they sat there. And this time the artist did not tire of the child's questions. He told her of the wonderful life of the Lord, of His voluntary death for us, and of His glorious resurrection. Pepita listened intently to the spoken testimony. She received it into her heart and believed that this message was also meant for her: "All this I did for thee."

Two years passed by. It was winter and bitterly cold. The wind drove the snow through the streets of Düsseldorf and shook the windows of the artist's house. His day's work was done and he sat and read in his dear New Testament which he had with much effort been able to purchase.

Suddenly there was a knock at the door and a man entered. Over his shoulders hung a sheepskin; his hair fell in disheveled curls about his face. With hungry eyes he observed the bread and the meat on the table while he announced his message: "Would the artist be pleased to come with me on a grave mission?"

"Where shall I go?"

"A dying person wishes to see you."

"First eat something," said the artist, "then I will accompany you." The man murmured his thanks and devoured what was set before him.

"You were hungry?" asked Stenburg.

"My lord, we are all almost starved."

Stenburg then filled a bag with provisions.

"Can you carry that?"

"Oh, gladly; but do come! There is no time to lose."

The artist followed. His guide led him quickly through the streets and into the country. The branches of the trees were laden with snow. No path was visible, but the man marched ahead with certainty. Finally they came to a lighted place, where a few tents were surrounded with trees.

"Walk in there," said the man, pointing to one of the tents. Then he turned to the men, women, and children who passed about him.

Stenburg had to stoop low to enter the tent. A moon-beam filled the inside with light. On a pile of dry leaves lay a maiden with wasted and hollow features.

"Pepita!" he cried.

At the sound of his voice she opened her eyes. A smile, as if glorified, appeared about her lips. She raised herself upon her elbows.

"Jesus has come to take me," she said. "The Good Shepherd is taking His lamb whom He saved. Now I want to say farewell to you and to let you know how happy I am. Yes, He did all that, all that for me."

Not long thereafter Pepita happily fell asleep.

And it was not many years until Stenburg could also go Home to his Saviour, the Saviour whom he so deeply loved.

Many, many years after Pepita and our artist went Home the painting hung in the gallery. One day a pious, young nobleman entered Düsseldorf. He was on his way to Paris, where he planned to be educated as a statesman. He was rich and talented; the world lay before him. While his horses rested he went to the art gallery and there he remained as if rooted before Stenburg's painting. Again and again he read the words on the frame. He could not release himself from them; they pierced him through and through. The love of Christ gripped his soul more mightily than it ever had before. Hours passed by and it grew dark. The attendant touched the shoulder of the young nobleman to remind him that it was time to close the building. Night had set in, but for the young man there was the morning-red of a new life.

This young man was Count Zinzendorf. He returned to his hotel and mounted his carriage, but with the firm determination to lay all—his money, his fame, his whole life—at the feet of the One who had died for him.

Stenburg's portrait no longer hangs in Düsseldorf. It was destroyed, together with other paintings, in a fire. But its "sermon" has done its work. God used it to declare His love to many precious souls.

Do you know His love, reader? And what reply does your heart and life give to the earnest question of the Lord:

"All that I did for thee;

What hast thou done for Me?"

—Reprinted in the Zionspilger from Immergrun.

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The habit of viewing things cheerfully, and thinking about life hopefully, may be made to grow up in us like any other habit.—Samuel Smiles.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

"THE PROS AND CONS OF THE REORGANIZATION BILL"

There are many devices in a man's heart; nevertheless the counsel of the Lord, **THAT SHALL STAND.**—Prov. 19:21.

The Reorganization Bill, which was recently defeated by the combined vote of the Republicans and insurgent Democrats, was aimed at the complete reorganization of the United States government. Any one knowing anything about the government knows the need for such a bill. On the **Pros** side of the bill, there are many good points such as considerations which would save millions of dollars. There is no question about the unwieldy conditions in the operation of the Federal government, and much overlapping. Then also it is true that with Congress overhauling the government much difference of opinion would result, and the playing of selfish interests upon senators and representatives would spoil the effect. Granting all this and more there are some **Cons** on the other side of the question.

The chief reason why the Democrats combined with the Republicans and defeated President Roosevelt's Reorganization Bill was because they realized the increasing grip which the President was getting upon the nation. Already, the Senate and House have surrendered much of their former power. Some of it they have delegated, much of it has been forced from them. Congressmen are being awakened as to the fact that there seems to be some definite plan back of everything coming from the White House. It seems the "blue print" for the Roosevelt Administration was drawn in 1912. A new book, entitled, "Woodrow Wilson—Disciple of Revolution" openly airs that already Wilson was being influenced by Col. E. Mandell House, "the mystery man" of the Wilson Administration. His influence over Wilson was well nigh hypnotic. House published a book, "Philip Dru: Administrator." This book might well be called the Roosevelt code book. Much of the legislation shackled upon the American people the last five years may be found in the story of this book. It is sort of an occult vision of a future America—all made over. The fictional name Dru is believed to have originated from Woodrow and HoUse.

The writer of the book has the audacity to call the book, "The Story of the Second Civil War." A bitter struggle between labor and capital. This man Dru is the leader of the radical revolutionaries. The picture portrays a bloody war. Business men are pictured as human devils, a class worthy of destruction. This spirit coincides with the messages delivered over the radio by some Roosevelt administration leaders, as well as himself.

The following are some of the radical changes suggested by this book, and similar attempts to change the government of the United States have been perpetuated the last five years: (1) Destroy the Constitution. (2) Change the powers of Congress. (3) Make extensive loans to the people. (4) Plan a huge pension system. (5) Establish permanent relief. (6) Rigidly regulate wages, industry, and hours of labor. (7) Attack holding companies. (8) Brush aside and remodel the Supreme Court. (9) Abolish State rights. All this sounds quite familiar to our nation.

Some farseeing men among us feel that a

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

"Dictatorship" is not only in the offing, but is here and now. The chief question being, "Shall America remain under the present dictatorship?" The menace of the dictatorship at Washington is largely the cause for the vote of Congress. The Dictatorship Bill alone would have given the Chief Executive control of nearly a million employees, and by one stroke of the pen, would have abolished the whole civil service system, where promotion is based on merit—a system that has been more than 50 years in the making. Mayhap, all too long the Senate and Congress, like the German Reich and Mussolini's Chamber of Deputies, have been "Yes-men." Even one man shouted prior to the vote, "The President wants this Bill and he is my President." This is Hitlerism all over again. There is no question to some competent minds that the Roosevelt leadership is on the rocks, so were some early dictatorships in Russia, in Germany. In the time of stress and strain Kerensky took charge of Russia. President Paul von Hindenburg gave Adolph Hitler the Chancellorship. He promised not to touch the Constitution, nor change the Republic, but would maintain the liberties of the German people. He came in "peaceably" and is now swallowing up other parts of Europe "peaceably." President Roosevelt got up in the dead of the night to tell the nation he is not wanting the place of a "Dictator." So spoke Mark Anthony concerning Julius Caesar. It is true that Mussolini allows King Emmanuel to sit upon the throne, but he wields the power behind that throne.

Let us take a close look at some of the acts of the Chief Executive; these straws show which way the "wind is blowing."

1. The banks are completely controlled. Every dollar is under the control of the Administration.

2. The National Labor Board is practically a one-sided, biased Board, having largely turned industry over to the control of the C. I. O.

3. Radio is practically controlled by the Administration through the license system.

4. The Farm Control Bill tells farmers what to plant and fixes prices. It sounds like the days ahead, "When no man can buy or sell without the mark."

5. Tariff is fixed by the Chief Executive, instead of by Congress, as formerly, giving him a whip hand over industry.

6. Money. There are twelve billions in two holes, Fort Knox, Ky., and Denver, Colo. The power of fixing and regulating money values was formerly in the hands of Congress.

7. The President can fire key men "for cause," which formerly could only be impeached.

8. The Communications Commission. This commission is hired and can be fired by the President. They control communications; telegraph, telephone, and radio. What a grip on the country for one man.

9. The Administration of Relief. Whole states like Oklahoma have been deprived of

relief, because they offended the centralized group at headquarters.

10. The Comptroller General and the debt of the nation. If the Bill had passed, the President would have had charge of the Comptroller. As it is the government has spent the staggering total of 48 billions 800 millions of dollars the last seven years. Bankruptcy, inflation, economic crash are the usual forerunners of absolute dictatorships. America beware!

11. Old Age Security. Already the government is using up this fund which is a violation of the letter and the spirit of the law. Where will the old people get their cash when the "rainy day" comes?

12. The Intimidating of Congress. When the present Bill was up for consideration, congressmen were told that their patronage would be taken out of their hands, if they failed to vote with the Administration.

The question may be raised, why discuss the economic and political affairs of the day? This is the usual order of dictatorships: first, the depriving of liberties in the economic and political realm, and finally the end of freedom of the press, and religious liberty. Some of the matters discussed here need to come to the attention of the people. In the long run the people, the masses, and labor will suffer. Dictators often offer glowing rewards for power, but when enthroned, they strip the masses of all their rights and God-given privileges.

Now for the text at the top of this editorial, "There are many devices in man's heart." This is true. Some of the issues discussed are among these devices. How faulty these devices. How often they are blind to man's best interests. What a comfort that King Solomon writes "that the counsels of the LORD SHALL STAND." Back of all the experimentation of men, and many of their vain panaceas, stands the Lord Jesus Christ, who can here and now grant us better times and days. However, these blessings come to the godly nations. May we turn to God, and He will turn to us. He will heal our land. If there is no turn, may He return soon, who has spoken, "I will overturn, overturn, until he come whose right it be." O Lord, hasten Thine appearing!

"WHAT WAR HAS DONE TO SHANGHAI TO AWAKEN THE SLEEPING GIANT!"

But if they obey not, they shall perish by the sword, and they shall die without knowledge.—Job 36:12.

When Japan began its war on China, the bulk of her population was in ignorance as to the meaning of it all—they still are. The War Lords are in the background of the undeclared war. These same men in their ignorance, without the real understanding of the Japanese people, have fastened upon the nation a new law, which in the event of a declared war, will practically take all liberty from the Japanese people. This group of men is creating a condition in China which has already caused the death of thousands of Japanese and Chinese. By not obeying the ways of truth, law, and righteousness the sword is doing its bloody business. All this is arousing and awakening a new China.

The wisdom of Napoleon's famous warning about China, "There sleeps a giant, let him sleep," is beginning to dawn upon Japan—even the War Lords. China is awakening, and the young people are becoming a strong factor in the present war. Young women are trained as spies, and even for the ranks. Slowly, but surely it is dawning upon the ignorant Chinese what has happened to Shanghai and Nanking. Eighty-five per cent of the people of China are small farmers. To these farmers Chinese students are bringing a new understanding of Japan's purpose, and thus is born a new patriotic fervor. Gradually the rural masses are being aroused. This is what Japan has feared all along. Country-wide guerrilla warfare, a variety of fighting in which the Chinese are particularly adept, may soon wear out Japan's military forces, unless she can draw from resources that are not now apparent. The Japanese are finding the war costly in means and men. The taxes are becoming staggering, and the public is beginning to realize that something is causing the same, and the same is the war staged by the few. Then also Japan is somewhat afraid of cashing in on their capture. The other nations have warned Japan to keep hands off to some extent at the "place of custom."

Armies cost tremendous sums. Modern warfare is more costly than primitive warfare. With millions of men to send to the front, the dying do not exact such a heavy toll from the living. However, this war is different, the Japanese in their ignorance are awakening. The hard fight of the Chinese has been brought about by their gradually understanding the selfish purposes of the Japanese. But to both nations the text from Job is true, they are given to the sword. The price of ignorance and sin is death.

The following informative article in the Presbyterian, from the pen of Wilmot D. Boone, from Shanghai, gives the background as to why the "Sleeping Giant" is waking up:

"Totalitarian Warfare" is more than a resounding term. It is an awful fact. A few months ago Shanghai ranked as the fifth city of the world in population. Owing to its unique international character, a part of this modern "city-state" is now an island of safety amid the sea of destruction that has overwhelmed China. In the foreign concessions there is today such concentration of human misery as the modern world has seldom witnessed.

In an area of but six square miles, that normally cared for a population of nearly two millions, utterly destitute refugees are now numbered not by the tens of thousands, but by the hundreds of thousands. To us has come the sudden challenge to save this flotsam of unrestricted aerial bombing, of bitter mechanized fighting that takes no prisoners and spares neither women nor children, of destruction by fire of all that has escaped high explosives, of great areas of tumbled, smouldering ruins where recently millions of industrious Chinese were busy in their city factories, shops, homes or peaceful villages.

As one district after another, within and on every side of the teeming Yangtze delta cities, has come under the scourge there followed almost complete and sudden evacuation as the first stern reality of war. Again and again there has been such sudden mass migration of the dispossessed to the concessions or to outlying towns. Harassed by acute fear, staggered by heavy burdens and at great expense, indescribable scenes of misery and discomfort followed. Separation of families; lost children; pitifully helpless sick and aged; child-births by the way; women struggling with little children over blasted railway tracks and bridges; crowded boat-trains bombed in the canals; repeated scattering from busses and trains to the fields, as overhead the dread zoom of airplanes threatened the strafing of highways; repeated hours of fear and discomfort in precarious dugout shelters, following the shrill alarm of impending attack—such was the introduction to long weeks and now months of life as a war refugee

—the tale of the noncombatant in our modern war.

Out on one of the motor roads a few miles south of Shanghai in October, I saw the lovely countryside dotted with blue-clad farmers busy in bean and cotton fields. Gardeners were trudging city-wards with loads of gorgeous chrysanthemums, children were playing on their schoolyard swings. At a Christian co-operative, scores of girls were busy at their looms, and there we purchased truckloads of rice for refugees for the despoiled northern villages and war-racked Chapei. Here life went on its busy round, though distant smoke told of impending disaster, and not two weeks earlier a messenger of death had left a great crater in that village where the little school had stood. Sentries, barbed wire and sandbag redoubts marked every crossroad as the trucks rolled cityward. Here and there trenches zigzagged across the fields, telling of readiness to hold these countless homes—in vain, for today thousands on thousands of these peaceful country folk also lie beggared and helpless in city refugee camps or face the winter among the ruins of their villages, or are lying dead, unburied.

The refugee camps in Shanghai are found on nearly every street, in places several in a single block and on nearly every bit of "vacant" land, with new centers being constantly added. The numbers cared for in these camps vary from a few score to as many as fifteen thousand. Decayed buildings, that should have been razed, now house their hundreds where one or a few families once lived. Every foot of space is occupied in some downtown office building that confront rich window-displays and rushing traffic. In this dark movie theater new audiences of these homeless and empty-handed make their beds between the narrow rows of seats, even upon the arms of the seats, in the aisles, hallways and on the very stair steps. In that great mat-shed colony row upon row of crowded humanity, men, women, and children, must live through the cold winter, devoid of all privacy, huddled by day as at night under scant quilts spread upon straw or boards laid on the damp earth where the lot of the thousands of little children and of the many sick is especially pitiable. That great warehouse discloses a veritable sea of discomfort, for there the long rows of sleeping people must endure the chilling misery of a common concrete bed, while beyond, without, the still less fortunate, who have found no shelter, face also the greater privation of uncertain food.

For the two hundred thousand for whom it has been possible to provide refuge and food, there has been an outpouring of helpful giving from the many both near and far whose mission is not to destroy, but to save. As long as rice and vegetables have been available in this war-begirt city, the two simple meals provided each day have kept up the strength and hopefulness of at least this third or quarter of the homeless. Others have had the means to carry on. As supplies have become more and more unattainable and costly, most of the refugee camps have been able to provide only wheat flour, cooked as a steamed bread, in many instances, but once a day and as the sole form of food. Of five camps wholly under Chinese management visited today, three were reduced to this state. With little or no vitamins, this unaccustomed diet has inevitably brought on wide scale illness or lack of resistance to illness beyond the scope of the burdened medical corps and child nourishment committees.

For most of these refugees the narrow margins of normal life and the sudden exodus from threatened homes have left no reserve for supplemental fruit or vegetables, no materials or opportunity for employment, no winter clothing, no adequate bedding, with the result that the ravages of measles among the very little ones, pneumonia and beri-beri among their elders, increasingly adds to the shocking number of the casualties of war. Scarcely better off are the incalculable throngs that crowd beyond belief street upon street of the poorer houses where the congestion, cost and strain drive out the weak as recruits for fresh camps and taxed hospitals, while such conditions also release the

unprincipled and vicious alert for every opportunity to prey upon the poor.

Facing this immense need, the Chinese and Foreign Relief Societies, the Benevolent Associations and Guilds, the larger firms and wealthy philanthropists, the Buddhist Red Swastika Society, the Catholic Community and Christian Federation, together with the International Red Cross, the municipalities and other bodies have matched the courage and sacrifice of the battle-front as ways and means have been found for camp construction and relief. Although the cost of feeding and operation in the better refugee camps has not averaged more than ten cents (U. S., three cents) per person per day, when this is measured by the hundred thousand and by months of days, this becomes a staggering demand. Then, too, Shanghai's need is but a fraction of the whole of this one phase of the cost of war, and but a part of Shanghai's need has been met, and this in but such partial measure.

Notwithstanding the splendid response of China's own people to the sudden task, both in point of funds and service, upon them has come the spoliation of great portions of all forms of industry, communication, commerce and ordered life. The time has come when those who readily poured their means for the service of their country and such unfortunates have of necessity been reduced to giving personal service alone, and have had to turn to men of goodwill elsewhere to aid them in the struggle for life itself.

Literally thousands of Shanghai's finest youth have enlisted in the arduous and manifold tasks of these camps, living for the most part in these cheerless surroundings, many sharing the coarse camp food. Most of the camp labor and many and varied industrial projects have been willingly undertaken by the refugees themselves, order and mutual helpfulness prevail despite bleak misery that cries out to the world and "far heaven."

Special refuges have been established for the aged who have been bereaved of kin or hopelessly separated in the mass migration. There are homes for deserted and lost children and orphanages and nurseries for wartime babies who have been deserted. Camps have been formed of women and children whose menfolk are struggling amid the ruins of a home or have been impressed for wartime work behind the lines; there are camps for defectives and those maimed by war. Other camps have taken only men suddenly thrown from their known occupations of farm or boat into the great city and some receive only young women, the natural prey for every exploiter. For the most part, these refugee concentration centers care for scores and hundreds of family groups of a common district and outlook. Here the long days must be spent in guarding the pitiful possessions, keeping the children pathetically quiet in the little allotted space, retelling the story of loss, hunger, sickness and the wild rumors of unfolding destruction through their native land. In the better camps, daily classes for school-age children and mass-education programs for adults are conducted by relays of students from the schools; in a few where it has been possible to hold religious services, the keen response and renewed confidence has been an added stimulus to serve and save these fine people.

When shells began to fall on the western suburb of Shanghai, for long thought to be free from attack, thousands of the truck garden families came through the barbed wire into the Concessions for safety. Despite a pouring rain, a thousand stopped at a newly opened camp site, which on their arrival was no more than a muddy field with piles of bamboo and reed mats, the materials to construct shelters. The thoroughly drenched and discouraged refugees were fed for days on cold rice and soup brought from a parent camp far removed. Trenches were dug to drain housing areas, ashes and straw were begged and bought to make the great barn-like huts livable; a week later a special gift made possible the building of shelf-beds of bamboo slats. Meanwhile, kitchens, lavatories, a clinic, workrooms and school were added. Other thousands from alleyways and new battle zones

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MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

streamed in to join the colony, and so International Camp No. 4 gives life and hope till homes may be rebuilt.

The same exodus, that left many bodies on country roads, brought no fewer than seventeen thousand to the questionable safety of deserted university buildings on the edge of no-man's-land without the city. Made safe by a cordon of troops beyond, the tales of want that come filtering to the city soon made possible the provision of one meal of rice each day. Order soon replaced chaos, and scarcely two weeks later, under the devoted and skillful supervision of Salvation Army workers, scores of Chinese and foreign men and women from all walks of life have made Chaio Tung University the largest refugee camp, International Camp No. 5. Today we heard an S.O.S. item on the one o'clock broadcast, "Send all clothes and bedding possi-

ble to Chaio Tung University. Will those who can afford to do so give to the fund for bean-milk, for babies are dying?"

BIGGEST SINGLE BUSINESS

The biggest single business in the world, the United States Postal System, uses annually more than 300 tons of stationery and typewriting paper, nearly 4,000,000 sheets of carbon paper, 175,000,000 envelopes and millions and millions of blank forms of one kind and another. To write on this vast amount of stationery and to fill the thirsty ink bottles from New York to San Francisco requires 70,000 quarts of ink. This vast ink reservoir is supplemented by hundreds of thousands of rubber stamps, while the mucilage requirements are 35,000 qts. In addition to all this

it takes 1,620,000 lead pencils, nearly 6,000,000 steel pens, 100,000,000 paper clips, rubber bands by the ton, and 2,331,446 pounds of twine. Nearly 12,000,000 mail sacks are used, and it requires annually 6,000,000 yards of canvas to make new ones. Other interesting figures show that the army of rural letter carriers travel daily 1,173,473 miles, and annually 360,256,364 miles. Fifteen and a half billion stamps and one and a quarter billion postal cards are sold yearly by the Post Office Department to the American public.

"GOD IS GOING FORWARD"

Pastor Martin Niemöller, re-arrested and thrown into a concentration camp, altogether under the control of the secret police and without redress in courts of law, sends a cheering message to his friends. It is so remarkable that I wish to give it first place in the news of the past week. This is his reported message: "I am firmly convinced that all attempts to place obstacles in the way of the Holy Gospel must serve the sole purpose of increasing its impelling force. . . . I should like to say to everyone, be of good cheer; Our Lord God is going forward, and despite the apparent defeats of His Church He is confounding His enemies. . . . I believe my incarceration is an instance of God's holy sense of humor. Here they laugh scornfully, 'At last we have got him,' and arrest 800 more, but what is the result? Full churches, with praying congregations. It would be utter ingratitude to become bitter in the face of such facts." Our sympathy goes across to the stricken wife and her six children who may never see husband and father again.—Arthur Burd McCormick.

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JUNE, 1938



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MOTHER HATES IT SO

By Mrs. G. D. Holt



"E'VE found him, Mrs. Hall." The speaker was a lad, about eighteen years of age, an expression of deep concern in his clear, young eyes. Another lad, some two years younger, entered the house with him, and between them they supported still another, so disgustingly drunk that he was unable to stand alone. "We'll put him to bed for you."

"Thank you, boys," the mother replied, as she led the way to her son's bedroom—such a pleasant room, with evidence everywhere of a mother's love and thoughtfulness.

No one can know, without actual experience, what is in the heart of a mother who must see her only son, barely eighteen years old, brought home in such a condition night after night. With tear-dimmed eyes, she watched the other boys getting her son ready for bed with a deftness which showed much practice. What could she do without them—they could always be depended on to find him and bring him home to her, these next door pals of her boy's. Deeply she appreciated it, and yet, mingled with gratitude in her heart was a feeling of rebellion and envy. Their mother loved them no more than she loved her boy. Why had God given to her neighbor such sweet peace and security in her sons, while she, who had but one, must grieve her heart out over his degradation? Why had God not heard her agonized prayers—was there a God after all? And if there was, why, oh why, had He failed her?

"I can't stand it!" she sobbed, "I've tried so hard to teach him what is right. I've talked to him and I've pleaded with him. I've offered him anything on earth he wants if he'll only let liquor alone. This very day he promised me he would not touch it again, but here he is. Just look at him!"

The two boys were very uncomfortable at this sudden outburst. "It's not all his fault," the younger half mumbled, in defense of his pal. "There are two places where he can get it on his way to school, and besides, there's that filling station right across the street from the school, where the gang all goes after classes to talk and fool around, and he can get all he wants right there. He's not the only one. I guess maybe it's sort of hard to turn it down when you see the others all drinking."

"But you boys don't drink!" she protested. "You never touch it! What does my boy lack that you two have? Why can't he let it alone if you can?"

The boys looked at one another in deep embarrassment. Plainly, they hated to answer. But the mother was insistent. "Tell me," she pleaded, "if the rest of the crowd are all drinking, what's the charm that has protected you?"

The younger lad, this time looking her straight in the eye, replied simply, "Mrs. Hall, it wasn't any charm at all. It's Mother."

"Yes," chimed in the other, "we just can't touch it, you know, when Mother hates it so!"

"But I hate it!" the other mother cried

passionately. "All mothers hate it—don't you know they do?"

"Yes'm," the younger boy replied, dubiously, "I reckon most mothers do. But it's not the same thing at all. You see, our mother did something about it. She's been doing something about it for as long as I can remember. You tell her, Jim," he added, turning to his brother. "Make her understand."

The lad's face reddened, but he started out bravely. "I guess the first I can remember," he said thoughtfully, "was when I was about five years old. Jeff, here, was still not much more than a baby; just barely three. We lived in a town where there wasn't much done about enforcing the Prohibition laws. One day Mother took us into a confectionery store to buy us some ice cream cones and she had just given the clerk the order when a man walked in and asked for beer. Mother's face got all red and she told the clerk she had changed her mind and wouldn't want those cones, and she marched us right out of there. Of course we boys set up a wail, for it was the only place in town where we could buy them, but she soon shut us up and as soon as she got us home, she sat down, took Jeff on her lap, drew me up close to her, and explained.

"I didn't buy those cones because I learned that they were also selling beer, and I cannot trade at a store where liquor is sold," she said. And then she told us just what beer was and how it affected folks, and she told us about whisky, wine, brandy and all the rest of it, too. I can remember yet how she said, 'Ever since the night you were born,



TO JUNE

May's a word 'tis sweet to hear,
Laughter of the budding year;
Sweet it is to start, and say
On May morning, "This is May!"
But there also breathes a tune,
Hear it—in the sound of "June."
June's a month, and June's a name,
Never yet hath had its fame.

Summer's in the sound of June,
Summer and a deepened tune
Of the bees, and of the birds,
And of loitering lovers' words,
And the brooks that, as they go,
Seem to think aloud, yet low;
And the voice of early heat,
Where the mirth-spun insects meet;

And the very color's tone
Russet now, and fervid grown;
All a voice, as if it spoke
Of the brown wood's cottage smoke,
And the sun, and bright green oak.
O come quickly, show thee soon,
Come at once with all thy noon,
Manly, joyous, gypsy June.

—Henry Leigh Hunt.

Jim, I have asked God, daily, never to let a boy of mine touch one drop of anything intoxicating."

"The next year all the kids in town had the measles. You remember, Mrs. Hall, that Edgar and I had them at the same time. Mother had given me hot lemonade, and cold drinks, and everything she thought might make me break out, but nothing worked and she was terribly worried. One night when she was about in despair, you came over to tell her that Edgar had broken out fine because you gave him hot lemonade with lots of brandy in it, and you advised her to give me some. Do you remember how she said, 'I can't, Lee. I just can't be the one to give my boy his first taste of the stuff.' I remember, because I thought something terrible would happen to me if I didn't break out and I wondered if Mother was right when you laughed at her and said we were only little boys and it didn't matter, and she had better listen to you because if she didn't get me broken out soon it might be pretty serious. And then, Mrs. Hall, I'll never forget what my mother answered. She said, 'God could take both of my boys to-night, and I could get down on my knees and thank Him for taking them, rather than have them drink one drop of liquor for any purpose!' I was terribly scared and I knew you thought she was awfully foolish, Mrs. Hall. But do you now think she was so foolish?"

"But surely," Mrs. Hall protested, "you can't be blaming me for the way Edgar is acting. That brandy was given under the doctor's orders. You—why—you talk as if you thought I taught him to drink!"

"Well, didn't you?" Jeff interrupted excitedly. "Are you sure you didn't? Remember how hurt you were that time you brought us over a big jar of brandied peaches and a fruitcake you'd baked for us? That fruitcake did smell so good! But Mother thanked you and told you that she just couldn't take them because of the brandy in the peaches and the wine you'd soaked the fruitcake in? You said she was getting to be a first class fanatic, but Mother said she'd just as soon put poison in our food."

"Don't you know, we had ice cream and cake for Christmas dinner that year, because Mother knew Granddad wouldn't want plum pudding without brandy sauce, and you laughed and said you didn't blame him, what could be more insipid than vanilla sauce on a plum pudding? Granddad was really hurt, and a little cross at Mother anyhow, because he had come to spend Christmas with us and she wouldn't let him have any eggnog with wine in the house. He said she knew he always had eggnog, and it certainly never hurt him, and we boys needn't touch it, and it just wouldn't seem like Christmas without it. I'm sure it hurt Mother to have to refuse Granddad anything. But she just couldn't help it that time, so Granddad went over to your house for his eggnog, because you told him that you always had plenty there for Christmas Day."

"And it wasn't just by not having liquor in our house, even for medicine, that Mother worked against this liquor business. She read

(Continued on page 171)

CHRISTIAN MONITOR

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Vol. XXX

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No. 6

REVENGE

By Jesse H. Cripe



UT they can't do it, Tom. If I have a record behind me of being expelled from college for car stealing, I'll never be able to enter another college! It wouldn't be so bad if I were guilty, but I'm not! I didn't have a thing to do with stealing that car." Lester lay disconsolately across the bed as he spoke to his roommate. He was as a drowning man grasping at straws. Perhaps Tom could help!

But Tom could not help. Only the capture of the real thief could clear Lester of the blame, and the search had stopped when Lester was found. Silence filled the room. Both boys were weighed down by the sorrow and hopelessness of the situation. All that Tom could do was to sit down on the bed beside him, throw an arm across his shoulders, and say, "I'm sorry." But it seemed to help. Tom had faith in him yet. Tom believed his story.

Again silence reigned. Finally Tom had to leave for a class. Lester watched him go. Never again would he be allowed to attend classes. The doors to education were now closed to him . . . closed forever!

For the hundredth time the events that had caused all this trouble passed through his mind. It had been Saturday evening, and as he had lots to think about, he had gone for a walk. His main problem was next year's tuition and he could always think better while walking. Besides, it was a warm spring evening, so why shouldn't he have gone for a walk? And so he had spent almost three hours just wandering about the streets of the town. But during that time, he had seen no one who knew him . . . who could prove his alibi.

In that same three hours, a car was stolen. Police later found it in another part of town, out of gas. The newspaper said that it was a "joy-riding thief" who stole the car, drove it until the gas tank was empty, and then abandoned it. There was only one clue, a small Centerville College pennant with the initials, "L. W." on the back.

To check this clue, police went to the college and inquired for someone with the initials, "L. W." When they left, they took Lester Wilson with them. The scene at the police station was vivid in his memory.

"Where were you last Saturday night?" the officer had asked.

"Why, I went for a walk," he had replied.

"You surely didn't walk the whole three hours that you were checked out of the dor-

mitory, did you?" insisted the officer.

"Yes, I did."

"Can you prove it?" he questioned next.

"Well,—no, I guess I didn't see anyone who could identify me, if that's what you mean."

In the questioning that followed, he denied everything but could prove nothing. The evidence seemed to be all against him, so the officer said, "Well, we'll have to see what the judge thinks about this car theft. It looks bad!"

The judge said, "Guilty," but to prevent bad publicity for the college, he did not sentence him but turned him over to the college officials. They, in turn, had pronounced this awful sentence. "You have been quite a problem and have caused us a good deal of trouble by your persistent smoking on the campus in spite of all regulations, but we have tried to be considerate. Now we feel that you have gone too far. You have not only shown a lack of respect for other people's property, but you have continued to uphold what is certainly an untruth by claiming innocence in the face of all the evidence against you. We feel that you are a detriment to this or any other school, and so you are unconditionally expelled. You will leave as soon as possible."

That was the story. His trunk had already been taken to the depot and in an hour he would leave. And when he got home, what would he say? He would be disgraced! He had seen before how gossip spreads in a small town. Probably within forty-eight hours the story would be out that he had robbed a bank!

But what would his parents think? Their son sent home for stealing an automobile! It was almost more than he could bear . . . It was all the fault of the college officials!



They were sending him home in disgrace! But he would get even with them. He'd show them that he could have that lack of respect for others property that they said he had! He'd have revenge! The word revenge brought back memories of something his mother had told him about revenge being a two-edged sword, but he swept this aside as he hurried to execute his hastily made plans.

First he went down to the workshop to say goodbye to Jerry. His plans so covered his sorrow that he was able to say an almost cheery, "So long," as he left after gathering some small scraps of tin. He then ambled about through various buildings on the campus, occasionally stopping to remove a light bulb from its socket, drop a piece of tin in the socket, and carefully screw the bulb in on top of it. The idea was very simple. When someone turned on the light switch, the tin would cause a short circuit and blow the fuses. Then they would have a fine time finding the trouble and removing all the little pieces of tin. He'd have the game as well as the name if they said he had no respect for others' property! After "fixing up" fifteen or twenty bulbs in various parts of the buildings, he decided that he ought to quit before he was caught at it and besides, he had other work to do and time was getting short.

As he walked back to the boy's dormitory, he chuckled to himself. It would be just about dark enough to turn on the lights when he was leaving on the train. They might ruin him, but he would get a little satisfaction out of it! At the dormitory, he went to the third floor shower room. Here he plugged the drain and turned on all the showers. As a finishing touch, he managed to wedge a chair under the inside door knob by means of some stout string and a little ingenuity.

Train time in twenty minutes, so he went down to Herb's room. Herb was to drive him to the station.

"Okay, Herb, let's go. I know it's a little early, but this place has an unhealthy atmosphere, at least for me."

"Sure, I'm ready," said Herb, "but what's so unhealthy? And what are you grinning about? You look like the cat that ate the canary rather than the sorrowful exile you were this morning."

"Oh, you'll find out by and by. Probably when you get back from the station. Hurry up, let's get going."

At the station waiting for the train, he was torn between the conflicting emotions of sorrow at his unfortunate position and satisfaction or even joy at the thoughts of his revenge on those whom he blamed for his troubles. When he heard the train whistling

in the distance, though, he forgot about the revenge and only wished that he could finish his schooling and get the degrees he was working for. But fate was relentless. The train had arrived and he must go.

The screech of badly treated automobile brakes caused him to stop just as he was at the train steps. Out of the car bounded Tom, his roommate. What did Tom want with him now? He soon found out, for Tom yelled as he ran toward Lester,

"You don't have to go. It's all straightened out. The police picked up a guy for burglary a while ago and among other things, he confessed to taking the car. He had stolen that pennant along with some other things from Lewis Weldy, so that's why it had the initials, "L. W.," on it. The dean sent me as soon as he heard about it and said that I should tell you that he is very sorry about the trouble the college caused you and that they will try to make it up to you. They were entirely wrong about your having no

respect for others' property." Tom stopped beside him, out of breath.

Lester's joy was short-lived. Hardly had the full meaning of the news penetrated his brain when the vision of water flowing out from under a securely fastened shower-room door obliterated the joy as the tide erases marks on the beach. Carried along by the water were dozens of blown fuses. He shook his head to clear it. A fine respect he had for others' property! He could go back, but only to be expelled again.

The conductor was calling, "All aboard," so there was no time to waste. "Sorry, Tom, but I've got to go. You'll understand when you get back to the college." Then he scrambled aboard the train.

As he sat in the train, bitterly watching the miles roll by, he remembered what it was that his mother had said to him about revenge: "Revenge, like a two-edged sword, destroys the wielder as easily as his enemy."

Goshen, Ind.

THE HUTTERIAN BRETHREN

By John Horsch

Bro. Horsch herewith gives us a concise history of one of the most interesting movements of Anabaptist and Mennonite history. The Hutterian Brethren have survived through the centuries "in spite of dungeon, fire, and sword."

The Hutterian Brotherhood is named after Jacob Hutter who suffered martyrdom by being burned at the stake on Feb. 26, 1536, at Innsbruck in the Tyrol. This brotherhood descended from the Swiss Brethren and differed from them principally by their practice of "having all things common."

The Hutterian brotherhood originated in Moravia, now a province of Czechoslovakia. One of the first Anabaptists to labor in Moravia was Dr. Balthasar Hubmaier. He organized an Anabaptist congregation at Nikolsburg in Moravia under the protection of Lord Leonhard von Liechtenstein, in 1526. In the course of about a year thousands of converts united with this congregation by baptism, among them Lord Leonhard von Liechtenstein. According to the testimony of Hans Schlaffer, an eyewitness, baptism was administered at Nikolsburg in this way: "A sermon was preached and then all who came forward and desired it were baptized; not every one was examined and questioned in particular."

The Beginning of the Hutterian Communism

There were at Nikolsburg many Swiss Brethren refugees who differed from Balthasar Hubmaier on the principle of nonresistance and other points. They held meetings and refused to comply with Leonhard von Liechtenstein's desire to unite with the larger Anabaptist congregation. Consequently they were informed by von Liechtenstein that they could not remain at Nikolsburg. In the spring of the year 1528 between 200 and 300 persons, among them many penniless refugees, departed from Nikolsburg in a body under the leadership of Jacob Widemann. On the same day these exiles encamped in a village named Bogenitz. Here they chose "ministers of temporal needs." The chosen men "spread a cloak before the people," says a chronicler of the Brethren, "and every one

laid down on it his earthly possessions unconstrained and with a willing mind."

This was the beginning of "having all things in common" in this brotherhood. A partial community of goods, however, had been practiced by this congregation before their departure from Nikolsburg. One of the complaints made by their leaders concerning the large Anabaptist congregation at that place was that "they do not open their homes to the pilgrims and refugees from other countries," many of whom arrived destitute. From Bogenitz the exiles proceeded to Austerlitz upon the invitation of the civil authorities of that place, the lords of Kaunitz, who sent them word that, if there were a thousand of them, they would be welcome to come. Here they built their first community houses. The lords von Kaunitz had for some time granted toleration to dissenters. In 1511 Ulrich von Kaunitz had permitted Picards (Hussites) to settle in his territory.

Jacob Hutter

In the following year (1529) Jacob Hutter, of the Tyrol, minister of an Anabaptist group in that province, came to Austerlitz in Moravia and united with this brotherhood in the name of his flock in the Tyrol. After his return to his home land a division took place in the congregation at Austerlitz. The stricter party, under George Zaunring, about 150 persons, in January, 1531, moved to Auspitz, another village in the territory of the lords von Kaunitz. In great poverty they established here a common household (bruderhof). Jacob Hutter, having returned from the Tyrol, was in 1533 chosen the head pastor of the church at Auspitz. Through the efforts of Hutter and his assistants strict discipline and order were established. Within a few years Moravia had a number of Hutterite communities (bruderhofs) under the protection of the Moravian nobles. In the

years 1529 to 1535 Jacob Hutter led many hundreds of Brethren from the Tyrol to Moravia.

Persecution in Moravia

The royal authorities in Vienna objected persistently to the toleration of Anabaptists by the Moravian nobles. In the year 1535 the nobles found themselves unable to prevent the expulsion of the Brethren from their homes. Within a few months, however, the Brethren returned. Again in 1547 there was a great persecution in Moravia. By this time the Brethren had twenty-six communities in this province. The nobles wrote to King Ferdinand of Austria that the demanded banishment of the Brethren would entail a great loss to the country, depriving it of its best workers. They were nevertheless forced to obey the orders of the king and expel them. The whole brotherhood was driven from Moravia. They fled to Hungary but within a short time were driven back to Moravia. Again they were compelled by the Moravian authorities to return to Hungary. This persecution continued for over four years. Much of the time many of the Brethren saw themselves compelled to live with their families in forests, cliffs, and caverns. Toward the end of this period some of the men found employment with the Moravian nobles who greatly valued their faithful service.

Prosperity of the Hutterian Church

Finally they were permitted again to form settlements at various places in Moravia. After 1552 persecution ceased almost entirely in this province. There began in 1553 a period to which the chronicles of the Brethren refer as "the favorable time for the Church." This was followed by "the ideal period," 1563 to 1592, in which the Hutterian Church enjoyed great prosperity and growth. By the end of this period they had in Moravia and at a few points in Hungary about fifty communities (bruderhofs) numbering twelve to fifteen thousand souls.

Of the Hutterian congregations in Moravia it can be said that they were centers of true Christian life and activity. Dr. J. H. Kurtz, a Lutheran church historian, characterized their religious life as follows: "They were noted for their sincere piety, exemplary discipline, moral fervor, strict industry, conscientiously fair business dealing, unparalleled patience in suffering, but above all for their wonderful martyr-courage and martyr-joy." Dr. Josef Beck, a Roman Catholic historian, wrote of them: "To die to the world, to manifest humility, meekness, and patience in all conditions of life, to hold death for the sake of the truth as gain, and poverty as riches, and diligently to strive to live a life void of offense was to them a sacred duty."

Industrial Prosperity

In no other section or country did the Anabaptists enjoy such freedom as in Moravia. Thither they fled from all parts of Austria, Switzerland, and Germany. Many of these refugees were apprehended while en route to Moravia, to be imprisoned and executed. The Moravian lords, or nobles, found it eminently to their own interest to tolerate and protect the Brethren. The economic

benefits derived from the Hutterite communities were very great. Their industries reached a high degree of development. Masons, blacksmiths, coppersmiths, coopers, watchmakers, cutlers, tanners, shoemakers, saddlers, harnessmakers, wagoners, joiners, turners, hatters, tailors, potters were found in large numbers in their communities.

In reply to the demands of the royal government in Vienna for the suppression of this sect, the nobles insisted that the banishment of these people would involve irreparable loss to the country. Such demands from Vienna were from time to time repeated, but for a long period without success. The nobility of the land saw that their business which was entrusted to Hutterites was well cared for, and were absolutely sure that they would not be imposed upon or defrauded by them. In their own interest they energetically opposed the expulsion of the Brethren.

The most relentless literary antagonist of the Hutterian Brethren, Christopher Andreas Fischer, a Catholic priest, in his book, **Fifty-four Weighty Reasons Why the Anabaptists Should Not be Tolerated in the Land**, printed in 1607, gives an interesting description of their life. He insists that they should be persecuted and banished as heretics but at the same time makes interesting favorable statements about them. He protests that the lords, or barons, not only tolerated them but preferred them to the Christians (Catholics) for positions of responsibility such as managers of estates, stewards, etc., as well as for workers and servants, and paid them better wages. Many of the Brethren were in the employ of the lords; their earnings were not considered their own property, but were turned over by them to the community of which they were members. They had famous physicians. In the case of a serious malady which had befallen Emperor Rudolf in 1581, George Zobel, a physician of the Brethren, was called to the imperial court at Prague to prescribe treatment. Their schools were well organized, but they had no higher institutions of learning.

Loyalty to the Principle of Nonresistance

In a war between Turkey and Austria which began in 1593, the Hutterian Brethren had to endure great tribulation. In the twelfth year of this war not less than sixteen bruderhofs were destroyed by the Turks and Tartars and their allies. Many members of their communities were murdered or carried off into slavery. During this time of tribulation, and in their later history, the Brethren stood true to the principle of nonresistance.

The first war tax was laid upon them, as upon all others, in 1579. In accord with their confession on nonresistance they refused to pay it. The lords in consequence seized and confiscated some of their property, such as cattle or sheep, to cover the sum asked for war taxes. "We suffer the spoiling of our goods" (Heb. 10:34), writes a chronicler of the Brethren, "rather than do that which would be a stain and burden our consciences." The seizure of property for this purpose was repeated in 1584 and 1589. During the wars beginning in 1596 property to cover the demanded war taxes was taken annually in this way by the authorities.

Terrible Sufferings Through War

The terrible Thirty Years' War (1618-1648), a religious war between Catholicism and state church Protestantism, brought the Brethren indescribable suffering. Moravia was on the whole a poor country. The peasants lived for the most part in small houses or cabins, while the Brethren had large community houses and were supposed to have considerable wealth. The plundering soldiers expected to find in their houses money and valuables which were, however, not usually to be found. The most inhuman torture of all sorts was used to force the people to surrender their supposed treasures. All this seemed to the soldiers to be a mild punishment for a people who, according to the verdict of the dominant church, deserved death as heretics. Many of the houses of the brotherhood were totally destroyed; others were repeatedly plundered. In one night, in the year 1620, fifty-six persons were murdered in the bruderhof at Pribitz in Moravia by a Polish army, and sixty others were wounded of whom many soon died. In the wake of the war came devastating plagues to which thousands of the members of the Hutterite community fell prey.

Banishment From Moravia

In the summer of the year 1622 Cardinal Franz von Dietrichstein, the governor of Moravia, obtained from King Ferdinand of Austria, full power to expel the Hutterian brotherhood from this province. They were now compelled to abandon their twenty-four remaining communities and leave Moravia. They fled for the most part into Hungary where in a previous period they had established two or three congregations. A large group of the refugees went to Alwintz

AGAINST A THORN

"Once I heard a song of sweetness,
As it cleft the morning air,
Sounding in its blest completeness,
Like a tender, pleading prayer;
And I sought to find the singer,
Whence the wondrous song was borne;
And I found a bird, sore wounded,
Pinioned by a cruel thorn.

"I have seen a soul in sadness,
While its wings with pain were furled,
Giving hope, and cheer and gladness
That should bless a weeping world;
And I knew that life of sweetness,
Was of pain and sorrow borne;
And a stricken soul was singing,
With its heart against a thorn.

"Ye are told of One who loves you,
Of a Saviour crucified;
Ye are told of nails that pinioned
And a spear that pierced His side;
Ye are told of cruel scourging,
Of a Saviour bearing scorn,
And He died for your salvation,
With His brow against a thorn.

"Ye 'are not above the Master.'
Will you breathe a sweet refrain?
And His grace will be sufficient,
When your heart is pierced with pain.
Will you live to bless His loved ones,
Tho' your life be bruised and torn,
Like the bird that sang so sweetly,
With its heart against a thorn?"

—Selected.

in Transylvania (modern Roumania) where a bruderhof had been established in 1621 upon the invitation of Prince Bethlen Gabor. In Hungary the Brethren suffered much from the armies that passed through this province. A period of general decline set in. Small groups of Brethren returned to Moravia. Thereupon the cardinal von Dietrichstein issued a decree in the name of the Emperor, in March, 1624, demanding that "within fourteen days from date all who are of the Hutterian persuasion must leave Moravia on pain of death. Should, after the expiration of this time, any one of them be found in Moravia, he shall be put to death without further formality, by being hanged to the nearest tree or burned at the stake."

By the year 1631 the brotherhood of the Hutterians numbered only about a half dozen communities in Hungary and Transylvania, not having over two thousand members. Successive Turkish wars and persecution again brought the brotherhood in Hungary very great tribulation. They were reduced to great poverty. In 1665 they sent two brethren to the Netherlands to lay the needs of the brotherhood before the Mennonite congregations. The delegates visited the churches in Holland, Zealand, Flanders, and Friesland and obtained large contributions.

After enduring severe persecutions the Brethren of Transylvania, together with a few persons from the former Hutterian communities in Hungary, fled in 1767 into Wallachia in modern Roumania, a little band of sixty-seven souls. Here they prospered for a time but in consequence suffered severely in the Russian-Turkish war. From here they migrated to Russia where Catharine the Great offered exemption from military service to conscientious objectors to war. In 1874 and successive years all the Hutterians emigrated to the United States, settling in Dakota. After the World War they, with the exception of a few communities, migrated to Manitoba and Alberta, where they have today about forty-eight communities.

Organization of the Bruderhof

The organization of the bruderhof today is the same as it was appointed four centuries ago by Jacob Hutter. Each bruderhof has a minister and a "householder" or supervisor who has charge of industrial affairs. As assistants to these men there is a body of elders, numbering four or five. They are in every respect responsible to the congregations and remain in office only as long as they render satisfactory service. The householder is the business manager of the community. The foremen of the various industries are responsible to him. He alone handles the money of the community. No money is in circulation within the community. There is no private ownership. Even articles of furniture and clothing are, strictly speaking, not the property of the individuals who use them, but of the community or church. Community of goods does not exist between communities, but only between members of the same community. Their communism has nothing in common with modern (Russian) communism. Their clothing and manner of life are very plain.

Scottdale, Pa.

CHRISTIAN MONITOR PULPIT

HEALING WATER WITH SALT

By Jesse B. Martin

TEXT: And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake.—II Kings 2:19-22.

I. Naught Waters and Human Sin

Is it true that man is naught and filled with all manner of evil? Is it true that man is fallen and totally depraved? Gen. 6:5: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Man like the naught waters of Jericho has brought about barrenness. Rom. 5:12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Sin has corrupted man and caused spiritual barrenness. What is a city like Jericho with a pleasant situation but naught waters? What is man though pleasantly situated if his spiritual waters are defiled and naught?

1. **Consider the Fall of Man (Gen. 3).**—Man disobeyed God by sinning against better knowledge; he deliberately violated the law, "Thou shalt not eat of it." In that fall and sin you have (1) perfect creation in the image of God marred; (2) spiritual fellowship broken—instead of perfect peace and contentment there is fear, remorse, and a guilty conscience; (3) woman with multiplied conception and sorrow linked with motherhood; (4) earth cursed with thorns and thistles; (5) inevitable sorrow, trouble, and tears of life; (6) hard physical labor and toil; (7) death and separation.

The fall and sin of man is a continued experience in history. Look at the history of man up to the time of the Flood: **great wickedness** in deeds, acts, and living; **evil imaginations** in affection, passion, appetite, and thought. **Continual evil** every year, hour, minute, and second. Look at the history of man since the Flood. Listen to the testimony of men. David said, "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one" (Psa. 14:1-3). Isaiah says, that the people are loaded with iniquity, the seed of evil doers, corrupters, with the whole head sick, the whole heart faint, and no soundness from the sole of the foot even unto the head. Isa. 1. Jesus said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19). Paul said that all the world, Jew and Gentile, is guilty before God; the

people's throat is an open sepulcher; the tongue is full of deceit; poison is under the lips; the mouth is full of cursings; the feet are swift to shed blood; there is no fear of God. Rom. 3:9-19. The present-day newspapers are a commentary upon and the modern prisons a revelation of the above testimony of the sin of man. What are the present-day conditions? Think of the liquor traffic, the cigarette curse, the pleasure houses, etc. We must say, like the men of Jericho, that the water is naught. Human sin is abounding and fierce. Sin has caused spiritual barrenness and death.

II. New Cruse and the Gospel

"Bring me a new cruse, and put salt therein." (verse 20). I like to think of this new cruse in the hands of Elisha as a type of Christ or the Gospel. "God was in Christ, reconciling the world unto himself" (II Cor. 5:19).

1. **Christ came to bring God to sinners.** Why was Christ incarnated? To bring God to men. "**God was in Christ.**" Why did Christ spend about thirty years in this world before He entered His public ministry? He was revealing God to men. "**God was in Christ.**"

Why did Christ spend three years in public service in ministration? To bring God to man. "**God was in Christ.**"

Jesus Christ is the new cruse, the Gospel. Christ in God bringing God to men.

2. **Christ came to lead sinners to God.** "God was in Christ, reconciling the world unto himself."

The crucifixion, resurrection, and ascension of Christ made reconciliation possible. Only through the medium of the crucified and resurrected Christ can sinners get to God. The life of Christ on the other side of the cross is a manifestation of God and shows us our sin, guilt, and condemnation. There is no salvation without the cross. The events of the cross, resurrection, and the ascension are our Gospel of salvation by which reconciliation and getting back to God are possible.

Christ has become the new cruse, the Gospel, by which God is revealed to the sinner, and the sinner reconciled to God.

III. Salt and the Grace of God

"Bring me a new cruse, and put salt therein." (verse 20).

1. **Facts about salt.** Salt is composed of

two elements, called sodium and chlorine. Unite an atom of sodium and one of chlorine and it forms salt. According to statistics in America there are a million barrels of salt used every year. The world produces over thirteen million tons of salt every year. The world could not do without salt.

2. **The Bible and Salt.** All offerings under the law contained salt. Christ referred to Christians as the salt of the earth. Salt speaks of incorruption. Salt in the Bible is a symbol of wisdom.

3. **Grace in Christ.** Elisha demanded a cruse with salt therein. God the Father sent us Christ, the cruse filled with salt, or the grace of God. "The Word was made flesh and dwelt among us, full of grace and truth" (Jno. 1:14).

4. **Bible Types of the New Cruse, Christ and the Salt, the Grace of God.** The ark of Noah spoke of salvation in Christ. The serpent on the pole in the wilderness spoke of salvation in Christ. Every offering spoke of salvation in Christ. The yearly Atonement Day spoke of salvation in Christ. What does it all mean? A new cruse, containing salt—**Jesus Christ, full of grace and truth.**

IV. The Healing Process

"And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake" (verses 21, 22).

1. **Behold the realistic picture.** See the great city Jericho. The situation is pleasant, but the city cannot live because the water is corrupted and causes the land to be barren. Elisha, you are a man of God. You have received a double portion of Elijah's spirit. We saw you smite the river with Elijah's mantle, and as the waters parted, you walked across on dry ground. You can heal the waters. Elisha asked for a new cruse and put salt therein. Elisha, what else do you want? That is all. **All?** Yes, that is all that is necessary. Seems to me I can hear some inhabitants of Jericho say, "The idea!" "Elisha slipped a cog between the neck and the scalp." "I guess he is on the borderline of second childhood." "He is in need of a psychological examination."

Can you see the old prophet with that vessel in his hand containing salt? He is going outside the city and follow the stream. Can you see the people following him and asking questions? On he goes with the vessel and the salt following the stream. He stops. There is water bubbling up. It is the spring of the stream. He turns the cruse upside down and pours the salt into the

(Continued on page 171)

Editorials

What June Brings Us

The poets have long been singing about the wonders and beauties that the month of June brings to us—its perfect days, its flush of life, its grass and flowers and birds—and we agree with them, and rejoice with nature at this “high tide of the year.” But June brings us many other things that are important and beautiful and helpful. It is of these more particularly that we want to think of at this time.

First of all we think of the commencement season. Every year, sometime in June, thousands of young people graduate from our various schools. They have finished a certain prescribed course of study and are now ready for the next step in life. Commencement season seems to us like a milestone in the life of our young people; they have covered one lap of the journey, and are looking forward to the untraveled road that lies before them. It is the conclusion of one step and the beginning of the next, and hence properly a “commencement.” And to all who read these lines, who are going through the strenuous activities of commencement this year, we congratulate you on the work you have done in the past, but we trust that as you begin the work that lies ahead of you, whatever that may be, you may take the Lord with you as your Companion, Guide, and Counsellor, so that your life may be a real blessing to the world. Let “Begin with God,” and “Working with Him,” be your commencement mottoes.

June also brings to us Father's Day. Somehow not as much is made of this as of Mother's Day, but let us not forget that father by the decree of God is the head of the home and that to him have been delegated certain responsibilities that are superior to that of the place which is filled by the mother, great and endearing though the latter may be. And so let us not forget to honor father for the hard toil and the heavy responsibilities which he bears as the breadwinner for the family and the head and spiritual adviser in the home circle.

June also this year brings to us two important general church meetings—the annual meeting of the Mennonite Board of Missions and Charities, and the initial meeting of the Commission for Christian Education and Young People's Work in the Mennonite Church. The former is a long established annual meeting, with which we are all familiar, the latter the first meeting of an organization whose existence was just authorized by the General Conference of 1937. Both meetings are to be held in the region of Wayland, Iowa, and the dates are June 17 to 21. Secure programs of these meetings and attend them this year if possible. If you do, we feel sure they will add materially to the blessings which June, 1938, will bring to you.

For many congregations June brings annual summer Bible school activities. This is, of course, only the beginning of a work which extends through the summer months, but it is one of the blessings which June to a large extent inaugurates. “A summer Bible school in every congregation” is a worthy goal which the sponsors of this movement hold before us. Let June anew remind us of this means of teaching the Bible to our boys and girls and young people, as well as older ones.

We should not forget also that in quite a number of districts June is the month for church conferences. Some of our largest conferences are held in June, and people in these districts should embrace the opportunity of attending the meetings and becoming more familiar with the workings of our administrative church bodies.

June this year also marks the close of a six-months' course of study in the book of Mark in our Sunday-school lessons. We trust that these studies have been the means of causing us to appreciate more than ever the life and atoning sacrifice of our Lord and to determine to serve Him better than

ever before. He who is the Servant of Jehovah calls for our whole-hearted service to Himself.

Last but not least, June brings to us the Whitsuntide. The first Sunday of the month this year marks the anniversary of the descent of the Holy Spirit on the Day of Pentecost. Which reminds us that we should appropriately remember what the day stands for, and also pray that the Holy Spirit may direct us not only in all the activities we have mentioned but in every phase of our church life and personal life. June does bring us rare and precious things. Let us appreciate them and remember

“There is no price set on the lavish summer

And June [and all its blessings] may be had by the poorest comer.”

Thirtieth Anniversary of the Christian Monitor

A glance at the volume number of this paper will show that the Christian Monitor is in the thirtieth year of its existence. Time passes swiftly, and those who were instrumental in launching the Monitor as a new paper can hardly realize that nearly a third of a century has passed since the first issue was printed in 1909.

It seemed fitting to the editor and publishers that in commemoration of its thirtieth anniversary a special number of the Monitor should be published. Accordingly, the July number will contain some special anniversary features, among which will be messages from each of the former editors, all of whom are living. Naturally, considerable space will be devoted to historical material, although the regular features will be maintained as much as possible. At the same time a look will be taken into the future, attempting to visualize the aims and objectives and possibilities of the Christian Monitor. It has been felt for some time that the Monitor could and should enjoy a larger sphere of service through increased circulation. In the anniversary number attractive subscription offers will be made as part of a campaign to increase its circulation to 6000 during 1938. Watch for the announcement in the anniversary issue.

Since we believe this special anniversary issue will be a good means of acquainting people with the Monitor we are printing quite a number of extra copies which we would like to mail as samples to people not now subscribers. In order that you may help us to get these copies into the homes of interested people we are printing a coupon on the inside of the back cover, and we ask you to send it in to us with a list of names of people whom you believe would be glad to receive sample copies. May we count on your cooperation in this matter and in our whole program of increasing the circulation and service of the Monitor? We trust that we may depend on all of you. Thank you.

“Passing Away”

The above is the title of a well-known poem which portrays vividly the flight of time and the passing of human actors on the stage of life from time to eternity. We are constantly reminded of this in our daily lives and contacts with others. A number of striking instances have come into our experiences just recently. The night before this was written an aged grandfather whom the editor had visited the day before passed on to the other world. On May 1 and 2 it was the writer's privilege to visit in the home of Bro. Noah Steiner, deacon of the Crown Hill Church, Ohio, who seemed in robust health. Eight days afterward he had gone on to glory.

But the most striking church figure to answer the final summons recently is that of Bro. Geo. R. Brunk, of Denbigh, Virginia—bishop in the Virginia Conference, longtime church leader, author of books and tracts, editor of the *Sword and Trumpet*, and member of many important church committees and boards. But such is the common lot of man—a few days and years here, an endless eternity beyond. Read Bro. Derstine's tribute to our departed brother in the *World News* of this issue.

Christian Life

THE MOVIE THE GREATEST RELIGIOUS MENACE

We are glad for this helpful discussion of one of the greatest menaces to the welfare of our young people in America today. All of us need to be armed with facts concerning and on our guard against this vicious commercialized amusement system.

The above caption, "The Greatest Religious Menace," carries a sweeping indictment. Logicians tell us we must be very careful in the use of words; that they are slippery, and that scarcely, if ever, should we use the superlative degree in referring to any proposition based upon human judgment. But we repeat, even in the face of logicians, that the subject we shall undertake to discuss is the greatest religious menace, although we admit that our position sounds strong when there are so many hindrances in these days of laxness and indifference.

If the "movie" were just an ordinary thing it would soon run its course, but for entertainment and scientific fascination nothing has appeared in the arena of life that could compare with it. Stage settings are often clumsy make-shifts or pretences; but in the movies the whole landscape is there—the ox-cart, the rushing train, the swollen river, the marching battalions, the ocean liner, the automobile speeding in the distance. The thrilling moments, the deathly suspense, the burning building, the man falling from a lofty crag, are all staged in rapid, terrible realism.

We wish to give ten indictments against moving pictures as an institution, whereby we seek to substantiate the caption of this article.

First, because of the gigantic financial power that attaches to the business. As a money-maker, nothing in history has equaled it. It is not an uncommon thing for producers to spend from one to two million dollars making a single picture; then, when it is finished, it goes to thousands of theaters where it is shown to crowded houses for weeks and months. One picture packed a large theater in New York for twelve weeks, day and night, with an admission of from 55 cents to \$3.00 a seat; then it went to as many as fifteen thousand other places.

Then the actors! Think of the silly comedian getting a million dollars a year, and a woman getting as much starring in one picture as all the governors of the United States together get for a whole year. The money side of the moving picture business puts it practically beyond the power of courts and boards of censors; and the worst feature is that this money combination is in the hands of men making for evil to our nation.

Second, it is a menace of incomparable power because of the demoralizing effect it is having upon society. It puts the moral values of life on a low plane. The dreamy glories of the screen wield a subtle influence over the immature boys and girls of the land; while the immoralities portrayed in the many thousands of show houses through-

out the country, are noticeably lowering the moral standards of our youth.

Third, aside from the silly, slap-stick comedies that are not even decent caricatures of life in its most ridiculous aspects, the emphasis is being placed on sex relations; the most amorous scenes and positions are made prominent. Sex must dominate the whole show if it is to become a big hit. It is an appeal to a sordid, vitiated public taste. A close student of the "movies" has this to say about them: "Many young people believe that illicit sexual relations now being portrayed vividly before millions in motion picture audiences, are practiced so widely that it is entirely proper for them to do likewise. Certain pictures stimulate base tendencies and distort youthful imagination. As a result, many boys and girls believe they will be ostracized unless moral codes are thrown to the four winds." The writer does not overstate the case. Millions of boys and girls in the adolescent age are seeing these distorted sex ideals daily, and the effect is inevitable.

Fourth, the screen artists are rapidly becoming the ideals for our young people; they are the heroes and heroines of daily conversation. Their beauty, their exquisite clothing, their lax habits and low moral standards, are

A WASTED DAY

The day is done,
And I, alas, have wrought no good,
Performed no worthy task of thought or deed,
Albeit small my power, and great my need,
I have not done the little that I could.
With shame o'er forfeit hours I brood—
The day is done.

One step behind,
One step through all eternity—
Thus much to lack of what I might have been,
Because the temptress of my life stole in,
And rapt a golden day away from me!
My highest height can never be—
One step behind.

I cannot tell
What good I might have done, this day,
Of thought or deed, that still, when I am gone,
Had long, long years gone singing on and on,
Like some sweet fountain by the dusty way,
Perhaps some word that God would say—
I cannot tell!

O life of light,
That goest out, I know not where,
Beyond night's silent and mysterious shore,
To write thy record there forevermore,
Take on thy shining wings a hope, a prayer—
That henceforth I unfaltering fare
Toward life and light.

—James Buckham.

becoming unconsciously appropriated by the plastic minds of American youth. Let them do what they may; divorce scandals, hotel episodes, free love, all are passed over and condoned by the young, because of the influence of their personality and screen heroism, seen day after day. Screen actors become the idols of boys and girls at the age of dreams and romance. The stage life is false, and twenty million children and young people are being fed on what gives life a wrong viewpoint.

Fifth, the film world, when reduced to its last analysis, teaches a standard of life that will ultimately destroy the home. Girls and boys see their heroes and heroines, who have been betrayed, disappointed or dissatisfied with husband or wife, seek affinities elsewhere, and there is unconsciously a note of approval, virtually, if not actually. The thing seems reasonable and justifiable. The divorce court seems a necessity and therefore a legitimate avenue of escape. Marriage has no sanctity in fildom. The reflex power on the minds and morals of America's young life through these agencies, cannot be estimated.

Sixth, the services of all the greatest denominations are regularly deserted by the young people crowding to the picture shows; they are crowded day and night; large, beautifully decorated theaters fill up and empty from midday until midnight, with men, women and children who have vowed eternal allegiance to the holier things of this world; who have promised to be present at the call of the church in her struggle against the powers of darkness. "Movies" could not exist were it not for the patronage of the church; and the average member gives much more to the "movies" than to the church. Children often do not feel any responsibility, whatever, to the church finances, but are given from ten to twenty-five cents several times a week to see the pictures. Those who frequent the "movies" have their emotional natures stimulated to such an extent, that quiet thoughtful worship in the house of God seems well nigh impossible, and this becomes one of the reasons for the young people's problem and the church-attendance problem.

Seventh, the moving picture has become the national teacher on all public and religious questions. Propagandas are quietly carried on and the teaching, directly and indirectly, burned upon the mental and moral natures of our people. The eye-gate is the widest and most easily accessible of all the avenues of the soul; whatever is portrayed on the screen, is imprinted indelibly upon the nation's soul. The moving picture has inaugurated a vital and far-reaching change for the worse in human life, and in the thinking of the young generation.

Eighth, the thing that suffers more keenly from the "movies" than anything else, is Protestantism. The world would have long ago been rotten beyond redemption but for the Protestant Reformation. It is, and always has been, the religious hope of the world. The moving picture is a subtle, dangerous enemy of Protestantism; throughout the whole enterprise runs well-laid propaganda backed up by Jewish money and Jesuit in-

trigue. They are largely the promoters of all the big corporations. Whenever a Protestant minister figures in a drama it is always a caricature, a grotesque monkey hob-nobbing with a bunch of pink-tea, churchy old-maids—and his very part in the play cheapens the calling of God's ministers. The millions of children are seeing him pictured as the echo to a group of sapheads or church bosses. It is a positive insult to every Protestant minister in America. But, what about the priest—the holy "father"? He is always a hero and is looked upon with reverence and adoration. In more than 15,000 show houses in America our people are being taught that the Roman Catholic church and the priest represent the only true type of religion.

Ninth, the moving picture is a persistent, determined enemy of the Christian observance of the Lord's Day. In most of the cities in America, they are allowed to run wide open. It is enough to make angels weep to watch the throngs that pack the picture houses every Sunday. Children attend Sunday School in the morning—some of them—and see the pictures in the evening. It has been stated that the institution could not survive but for the patronage of church members. Then, when we see our city churches almost empty during the summer months and closed at night, we must naturally conclude that the moving picture is drawing a large part of its

patronage from the church. Our people are not hearing the gospel, on the Lord's Day, but gazing on lewd scenes—women smoking cigarettes, and wives flirting with other men. What can we expect from a generation being so trained?

Tenth, the picture show is a full-graded course of schooling in the technique of crime. Here the minutest details of all sorts of crimes are fully shown before the student sitting in the dark, and this too with the most infernal ingenuity that the minds of many shrewd men working and planning together can devise. The methods of the most successful villains we have are shown on the screen, or it may be these highly perfected methods are improved a little by the keen mind of the producer. Safe cracking, pocket-picking, abduction, murder, white slaving—every sort of crime is enacted in the most skillful manner possible, so that all the student needs to do is to do as he is taught, and he will be a past master of crime, too. In the "movies," not only is the student taught exactly how to do in every part of the criminal act, but he is shown just how the police and detectives work, so that he can be master of the fine art of covering his tracks and eluding pursuit and capture as well.

Still some seemingly good people allow their children to frequent the "movies."—From a tract.

FAITH OF OUR FATHERS

By Kathryn Sherk

We are living in a day when a mass of conflicting ideas, opinions, and beliefs are in circulation. Especially is this true religiously. Liberalists, higher critics, and modernistic theologians have produced what they term a "larger faith." It is so large that it embraces many diversified ideas. However, contrasting this "larger faith" with the faith of our fathers, that is, the faith of the Bible, there is an astounding difference. This modern conception of religious principles is a deadly foe to the doctrines, practices, and experiences of the church of Jesus Christ. Even though it may appear sincere, scholarly, and rational, it is a "wolf dressed in sheep's clothing" and is surely bringing disaster upon the world today.

Modernism, atheism, and infidelity are influencing people everywhere. These facts cannot be evaded as one contacts our youth who stream from modern schools and colleges. Among many of our church leaders today, there is lacking a living message of God and the Bible. From across the seas comes the tragic reports of nations leading in the robbing of their people's Christian faith and substituting a religion which does not satisfy.

Let us then consider the general attitude of our present-day schools, churches, and nations towards the faith of our fathers.

The modernistic and liberal seminaries and schools of higher learning have turned out to be veritable slaughterhouses of traditional Christian doctrine and faith. These higher critics teach that the stories in Genesis are but myths and fables, borrowed from ancient Babylonian legends. Every effort is

made to destroy thoroughly and discredit in the minds of the students every conception of the supernatural inspiration of the Bible. The students are taught that there is no real inspiration, no supernatural revelation, no miracles, no prophecies. They are taught to believe that the stories of the Virgin Birth of Christ are but myths and fables borrowed from pagan Greece and Rome. Even the resurrection of Christ is discounted. They are told to make the Bible a "reasonable" book. Consequently, they turn out scholars whose faith in God is gone. All that is vital, living, fundamental, and essential in their faith has been removed from their lives.

Therefore, it is evident that this foe to the Christian faith has even crept into church pulpits. These modern "schools of religion" turn out men who have nothing left to preach—no authoritative, infallible Bible; no crucified, risen Saviour; no born-again experience; no atonement for sin; no heaven to gain and no hell to shun.

Consequently all they can present to their listeners is "The Ethics of Jesus," "The New Social Order," "Jesus the Great Example," and such poor substitutes for the "Old-Time Gospel," which saves from sin through the atoning blood of Jesus Christ on the cross.

Clergymen today have the opinion that the Christian religion may be the best religious faith, but it can no longer be regarded as the world's only true religion. They aim to merge finally all beliefs into one great Universal Religion, comprising the best elements of all and rejecting the worst. Suffice it to say, that modern Christianity is, in fact, no Christianity at all—it is something wholly

and entirely foreign to the faith of our fathers.

Nations, as well as schools and churches, are being involved in this modernistic trend. Russia has been face to face with the power and persecution of violent atheism. She has tried to remove everything pertaining to religion from the country but has failed. She has probably found out that religion is so deeply rooted in the temperament of the Russian that it cannot be destroyed. The very heart of humanity cries out for a faith of some kind, and the Russian idea was doomed to failure from the beginning.

In Germany, paganism is becoming popular. It has been specifically and officially stated that the new paganism is to enjoy equal rights with other religions. What this means in practice is that anti-Christianity is to become the officially favored religion.

In Ethiopia, Italy is robbing the country of the Christian faith by compelling Protestant missionaries to abandon their fields of activity. Then, too, the Christians who live in lands where they are in a minority such as Spain, Switzerland, Austria, and Rumania, they, too, have felt the lash of these pagan philosophies. Even in our own faith domain, theistic and communistic influences are active.

This situation is prevailing; these conditions are facts. To ignore them will not eliminate them; to grieve over them will help little; to accept them and go along with the crowd will prove fatal. What shall be done? Youth is face to face with this question. In these modern days we cannot escape meeting it. Yet what shall we do about it! Shall we fold our arms and accept it because to do otherwise would be more difficult and less popular? Emphatically, "No!" For even though one might be popular with man, the favor of the Man of Galilee is greater. So, without hesitance, without reserve, let us accept the faith of our fathers, the faith once delivered to the saints—the faith of the Bible. Let us not only accept it, but let us tenaciously cling to it, and if need be, let us die for it. To do so will bring here and now a soul-satisfaction for which every man craves, and it will culminate in everlasting joy and bliss. For what is the end of one's faith—even the salvation of his soul.

Thus earnestly, sincerely, gladly may this be our response:

"Faith of our Fathers, holy faith,
We will be true to thee till death."

Ridgeway, Ontario.

GOOD NATURE

Good nature is generally born with us: health, prosperity, and kind treatment from the world are great cherishers of it where they find it, but nothing is capable of forcing it up where it does not grow of itself. It is one of the blessings of a happy constitution, which education may improve, but not produce.—Steele.

To be patient under a heavy cross is no small praise; to be contented is more; but to be cheerful is the highest pitch of Christian fortitude.—Bishop Hall.

THE FRUIT OF THE SPIRIT

This paper was read at a Young People's Meeting at Preston, Ont. It is very important for our happiness and spiritual welfare, as well as for the effectiveness of our Christian testimony that we allow the Holy Spirit to bear the fruit of these rich Christian graces in our lives. The writer acknowledges indebtedness to another source for much of the material herewith presented.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law" (Gal. 5:22).

When we take time to meditate upon these two short verses of Scripture, we are not surprised that the word "fruit" is used in the singular, and then that there are enumerated what appear to be nine particular fruits. Were we to write that sentence, we would undoubtedly say, "The fruits of the Spirit are"; but the Holy Spirit speaking through Paul did not make any mistake.

In connection with these two verses I like to link with it the 15th chapter of John where we have the words of Jesus when He told the disciples in verse 5, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." The branches are entirely dependent on the vine, and likewise the vine depends on the branches. It is the branches that bear the fruit; the vine supplies the life and nourishment, and in the branches the fruit is displayed. Then we see that the law of fruit bearing is abiding in the vine. Did you ever see a branch of grapes trying hard to bear fruit? No. It just abides in the vine, and the fruit forms and ripens in obedience to that law. Neither can we by trying hard to be Christ-like produce the fruit of the Spirit, for it likewise comes by abiding. Paul, like Christ, uses the symbol of the grape vine, thinking of the fruit as a cluster of grapes with each individual grape being an integral part of the whole and the entire luscious cluster composed of a group of grapes.

As there is exquisite beauty in a large cluster of grapes, rich in color, and perfect in outline, so also there is infinite beauty in a life yielded to and controlled by the Holy Spirit to the extent that in that life is manifested these nine graces of fruitage,—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. It is strange that we so seldom see all these manifested in one person, yet it is within the range of every believer, for God is no respecter of persons.

The first three—love, joy, and peace—are soon manifested upon conversion and are the work of the Spirit in regeneration. Our love is immediately changed. What we once loved now we hate, and vice versa. We soon learn to love the things of God and the people of God. We have a new concern for the sinner and are interested in his spiritual welfare. We experience a joy that springs up voluntarily, not the frothy kind that is dependent on what happens, but a new joy that smiles even through our tears. We have peace that we never knew before, the peace that comes from the knowledge of sins being forgiven and of being made ready to meet our God. These three characteristics express the state within, the

work in the heart wrought by the Holy Spirit in those who accept Christ as Saviour.

The next three parts of this fruit have to do with our relation to others. God's law never changes. It always requires us to love God first with all the soul, mind, and strength; and then coupled with that is the second commandment to love our neighbor as ourselves. So when we are born of the Spirit, we are to manifest a feeling of longsuffering, of gentleness, and of goodness towards others. One translation renders the word longsuffering as good temper. This is an excellent translation, for how necessary it is to show good temper not only to the world, but also to our fellow Christians, whose views may differ from ours. The Word also reminds us of patience. We need to be patient with the weak ones who err and fall along life's pathway.

Gentleness is a virtue that does not always come through good manners and rearing. The Holy Spirit would teach us to be gentle, tenderhearted, forgiving one another, and especially is this needed within the household of faith in dealing with the sinner. We can be gentle and yet firm in standing for the truth. Goodness is nothing more than doing good. Some call it generosity. In Eph. 2 we read that we are "created in Christ Jesus unto good works." Our good works will not save us, for salvation is by grace alone, but good works naturally



LONGING



(Romans 15:13)

By Joanna Sudermann Andres

"In the power of the Holy Spirit,"
How much I could do for Him!
How much I could serve the needy,
How many would turn from sin;
How many would find a healing
Of body and mind and soul,
How many would touch His garment
And touching it, would be whole.

"In the power of the Holy Spirit,"
How much I could do for Him!
In self is nothing to offer,
In self is nothing to give
But sin in its greed and folly,
Sin with its sorrow and pain;
Sin with no resurrection
To make man live again.

"In the power of the Holy Spirit,"
O Christ, let me live for Thee!
Nothing of self with its weakness,
Only Thy life powered through me:
Only Thy love, Thy compassion,
Only the touch of Thy hand;
Only Thy infinite wisdom,
Only Thy words to command.

"In the power of the Holy Spirit,"
Striving forever with men,
Seeking the lost that are straying,
Guiding them homeward again;
Lifting the weak and the fallen
Into a service with Thee,
Oh, such infinite power
Grant through thy grace unto me.
Newton, Kana.

follow salvation. The Christian should think not only of his own interests but also of the needs of others. The Holy Spirit can work out this group of fruit as surely as the first if we allow Him to.

There remain three more of this rich cluster—faith, meekness, and temperance. Faith speaks of continuance through the years even in the hard experiences of life. We should be faithful toward God always. Meekness is never linked with personal pride. The dictionary gives the meaning of meekness—submissive, humble, yielding. Jesus was meek, yet He drove the money-changers out of the Temple. Moses was noted for his meekness, but yet he wrestled mightily in prayer for Israel and exercised leadership over them. He was meek indeed, but he never had pride of his power with God. The Holy Spirit working in us can keep us humble before God.

Temperance is just as much a part of the fruit as is meekness, yet how much do we practice it? In II Peter we are told to add to our knowledge, temperance, for without temperance, knowledge would run wild. There are so many ways to look at temperance, but all I want to say here is that temperance toward God is that virtue whereby we love God supremely in the delightful as well as adverse circumstances of life. It is an undeniable trust that holds on when we cannot see, even to the end.

The end of these two verses says, "Against such there is no law." A life yielded to the Holy Spirit is not hedged in by restraints and rules, but on the other hand, free and full. There is a law against being filled with wine, for that leads to excess, but there is no law against being filled with the Spirit. It was D. L. Moody who said that we are afraid of being filled with the Spirit. We shrink from yielding entirely, but by doing so we could be such useful instruments for God.

This cluster of fruit as we look at it again, is a charming picture of perfect harmony and beauty of combination. There is love supreme, joy unspeakable, peace like a river deep and broad, always longsuffering, gentleness personified, created unto goodness, unchanging faith, genuine meekness that knows no pride, crowned by temperance, that quality that sees us through to the end. Against such there is no law.

HAPPINESS

Happiness goes out from the heart before it comes in. It never by any chance stays at home. You can harvest it for the common good, but you cannot store it for your individual use. You can lend it, but you cannot borrow it; you can earn it, but you cannot buy it; you can spend it, but you cannot accumulate it. A man must contribute to the stock of human joys before he can participate in its profits. To seek happiness without giving it is a futile quest; and all our longings for it, if we have not learned to give it to others, are as empty bottles in the wine cellar of the soul. Happiness never really was any good in this world but to give away.—Publisher Unknown.

A SHELTER IN THE TIME OF STORM

By Lois Grove Baer

The sun streamed persistently and hotly down. Surely it must rain soon! Every one was praying for rain—even that certain woman, I knew, who feared storms, lightning, and thunder so that they always made her ill and frantic.

And rain came!

The house began to grow dark, and then the sound of thunder was heard. It was a terrific electrical storm and she was alone. She longed for some one to come in—but vainly. She ran from one room to another, fearing. Her nerves felt shattered, she walked the floor in terror of the storm. Finally she fell upon her knees and cried out, "O God, send me a sign—stop this storm, stop it, stop it!" It grew late, and she crept into bed, shaking and sobbing.

The next thing she knew it was morning, the sun was shining, a bird was singing outside her window, not a cloud was in the sky.

She stood before the window feeling as if the world had just been made and she with it, new and clean. Life was new—and holy. There was a God—and He was her Shelter in the storm.

The woman next door came in to see how she had stood the night through that awful storm, for all night long it had raged. She stared at the woman unbelievably. The storm had not stopped? And then a smile of delight spread over her face. Never in all her life, not even when a child, had she slept through a storm. She had longed for some one to come in and shelter her during the storm.

What fools we are! God is ever ready—waiting, just to shelter His children in time of storms. He truly is "our rock in a weary land"—a shelter but in His own way.

She became a power for good, and gave her whole life to helping people to find God. She in turn proved a shelter in the time of storm for weary souls. She helped others to get back lost faith, awakened faith in some one, poured more faith into the world. Faith—faith the size of a mustard seed up to the kind of faith that, hearing the call of God, goes forth knowing that if need be He will care for His own by the ravens.

Several of us were talking about her one evening. We all admired her. She had done so much for folks—taken them in when they had no place to go, bound up their wounds, found them work when they needed it, fed them when hungry, gave hope when there was none, warmed them when cold, and healed them when sick.

All the way home I thought about her. There are so many things one wants to be, but if you could be only one, what could be better than, "a rock in a weary land, a shelter in the time of storm?" You'd have to be all the lesser nice things in order to be that—wouldn't you?

You'd have to have within yourself the warmth of heart that would make people feel free to tell you anything—anything: "I've lied," "I've hated," etc., and they'd know that you'd listen and try to understand. And you'd need a sense of humor or you'd get

your sense of values all tied up in a tangle. And you'd need a serenity so deep that nothing could shake it. And you probably never could have a serenity as deep as that unless you were sure of the presence of God.

If you had all these attributes you'd be a shelter in the storm—of some use to God and man. Some people are born with all those lovely qualities sprouted. Only rest assured that they have earned them—either by the beauty of their obedience or the sweat of their souls. And some people absorb these beatific qualities by life's beating upon them like lashing rain, buffeting them like fierce wind, stabbing at them like sharp lightning, and filling their ears with dread like the roll of thunder. Inch by painful inch, their bewildered feet come nearer to the rock and their weary heads closer to the stillness and patience that is of God.

Too many of us find our serenity, our abiding grace, in someone else or in a book—somebody or something to whom we run and to which we cling because their balance can't be upset.

That person to whom we run for shelter is a shelter because he has found that greater life, and lives with it instead of with his little self. Living with your little self, your outer self, is a rather thin life—any wind can blow it around. It lacks balance. How much then does one appreciate a well-balanced person! Living with your greater self is finding God and experiencing faith and conviction. It means that you will grow in grace, and become a shelter built upon the "rock."

Every time you seek God's shelter you become a little more a shelter in the storm yourself and God will infill you with power, insight, and love that you can become a "rock in a weary land" for folks to come to for help.

Frostburg, Md.

MOTHER HATES IT SO

(Continued from page 162)

us stories, and showed us pictures teaching all the harm the stuff does to folks, and she never saw anyone drunk without pointing him out to us, and asking how we would like to be like that."

"And she made us understand," Jeff broke in, "why we didn't dare take just one little drink! She told us we never knew whether one little drink would satisfy us—we might not like it at all but we might like it a lot and then that first drink would just call for another, and every drink we'd take would make it harder to refuse the next. She asked us always to remember that as long as we never took our first drink we would be safe, and that if we ever did take it we'd never be sure again. And she often reminded us that she would rather see us dead than to have us touch that first drink."

Jeff laughed suddenly, a slightly embarrassed laugh. "Talk about your bogey men, or 'Goblins going to get you if you don't watch out'—all our lives we've been hearing, 'Whisky's going to get you if you don't watch out.' Honest, Mrs. Hall, we're both

scared to death of the stuff. We wouldn't touch it with a ten-foot pole!"

Then catching sight of her stricken expression, he added, penitently, "We didn't mean to hurt your feelings or to make you feel bad. Only, we've just got to give Mother credit, because if all mothers were like ours, they wouldn't have to worry about their boys getting drunk. But we'd better be traveling along, Mother will be waiting for us. Good night. Hope Edgar is okay in the morning."

The mother scarcely heard them leave. She was kneeling beside her boy,—her poor, weak, drunken boy,—lifting her anguished heart to the God who was not to blame! "I'm the one who failed," she moaned, "but oh, my God, what is there to do now—how can I save him now? Am I just eighteen years too late?"—The Union Signal.

HEALING WATER WITH SALT

(Continued from page 166)

spring, and the waters are healed. There is no more death and barrenness.

2. **Healing process of salvation.** Elisha might have said that you have to build a ten-thousand-dollar filtering plant and by a chemical process take the poison out of the water. No, No. Let's get at the source of the trouble at the spring up yonder.

There is a lot of spiritual death and barrenness all around us because people refuse to let God treat the spring of the trouble. If we want the life of sinners to be saved, we must begin at the source of the foul stream of wickedness, sin, and spiritual corruption. We must begin with the human heart, which is desperately wicked.

What a sight as we look at sinners and behold the foul stream of sin causing death and barrenness. But thanks be unto God, there is healing. There is a cruse—Jesus Christ, the Gospel. There is salt in the cruse—Jesus, full of grace. There are Elishas—God's Gospel preachers of salvation. There is healing—God's grace enters the heart and cleanses from all sin, and there is no more death and spiritual barrenness.

My friend, have you allowed the cruse and the salt—Jesus Christ and His grace—to heal you spiritually?

Halleluiah to God for salvation.

"God thought salvation.

"Christ bought salvation.

"The grace of God brought salvation.

"The Church taught salvation.

"The Gospel never fails to laud salvation.

"That the angels might know its profound and fascinating mystery, they sought salvation.

"The devil fought salvation.

"But by grace, through faith, we poor sinners reached out and caught salvation.

"And now it will take a long eternity for us to shout salvation.

"Then why, lost sinner, will you go through life and all eternity without salvation?

"And lastly, sinner, what say you about salvation?"

Waterloo, Ont.

"Be ye therefore ready also: for the Son of Man cometh in an hour that ye think not" (Luke 12:40).

MISSIONS

GLIMPSES OF TANGANYIKA

VI. Incidents and Experiences — Concluded

By John E. Leatherman

This concludes this very interesting series of articles from the African Mission field. We trust that they have been the means of increasing our interest in the great work of bringing the Gospel to the "other sheep" in East Africa.

If you dear people in the homeland were to band together in a petition to us inquiring as to the thing we want above all else we would answer with one voice, "Fire from heaven." You who are in the struggle of building up souls in Christ know what is

class begins to dwindle. It may be a healthy sign.

But this abundance of religion has blinded the popular mind to the truth and to any sense of deficiency before God. Quite recently after a street meeting in Musoma our

soul simply surged with loathing and disgust as we beheld a demonstration of some of this religious buffoonery. Among the noisy, drunken crowd stood a fat Roman Catholic with his crucifix suspended from his neck and prominently displayed, imbibing freely from a bowl of dirty native beer. When we told him it would be profitable for him to throw his crucifix away, he and his cronies replied that, that would be the same as trampling



Children of Native African Christians

meant by that. When we make an attempt to appraise the success of this young mission in Tanganyika, we reach a conclusion we hardly know how to describe. We know the Gospel has been preached and that it has born fruit. We can point to natives who have experienced the power of Christ's resurrection. We look forward to having some of their testimonies conveyed to you through the church papers in the future. In our catechumen classes we see a number of individuals who have made very definite progress in their knowledge of the Lord Jesus. And as the unsearchable riches are preached out in the highways and hedges, we always find those who show more than a mere passive interest.

But at the same time we are distressed at the amount of lethargy, spiritual indolence, and complacency we meet on every hand. There is no famine of "religion" in Tanganyika. Common consent has it that it is a very good thing for a man to have his religion; it doesn't matter much what kind, just so it's "religion." If a man is found going to a mission school, he is regarded as going to "read religion." It often takes a long time for the meaning of being a Christian to dawn on the minds of these "readers." The missionary need not feel too disappointed if after some months of teaching, his large catechism

Christ underfoot. With the power of the Holy Spirit we reminded that group that it was their sins that were trampling Christ underfoot, and that their religious trinkets were worthless.

Occasionally God gives us pleasant and refreshing foretastes of the revival we so much long for. One Sunday evening two of our young native men called at the house, and on being admitted, one of them began explaining the nature of their call. We were all set to hear some sort of a complaint, but as the man went on talking my eyes and ears began to open with amazement. The other native had been reading his Swahili Testament considerably throughout the day, and as he read, the Spirit showed him his sins in all their ugliness and gave him that kind of conviction that is sometimes referred to as the "good old-fashioned kind." His sins were so big before

him that he wept without restraint. On his own confession he said he professed belief some months previously but that his profession amounted to nothing; now he sees that his way is exceedingly wicked before the Lord and that the words of salvation in Christ are very precious. You can imagine our privilege and joy in leading such a one to the Saviour.

Within our small native church we long for an intense spiritual quickening. It is an infant church able neither to stand nor walk by itself. But we feel that if we want big things in the way of a native indigenous church, we must expect big things. Attainment seldom goes beyond the goal. It is much simpler, however, to define on paper the lines along which the indigenous church should proceed than it is actually to lay indigenous foundations and then build on them.

One of these foundation stones that we are trying to lay at the present time is to make all the native work self-supporting from the start. By this is meant that money contributed by the natives is used rather than that derived from foreign sources. This sounds very practical and wise, and so it is, but to put over a program like that involves a multiplicity of details, some of which present almost insoluble problems. We say "almost" merely from the human standpoint, knowing that from the divine standpoint nothing is insoluble. Because of the newness of the work here, many aspects of the indigenous problem common to missions of longer standing have not yet become actualities to us. After a native church has grown considerably, such problems as pertain to its government begin to appear.

The problem as we have it at the present time involves our teacher-evangelist school, which has as its primary object the training of native men to be spiritual leaders among their people and to teach in the "bush schools." In a former article we mentioned a recent government ruling regarding the registration of all teachers, but since then, we have learned that this ruling is to be interpreted as applying only to schools and teachers where government grants are being received. This fact, we believe, will be of major importance to us in adhering closer to our objective. We have no inclination to accept the government subsidy for the very obvious reason that when this is done, government regulation must be subscribed to

(Continued on page 189)



After a Sunday Morning Service at Bukiroba Station

MISSION WORK AMONG THE HOPI INDIANS

V. Beginning and Development of Mission Work

By John Duerksen

The attention of the General Conference of the Mennonite Church of North America was first called to this field in 1890 by Peter Stauffer, who had been employed in the Government Indian Service for the Hopi. He had formerly been a missionary among the Arapaho Indians of Oklahoma, and so his attention was immediately drawn to the missionary possibilities here existent. He called the attention of the Mission Board to this field on several occasions, and finally the president of the board and H. R. Voth, then on furlough from the Oklahoma field, went to investigate. On their return they presented to the church a plea for money to extend the mission field of the church to this tribe also. Enough money was pledged to make this a possibility, and so Mr. Voth went to Hopi-land and started the first mission station near Oraibi. A small church was built up on the mesa, a short distance from the village.

There were a great many difficulties to be faced here because of the isolation from all the conveniences of civilization. It was hard to get building materials, and equally hard to get help at the building, for these Indians did not care to hire themselves out to the white man, and if they did, they were desperately ignorant of all the white man's building processes.

The missionary and his wife labored as hard and as well as they knew how. They were not familiar with the Indian language, and there was no one to interpret for them, or to teach them, and so they could not begin by preaching to the natives. They simply had to live the Christlike life before these Indians, and gradually, in their daily ministrations to them, to learn the language. They helped the sick as much as they could; they visited in their homes; they offered their help in everything else that was possible, and so they won the complete confidence of these people. After several years they had gained a sufficiently great knowledge of their language to permit them to speak definitely to them of the Christ whom they did not know, who had died for their sins. For a long time the Indians listened with interest to the message of the missionaries. But as they felt in their lives the effect of the message, they turned more and more against it. They did not want to leave their own dear religion, and so they gradually became more and more indifferent to it. Brother and Sister Voth labored among these people for nine years, from 1892 to 1901, but were not permitted to see any fruit of their labors in the form of converts.

In May, 1901, Mrs. Voth died, and her body was buried in the sands of the Oraibi desert, near the place where she had given so much of her energy. Shortly after the death

of Mrs. Voth, Brother Voth left the field. He continued one year longer, trying to take care of his children and to do the mission work at the same time.

Bro. J. B. Epp had come before Bro. Voth left, and so the work was turned over to him. Bro. Epp had come in 1901. For two years he worked alone, until Mr. and Mrs. J. B. Frey came, in 1903. Then Bro. Epp left and continued the studies that had been interrupted when he came to relieve Bro. Voth. After two years he returned. At this time Bro. Frey was given a station at Moencopi, while Bro. Epp had charge of the Oraibi station. When Mrs. Epp's health broke down in 1911, it became necessary for them to leave the field at once.

The mission board had been sending new

another board in the territory, was given charge of the Oraibi station. In October, 1919, the Mennonite Board sent out Mr. and Mrs. Karl Friesen to take charge of the Oraibi station. They had the help of a native interpreter, Otto Lomavitu. Bro. and Sister Friesen found it necessary to leave the field, however, because of their health, though not until after they had spent seven years of hard work there. The extremely arid climate and the high altitude had caused their health to break down.

The station at Moencopi was opened in 1905, by J. B. Frey. He spent the first year building up the house and chapel and other needed buildings, and developing a garden in which, with the help of the plentiful supply of water from several springs, they might raise their vegetables. He and his wife labored alone until 1915, when Caroline Burkhalter came. She remained there until 1922, when she resigned to get married and to enter into other Christian work.

Mr. and Mrs. John P. Suderman took charge of the Oraibi station in 1931, after the Friesens left. They are still there, carrying on the work with the aid of several native workers. Since Bro. and Sister Duerksen left the field in 1931, they were the only missionaries there.

Much can be said about the work and about the results among the people. After all, even though the first nine years did not bring any converts, the Spirit of the Lord had been working, and it was not very long after the first missionary left that the first soul came to Christ. This was old Wikwaya, chief priest of the important Snake Clan, and the one who had made the long trip into New Mexico to reclaim what the invaders had taken away from them. After his conversion

there seems to have been no successor appointed, and so the Snake Clan in Oraibi, the clan that is the chief functionary in the annual Snake Dance, ceased to exist, and the snake dance was held in Oraibi no more.

It is worth while to talk a little longer about this one who alone braved the ridicule of his clan and tribe, to embrace the white man's religion. He was not such an old man, but he was no young man. His hair turned silvery white shortly after his conversion. From the time of his conversion on, his testimony rang out clearly to his people. And from that time on, too, his tribesmen began withdrawing themselves more and more from the Christian religion as proclaimed by the missionaries, into the weird chantings and ceremonialisms of their own devilish religion.

Time after time he would speak to his people in a manner something like this: "You used to listen to me when I told you those lies about my going to the underworld, and about my having brought beans and corn from there; you believed me when I performed these weird rites with the prayer-sticks and other things; you believed me when I told you that the spirits were able to make



Christian Women at the Hotvella Conference in 1925. The White Lady to the Left in the Back Row is Mrs. Duerksen, Mother of the Author

workers to the field from time to time, and so there were some there who could take upon themselves the burden of the work when others were forced to leave. Mary Schirmer had come in 1906, and Bro. John R. Duerksen in 1911. C. J. Frey, who had been on the field for a number of years to assist in the building operations, was ordained to the work in 1912, and took charge of the Oraibi station. Two years later, Bro. Frey was taken to be with his Lord. At that time Bro. and Sister Duerksen, who had for the year previous been at the Moencopi station, took charge of the Oraibi station, where they were until 1916, when they moved to the new station at Hotvella. Bro. Duerksen had himself supervised the building of this station, six miles away, while living at Oraibi, and while carrying on the usual amount of mission work. A mission house was built here, and a chapel. Other buildings were built as they were needed. Both villages, Hotvella and Paqavi, were under this new station.

For three years after the Duerksens left Oraibi, a family by the name of Holcomb, who had been doing mission work under

it rain; but those were all lies. Now I am telling you the truth; why don't you believe me now? I've found the real thing; I've found true life. It makes me happy. Won't you take it too?" Time after time his kindly pleading voice was heard thus on the streets of his home village. Later on, when there were more Christians, they joined their voices with his, in a similar plea.

Wikwaya never saw any of his children to come to Christ. Indeed, they have not yet been converted. Why this should be, is not for any of God's children to say. His wife died before he became a Christian, so, as far as his family was concerned, he stood alone. He found much fellowship with another man in later years, who was about ten years younger than he, but turned blind a few years after his conversion. They used to walk to the church services and the street meetings together, Wikwaya in front, holding a stick in his hand, and old, blind Talasnimtiwa behind, holding on to the other end of the stick. When Wikwaya walked over a little hump in the path, or down a little incline, Talasnimtiwa could always feel it by the stick, and could regulate his steps accordingly. Many were the times that these two saints were seen walking and talking together, fellowshiping in the things of Christ.

In 1926 Wikwaya died, rejoicing in the Lord. His life had been one clear-ringing testimony for Jesus Christ. His age was estimated to be about ninety-two years. (The Indians keep no record of their ages, so all that can be done is to estimate it as accurately as possible.)

In 1914 a series of meetings was held at Oraibi, the result of which was the conversion of thirteen Hopi men and women. Much rejoicing was felt on the part of the workers, and immediately steps were taken to build another church below the Oraibi mesa, in the new village, where all of these converts lived. Some of these first thirteen have gone on to be with their Lord, among whom is the old, blind Talasnimtiwa, mentioned above. Others of these are still testifying to the power of God in making old things to become new.

During the years following, a number of others were converted, until the total has been brought up to about fifty. Of these not all are living; their newly received Lord called them home. Some, too, have been lost to the church again in various ways. What their way is to be is not for man to say. They have been a real grief to the missionaries and to the native Christians, and much prayer has ascended in their behalf.

A word must also be said about the translation work that was done. The very first missionary saw the need of translating the Scriptures into the Hopi language, and took the first steps toward accomplishing this. He was the one that laid down the principles of writing the language, using the Latin characters. His work was cut short by the death of his wife and the necessity of his withdrawal from the field.

His successor continued the work of putting the language down in writing and of translating the Scriptures. His first work was

to make a dictionary of as many of the words as he could get hold of. The great value of this dictionary was in permitting the new workers to become more quickly familiar with the elements of the language. By the time the second worker was ready to begin actual work, he was called away.

Each one of these efforts served as a stepping stone for the succeeding workers. By the time the work was pretty well advanced, there were native converts who had had training in the government schools, and were fairly proficient in the English language. They were first called upon to interpret for the missionaries while they preached. The longer they interpreted, the more evident it became to them that the Word must be written down, so that there could be a "thus saith the Lord" given, to add weight to the authority of the spoken Word. They began asking for a translation, and offered their services. Accordingly, much time was spent in doing the actual translation work, with the aid of the natives. English, German, and Greek texts were used, and the translation of

the New Testament carried through. At first, three days a week were devoted to this work. Later on it became necessary to spend more time at it, and so for several months, five days a week were spent in translation work. All of the New Testament was translated, except the book of Revelation and the last half of the book of Romans. Then revision work was begun on the four Gospels, and after a very thorough revision (which took just as much time as the first translation), the Gospels were prepared for the press. At this time the American Bible Society offered to print them for a small fee, and so the Gospels were printed and bound into one volume. Revision work was continued, however, and practically all that had been translated was revised. But it has never been printed. It is being used, however, by the missionaries, though they have nothing but typewritten manuscripts to use. The printed portions are being used a good bit by both the native workers and the missionaries. The native Christians read them for their own spiritual uplift, as well.

Goshen, Ind.

THE MEXICAN FIELD IN TEXAS

By S. G. Shetler

It was our happy privilege to spend Easter in Texas, visiting the brethren E. S. Hallman, David Alwine, Amasa Kauffman, H. F. Reist, and their families. One of our aims was to see the work being done by our brethren among the Mexicans. Our longing desire was

There are thirteen Mexican members of the Mennonite Church at this place, and one is impressed with their longing to understand more of God's Word. Many of them carry their Bibles and look up the references during the sermon. In fact, many of our people in our own communities might profit by their example.

Another thing that catches the eye of a visitor is their sociability. They all shake hands and exchange some friendly words as they meet. In the afternoon meeting in a home, children and all had a similar greeting with the workers and others. There seemed to be a real warmth amongst them as they met and separated by the same method of handshaking. While from a language standpoint I was as helpless as a child, I felt the thrill of their friendliness.

In the afternoon, a meeting was held in the home of one of the Mexicans who had been bitten by a rattlesnake. Thirty-two Mexicans

were together in this home of whom thirteen were children. The others were young people, parents, and an aged grandfather. It was through this grandfather that our people went into this field, which is located twelve miles from Normanna. Bro. Amasa Kauffman led the singing and spoke to them in their language. We again spoke through an interpreter. Just as in the morning service the very best of attention was given. Near the close of the meeting a young Mexican brother read a portion of the first chapter of John as a testimony for the Lord. The Bible, which is a new book to most of them, was in the hands of a number.

On Sunday evening we preached in the Tuleta Mennonite Church, and again a few of the Mexican brethren were present, show-



A Group of Mexicans with Bro. and Sister David Alwine, Attendants at Sunday School at Normanna, Texas

fulfilled, and I have been amply paid for the time spent, which was entirely too short.

On Sunday morning we attended the services in the Mexican schoolhouse, where more than thirty Mexicans, ranging in age from a little babe to one over one hundred years old, attended Sunday school and church services. Bro. Alwine taught the larger boys and girls and adults in the Spanish language, and Sister Alwine taught the smaller ones. All the singing was in the Spanish language, and Sister Alwine served as chorister. After the Sunday-school period the writer preached to the audience through a Mexican interpreter. The order and attention were very good, while we spoke to them in a language entirely different from theirs and which was understood by a very few of them.

ing the same zeal as they did in the morning and afternoon service.

"What was your impression of the work?" is the question asked by different brethren, both in our home congregation and at other places. I am happy to state that I think it is a very ripe field. At present there are some under instruction to be received into the Mennonite Church. The Catholics have lost their hold on a people whom they have kept in ignorance so far as the Bible is concerned. Many of these people are very, very desirous of knowing what the Bible teaches. The fact that the services are attended by all ages is another promising feature. The brethren Alwine and Kauffman are deeply concerned about the salvation of the lost among whom they are working, and the Lord has and will continue to bless their efforts.

From a financial angle, opportunities for these workers are not so glowing. In a warm

climate it is possible to live slightly cheaper, and yet the difference may not be as great as some might think in the North. These workers are in need of our sympathies, prayers, and support.

The brethren H. F. Reist, minister, and E. S. Hallman, bishop, with both of whom we visited, are in hearty accord with the work being done and are lending their support to the advancement of this cause. A young brother and his companion who are living in this territory feel the burden of bringing the Gospel to their own neighbors and will devote part of their time in this cause.

Is it setting the goal too high to think of a number of Mexican congregations in various sections of the south and to think of a Mexican Mennonite Conference? No one can tell the results of work done under the guidance of God who does not want any one to perish.

Johnstown, Pa.

TOURING

By Sarah Lapp

Much touring is done in India by the different departments of Government, by both high and lower officials. Some tour about in the wooded districts and see after the timber, designating which plots shall be cut for lumber. The larger trees are cut, and sold for furniture making, and others for poles for roofing purposes. The thinner poles are used for smaller roofs, etc., and the still less valuable ones for fuel. In some places bamboos grow abundantly. These are cut, hauled out, and sold for roofing material, as well as the many other things that are made from bamboo. Some trees bear seeds which are gathered and dried and then sent all over the world for dyeing purposes.

Some trees have a sweet blossom which falls to the ground and is gathered, dried, and used for feeding cattle. Country liquor is also made from forest blossoms, and, by boiling, a syrup can be made from it. Our Indian forests are rich in different products.

Other people tour through the country and set up court to settle difficulties about land, thefts, murders, and whatever troubles arise which need the law to dispose of them. They call the people who have grievances to their camp and enquire into the cases. If they can settle them, good; and if not, they will be taken up later in the town where the officials reside. The land surveyors and the irrigation department also do touring, each department looking after its several duties.

We as the Lord's messengers, also do touring among the villages, for the purpose of bringing the Gospel of peace to the masses. We have Jesus and His disciples, and later the other Christian workers, for our pattern and example, as in Matt. 9:35 we read: "And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." In Acts 8:4 we are told: "Therefore they that were scattered abroad went every where preaching the word." We notice all through the Acts and the Epistles that the Christians went about testifying for Jesus.

The people will not come to us, but we must go to them.

There are a few main roads kept up by the government which can be traveled on all the year around, but the greater number of villages are not accessible during the rainy season and not until after harvest is reaped. Hence some villages can only be reached about six months in the year with carts and autos. The rest of the year the villagers, when going from place to place, walk on the narrow foot paths of the rice field embankments. So our touring cannot easily be done during those times, except to the villages accessible by good roads.

We usually live in tents, pitching them under some shade trees near the village, as we cannot easily get a suitable house to live in in the villages, for the people observe caste, and they would become unclean by having us live in their house. We cook under a tree near the tents, making a stove of stones, or if no stones are available, we dig a long narrow hole in the ground to set the cooking vessels on. We use wood for fuel.

It depends on the number of workers and helpers as to the number of tents needed. A tent 8 by 10 feet can accommodate about four persons, or more if we should get visitors to

help us for a few days. The missionary who is in charge also needs a tent 8 by 8 feet or 9 by 9 feet, or if the family is along, they need a larger one. We also need books, medicine, lanterns, gasoline lamps, kerosene, provisions, dishes, cooking vessels, folding table, beds, bedding, clothes, pails, and other things, especially if one is out for a month or more before returning home. It takes a cart or two to haul the tents, bedding, and boxes for each one, and feed for the oxen, and other equipment.

Our first meal in the morning is at about 7:00 o'clock, consisting of toast, an egg or two, coffee or tea, and fruit. The Indian helpers have tea, and some kind of bread. They furnish their own food. Then we have morning prayers together. Then we go to a village or two, returning about noon, or sometimes after; have our meal, which is cooked by a man whom we take along to cook, and watch the tents while we are away.

Often before we get started to go to the villages in the morning, some people will have come to us for medicine, as they think every missionary should know what medicine to give for various ailments. In the evening some usually come again. Many times some will come to sit and talk, if they have seen us before. Sometimes we go to the village where we camp, and make a few calls before evening. At about 7:00 in the evening we have our evening meal, and by 7:30 or 8:00 we have prayer, and go to a village to have a meeting. In the evening is the best time to get the crowds. Through the day many are away at work, but by evening all are at home. On account of working late, the villagers seldom eat before 8:00 P. M., so the meetings begin late and seldom close before 10:00. We usually sing a number of songs, then the evangelist gives his talk, a Gospel message. Then we have several more songs, prayer, and return to our tents. When evening meetings are kept up for a number of nights in succession, we feel the need of having a rest in between, as losing sleep tells on one, especially when it is warm.

We usually stay at one place from five to twelve days, then go on to another village seven or eight miles distant, and try to reach the villages around that place. Thus we go about bringing the message of salvation to these needy people sowing the seed.

By outward appearances it seems that most of the seed falls by the wayside, on stony ground, or among thorns, as so few are willing to forsake caste, friends, and all for His sake. They are glad to hear, but few are willing to obey.

Oh, we need to pray more to the Lord of the harvest, that He will open the hearts of these people to see their real need of a Saviour who can, and is willing, to save to the uttermost.

It is discouraging sometimes, to see so little results from teaching and living the Word of God, but we are measured by our faithfulness in service. Psalms 126:5, 6; Ecclesiastes 11:1, 6; Isaiah 55:11. It is our work to sow the seed, and leave the results with the Lord.

Dhamtari, C. P., India.

EVANGELIZE

Give us a watchword for the hour,
A thrilling word, a word of power,
A battle-cry, a flaming breath
That calls to conquest or to death.

A word to rouse the Church from rest,
To heed the Master's high behest.
The call is given; Ye hosts arise,
Our watchword is, Evangelize!

The glad evangel now proclaim,
Through all the earth, in Jesus' Name.
This word is ringing through the skies;
Evangelize! Evangelize!

To dying men, a fallen race,
Make known the gift of Gospel grace.
This word is ringing through the skies;
Evangelize! Evangelize!—Sel.

Educational

THE WORLD YOU MEET A Commencement Address

By Allen H. Erb

I have chosen to address you on the theme, "The World You Meet." As students through the grade school and through your high school and Christian work courses, your attention has been directed to preparation. Your curriculum has been planned by others. You have spent your time and energy in applying yourself to the task of mastering these studies. Your interests have been centered in your school, your home, and your immediate social life. For some years you have labored toward the objective of this night, your commencement program, when you shall receive from the President of your School a diploma as a reward for work done.

To some extent you have looked forward to the world ahead of you. Certainly we all credit you with a serious and purposeful perspective. But it may be that your outlook is yet a bit blurred; even some of your ideas are illusions, and you do not see all the realities of the world you are about to meet. Even many of the philosophies about the world taught by men are wrong. For instance, you are all familiar with the poetic philosophy of a certain poet who said, "Smile at the world and the world will smile back at you." Socrates with ideas in advance of his contemporaries, who was forced to drink the cup of hemlock; Columbus, who met the rebuffs of the kingly courts of Europe in his proposal that there was a western route to India; Tyndale, who was burned at the stake for translating the Bible into the language of the people; Felix Manz, who was thrown into the Limmat River because he taught separation of church and state and reception into the body of Christ by the new birth; and a host of others, testify that this philosophy is but a fanciful, poetic dream.

Tonight if possible we want to be realists and face the world as it really is. You are standing at the threshold of life, ready to step forward. What dare you expect in the world you meet?

You will meet a world of great opportunity. Some years ago during the depression after a high-school commencement program someone said to me, "Such a large class of young people, and nothing for them to do!" For this person the day of opportunity was past. Do we not often find young people sharing this feeling? Lindbergh blazed the trail in the air across the ocean; Marconi invented the wireless; Columbus discovered the new world; the pioneer farmers of the century past homesteaded the last unoccupied lands; Luther led the last great religious reformation; what else is left for me to do?

Opportunity depends primarily upon the man. What you are is the largest determin-

ing factor in making your opportunities. The story is told of a famous violinist giving a concert. He was supposed to be playing a very fine and costly violin. He began playing and one string broke. He kept on playing and made most wonderful music on three strings. Another string broke, and he made music on two strings, then another, and he played most wonderfully on one string. Finally that string broke. He broke the violin over his knee then stamped on it. He explained, "I paid \$1.65 for it. Here is my master violin; the music is in the man, not in the violin."

At first glance we may conclude opportunities are past, but it is dependent on you whether or not you will see them. Mechanically we have our steam and gas combustion engines, electrical devices, and transportation facilities. One of the great executives of the automobile industry said that he believes there is enough power in one gallon of gasoline to drive a car three hundred miles. The gas is here, but the energy has not been found. Here is an opportunity for some chemist or inventor to find this hidden power. If you do not find it, is the gas to blame? If this is for you a legitimate line of endeavor, there are powers either absent or inherent in you which break or make this an opportunity for you.

We are apt to speak of the great financial opportunities of the past. The times in which we live are arraigned in court for our empty flour barrel. But dare we blame the times? What educational advantages, what transportation facilities, what mechanical devices remain yet to be discovered or developed! After a complete analysis, there is yet before us a world of opportunity.

The world before you is a developing, changing world. The world goes with time as "time marches on." The world is a progressive world. The earth continues ever onward in its path around the sun. The sons of earth march onward with it. This power which is a heritage from the Creator is richly entrusted to man. God has endowed man with the power to build and create, but this does not mean that morally and spiritually man is ascending. There is a principle of sin, which breaks the uniformity of this development.

The old Cainite civilization before the Flood had every element of this development of civilization. Cain was a sinner, but his posterity developed a civilization like our modern civilization. Jabal was the "father of such as dwell in tents," agriculture; Jubal, the father of such as handle the harp and organ, cultural arts; Tubal-cain, the instructor of every artificer in brass and iron, the industrial arts.

The changing world is probably more evident in the industrial arts than in any other. The great progress about which modern men boast when sifted down is but progress in this phase of civilization. We have hardly surpassed the skill of Jacob in producing certain types of farm animals, and neither have we developed the cultural arts beyond the Greeks and Romans. The oratory of Demosthenes, the sculpture of Phidias, the philosophy of Socrates, and the laws of Caesar are yet quite exalted in the world. Our great change is in the industrial world. I used to farm, and yet I would be a bit handicapped to work on a modern farm. I never ran a tractor or a combine.

In transportation and communication this change is most evident. In a commencement address last year the speaker described at great length the new type of speed plane being developed and about ready to be placed in general use. These planes fly at a high altitude and make speeds of three hundred to four hundred miles an hour. It is not speculation but a present-day achievement to report it possible to eat breakfast in New York and dinner in San Francisco. The automobile is becoming faster and faster. The railroads are developing new streamlined Diesel engine trains in which one can ride in air conditioned comfort with all modern conveniences. Such a journey can be made from Chicago to Los Angeles in about thirty-six hours.

For some years we have been accustomed to long distance communication by the sense of hearing. Now a second sense is to be used in long distance communication, that of sight. Television for practical purposes is just around the corner. Great and wonderful indeed have been the achievements of man endowed with creative and inventive power. Sad to say, however, these inventions are often used for evil purposes instead of good.

The oldest person in this community, ninety-five years, can take a cross section of his life and notice these swift changes. On the farm there was in this individual's generation the use of the cradle, then the reaper, then the self-binder, then the combine harvester horse-drawn, and now the combustion engine power-driven combine.

Someone says that we have reached the extent of our development. I doubt it. We are at the beginning of an age which promises greater mechanical things for us.

The world you meet is a world of knowledge. Knowledge is increasing on every hand. School attendance is increasing. Some of our ancestors had to be content with about six weeks of schooling. You have had twelve or sixteen years. Some of you will get several years more. The mediums for the dissemination of knowledge have increased. Rapid communication diffuses knowledge. The printing press has diffused knowledge to the uttermost parts of the earth. Papers, magazines, and books are published by the thousands. The screen and the radio have added their share in this diffusion of knowledge, although we cannot commend many of the uses of these marvelous mechanical devices. In the air disaster of the Hindenburg, the fall of the burning ship was pictured by

radio all over the world by the modern news press. In the coronation of King George VI through the radio, the whole world was the audience and heard the ceremony of the coronation. In a former age the common people all over the world would hardly have dared to hope to be part of the audience in a coronation service of the king of the great empire of Great Britain.

The world you meet is going through a great political transformation. Twenty years ago former President Wilson rallied the war forces of these great United States and of the Allies around the floating banner with the slogans: "Make the World Safe for Democracy," and "This Is a War to End War." The League of Nations was built upon these two pillars. Both of these pillars have been broken down, and the League is shattered. Dictatorship has advanced against democracy. Kemalism in the Near East, Fascism in Italy, Bolshevism in Russia, and Nazism in Germany are the four great dictatorships with lesser ones in different parts of the world. We are amazed at the rapidity of the political changes which are taking place before us. Mussolini in a day takes possession of the Italian government; Nazism over night by the vote of the people takes away their own democratic privileges; Lenin with a sharp sword and with rivers of blood destroys the conservative monarchy of the Czars.

In our own land men, who are sincere students and not calamity howlers, are asking, "Will our democracy endure?" A Mr. Terry in a commencement address said that our government is passing through a crisis. The question facing us is whether our democracy shall continue as our traditional form of government. Of course, he expressed the stereotyped argument that we are so well secured in our liberties that we will turn back the threatening flood of dictatorship.

On the other side there are the Catholic Church, the conservative church group, and the conservative politicians who declare against the threatening tide of communism. Communistic societies are active and the World Internationale is advancing its program over the earth.

The world is rapidly lining up with two major opposing political faiths, Fascism and Communism. But this situation was long ages ago seen by the Prime Minister of Babylon, Daniel the Prophet, who said, "There shall be in it the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."

Young people, it is a privilege to live in a time when epoch-making events are taking place. Every student of history is thrilled to know such epoch-making events in history as the conquest of the world by Alexander and the consequent spread of Hellenic culture; the crossing of the Rubicon by Caesar with his historic cry, "The die is cast," thus moving Rome from democracy to im-

perialism; the revolution of Napoleon crushing the old Roman Empire, and formulating the new era of nationalism. But you live in a day when another epoch in history is being made. Your education may help you to discern the age while it is passing.

The world you meet is one of religious opportunity. You meet a world with the privileges of knowing the truth far in excess of any generation before you. God first spoke to the patriarchs directly. This may seem desirable, but we are very forgetful and soon the words would be gone. Then He wrote His words on tables of stone, and a few people had the books of Moses. Then the prophets spoke and wrote and the message was extended to a wider circle. Then God spoke to us directly by His Son. Eyewitnesses gave us a written record of His life and teachings and carried the message over the world. Through inspired men we have the commentary of the Gospel in the epistles. Thus we have the complete truth revealed and preserved in a Book.

FAITH

I bow my forehead to the dust,
I veil my eyes with shame,
And urge in trembling self-distrust
A prayer without a claim;
I see the wrong that round me lies,
I feel the guilt within,
I hear with groan and travail cries,
The world confess its sin.

Yet in the maddening maze of things
And tossed by storm and flood,
To one fixed trust my spirit clings;
I know that God is good.
I dimly guess from blessings known
Of greater out of sight,
And with the chastened psalmist own,
His judgments, too, are right.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death,
His mercy underlies;
I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

—John Greenleaf Whittier.

In no other age has this Book been so accessible. Such men as Tyndale, who was burned at the stake for translating the Bible in the vernacular tongue, have been followed by Morrison in China and scores of other, until today the Bible has been translated in whole or in part in 1,000 languages and dialects. In the new Bible House in New York City on a screen at one end of the hall these languages are listed in eighteen long columns. Sixteen and a half of these columns represent translations since 1800. So modern is Bible diffusion! With typewriters and printing presses and colporteurs and missionaries working all over the world, was there ever an age when in so large a part of the world among so many men, the Word of God was known as this one?

Not only this but there is in the world a heritage of Christian teaching by word and pen accumulated through the years and pre-

served in writing. Access to these has been made possible through modern inventions. The most limited in finances can buy Christian books and periodicals, or visit libraries. Thus the expositions of Scripture truth by Origen, Augustine, Martin Luther, Menno Simons, John Wesley, Jonathan Edwards, C. H. Spurgeon, D. L. Moody, J. S. Coffman, and a host of others can be secured.

In addition not only are these sources available but the church has organized agencies as aids in giving this Christian truth. We first have the organized Christian church with its divinely inspired organization of the ministry. Freedom of worship is a privilege in the territories represented by this class. We have the various organized Bible teaching schools; Sunday schools, summer Bible schools, young people's institutes, Bible and Sunday-school normals, Bible conferences, revival meetings, young people's meetings, gospel singing, Bible schools, and church colleges. Never in the history of the world has any age been blessed with so much opportunity for the reception of Bible truth as this one.

But though the world you meet is one of opportunity, progress, knowledge, political transformation, and religious opportunity, it is a world thoroughly saturated with sin.

Just because a man is able to fly at the rate of four hundred miles per hour eight miles above the surface of the earth is no guarantee that he has made a corresponding moral progress above the man who walks at the rate of three miles per hour on the surface. In fact, there is some argument in favor of the man who walks. He has more time for sober reflection and less temptation to adore himself for his achievements.

The relation of material progress and morals is illustrated in a news item I found a few days ago.

"What Was Meant by a 'Day's Work' Some Eighty Years Ago"

An interesting document was brought to light during the recent celebration of the eightieth anniversary of the Carson, Pirie, Scott and Company Store in Chicago. The rules for employees of their first store read as follows:

"Store must be opened from 6:00 A. M. to 9:00 P. M. the year around. Store must be swept; counters, base shelves, and show-cases dusted. Lamps trimmed, filled, and chimneys cleaned; pens made; doors and windows opened; a nail of water, also a bucket of coal brought in before breakfast (if there is time to do so) and attend to customers who call. Store must not be opened on the Sabbath unless necessary, and then only for a few minutes.

"The employee who is in the habit of smoking Spanish cigars, being shaved at the barber's, going to dances, and other places of amusement, will surely give his employer reason to be suspicious of his integrity and honesty. Each employee must not pay less than \$5 per year to the church and must attend Sunday school regularly.

"Men employees are given one evening a week for courting and two if they go to prayer meeting."

This little news item demonstrates some things I have just said. Six o'clock in the morning to nine o'clock in the evening suggests some change from the thirty to forty-six hour week of union labor; lamps filled in contrast with turning on an electric switch; a pail of water and a bucket of coal com-

pared to modern plumbing and heating; customers calling before breakfast present a sharp contrast to the 7 or 8 o'clock hour of rising in the average city.

But how about the moral development? How about restrictions against opening on the Sabbath? Would a modern store restrict its employees from going to dances or other places of amusement, or require a specified gift to the church, or regular attendance in Sunday school, or reward attendance at prayer meeting?

Good as education is in itself, are we not facing a threatened pagan education? This was a recent contention of Nicolas Murray Butler. The whole set-up from our grade schools to the university, by its very nature, cannot give religious instruction. In the early years of public education there was a strong Puritan heritage which permeated the democracy and tolerated and demanded the recognition of the Bible and Christian teaching in the schools. But when a sufficient number of the constituency in a democratic system of education rejects Christian teaching, it is ruled out on the charge of sectarianism. As a result we have an educational system without the teaching of God. Strange to say, even the teaching of atheism is interpreted as the nonsectarian position. The Bible is ridiculed, the Christian Church is scorned, and these upbuilding influences are cast to the wind.

Laxity in moral standards follows. Cigarette smoking is restrained but little, dancing is sponsored, and the drama is given a prominent place in the school. School plays selected incline more and more toward the current shows run in theaters. Near nudity is practiced by both sexes on the athletic field. The boy or girl who stands against these things is set up as a target for persecution. Many fall in the test.

One of the clearest illustrations of the complete saturation of evil in the world is the terrific hold the system of war has on the nations of the world. The last war which was fought to end war was a terrible spectacle from which the world at first recoiled. The World Court, League of Nations, disarmament conferences, renunciation of war as a national policy for the settling of disputes, etc., were proposed with mushroom rapidity. But our Mussolinis and our Hitlers and our militarists have blown them away as bubbles of soap. More dollars are spent for war and more men are in military organizations in the world today than at any time before in the history of the world. War is imminent. That is why Neville Chamberlain of England advocated an immense armament program for England. He said anything may happen in Europe. The world is literally in the clutches of Mars, the god of war.

If history repeats itself this generation can hardly escape another war. Since 1776, the United States has had a war about every twenty-five years. You will likely be called to meet the severe test of your peace ideals which a time of war will bring. The world you meet will likely be a world of glittering spears and of battling guns.

Nowhere is the complete saturation of evil more evident than in a survey of the religious

life and thought of our times. The churches of Christ are the professed light holders in the midst of a crooked and perverse nation. But in many cases the oil has been used up in their lamps. The Bible has been reduced to a work of literature and Jesus of Nazareth to the son of Joseph, the carpenter. Coldness, indifference, worldliness, and decline have followed.

The World Sunday School Association (51 Madison Ave., New York City) reports that in North America many individual denominations show a falling off in Sunday-school enrollment. In spite of the increase in population, the number of Sunday-school pupils remains about the same. In Europe the entire continent shows a loss. England, Scotland, and Wales show a loss; there is a twenty-five per cent decrease in Germany, and Russia has dropped out of the picture entirely. The encouraging side is that in the world as a whole, there has been a gain of 1,000,000 scholars. These gains have been made in the less-favored countries, Africa leading. But in the enlightened dominating countries of the world there has been a decline.

Truly the world you meet is one dominated by our arch-enemy, the prince of the power of the air. It is an unfriendly world; as you meet it you will have difficulties and struggles. Is this discouraging? Paul, the great apostle, was informed, the very moment he was commissioned, of the great things he would have to suffer for the name of Christ. Does the fact of difficulty baffle you? In every line of human endeavor those who succeeded met difficulty and overcame.

A young man ran for the legislature of Illinois and was badly defeated.

He next entered business, failed, and spent several years of his life paying up the debts of a worthless partner.

He was in love with a beautiful young woman, to whom he was engaged; then, she died.

Entering politics again, he ran for congress and was badly defeated. He then tried to get an appointment to the United States land office, but failed. He became a candidate for the United States Senate, and was defeated.

Then, he became a candidate for the vice presidency and was once more defeated.

Later, he became one of the greatest men of America: Abraham Lincoln.

The world did smile back at him, but not till after awhile.

If in secular things even an unfriendly world is met, how much more in the field of Christian endeavor! As Christian youth with the endowment of a Christian education, you face a frowning, cold, unsympathetic world. Even Jesus could not get the world's favor. He said, "But me it hateth, because I testify of it, that the works thereof are evil."

But the world you meet is a needy world. The world needs men on the farm like Elisha and Hosea; men in industry like Joseph the Carpenter of Nazareth; men in education like Christopher Dock, the pioneer Mennonite schoolteacher; men in the professions like Dr. Howard Kelly of Johns Hopkins, or Dr. Walter Lewis Wilson, the doctor lay-

preacher of Kansas City; men in the pulpit like Paul, Conrad Grebel, and J. S. Coffman. The world needs men who will finish the translations of the Bible. The State Department at Washington lists 3,342 languages and dialects in use in the world. Of these only 1,000 have Bible translations. Here are 2,342 chances for you to do something that no one has ever done before. A war-torn world needs some one willing to die to testify against this evil. Opportunely for martyrdom! In the great issues of religion before the world, there is a challenge for someone to do some clear thinking, to apply most seriously all the talent God has given you.

Graduating Class, I will close by referring you to Jesus of Nazareth as your example of a man meeting the world. While the changes of the world have been emphasized in this address, the principles of right and wrong are quite the same. He who was ushered into the world by the Father met the same kind of world which you will meet today. He met it as the perfect man. He is your example. You may not know much about the world you meet, but you can know Him. As the divine Son of God, and as the One risen from the dead, He is able and willing to lead you out as you meet the world. The wisest choice you can ever make is to choose daily His companionship. Let Him be your Captain and then, "Greater is he that is in you than he that is sin the world."

La Junta, Colo.

SUPPOSE THE BIBLE WERE GONE!

A certain man dreamed that he went to consult his Bible and found every page blank. In amazement he rushed to his neighbor's house, aroused him from his sleep, and asked to see his Bible, but when he brought the Book they found it also blank. In great consternation they sought other Bibles, with the same result. Then they said, "We will go to the libraries and from great books we will gather the quotations of Scripture, and thus remake our Bible." But when they examined all the books upon the shelves of all the libraries, they found that wherever a quotation of Scripture had been, that part of the page was blank.

When the man awoke, his brow was cold, yet covered with perspiration, so great had been his agony during the dream. Oh! how dark this world would be without the Bible! Man would be like a wretched ship dashed into mid-ocean.—The King's Business.

THE AGE OF JOY

The women with womanly devotion do not bring Him faith as though He were alive, but ointments as to one dead; and they prepare the service of their grief for Him as buried, not the joys of heavenly triumph for Him as risen. They see a young man, that is, they see the agelessness of the Resurrection, for the Resurrection has no old age, and the period, in which man knows neither birth nor death, admits of no decay, and requires no increase. Wherefore what they saw was a young man, not an old man, nor an infant, but the age of joy.—Severianus.

AT THE TABLE OF SIMON THE LEPER IN SWEET BETHANY

By Anis Charles Haddad

This article supplements the Sunday-school lesson for June 5, "Serving by Personal Devotion to Christ."

The third verse of Mark 14 carries back our thoughts to the village home in Bethany where Jesus often used to rest in the quiet evening, when His labors in Jerusalem were over. I can imagine that the walk over Olivet for nearly two miles in the quiet evening air was very refreshing, soothing, and pleasant to Him, while it was far more delightful to find at the close of His walk some listening ears and loving hearts. He had no such true friends in Jerusalem as those on this spot! One could linger, even amidst its present misery, to drink in the landscape around, on which the eyes of the Redeemer must so often have rested—the blossoming trees round the huts; the green hollow near at hand; below, the reddish-brown slopes of the Mount of Olives behind, and, on the southeast as one looks down over a large tract of olive trees, the tableland of the hills of Moab, pink and grey, beyond the Dead Sea.

Today we will proceed to Bethany, the quiet spot which meant so much to Christ. Bethany the home of poverty is very clearly marked by the name of Aizarieh, the arabic form of Lazarion, the "home of Lazarus." The memory of the raising of Lazarus has lived so vividly in Moslem legend, that the present name supplemented the earlier and biblical one. Its New Testament name may have risen from its having been a place frequented by lepers, who were and still are popularly called "the poor," as in the case of Simon the Leper, who lived here, showing that it was a refuge for this unfortunate class. In the olden times before the trees had been sheared off the face of the Holy Land, it must have stood, surrounded by almond, olive, oak, fig, and sycamore trees.

This little valley looks so sweet and beautiful and the luxuriant vegetation and smiling hillsides as calm and quiet, that I scarcely need to tell you "this is Bethany!"

Bethany is a collection of typical oriental houses built of light brown stones. The roofs are quite flat and consist of long sticks laid across from wall to wall with rushes on top, and frequently secured by heavy stones from being blown off in storm. Instead of home-grown flowers covering the gardens, there is a plaster of mud. The only garden of each house is the courtyard where the sheep, goats, and other animals can herd. And Bethany must always have presented the same sort of appearance. Narrow lanes, plain huts, such as we see today, flat roofs rising one above another.

Let us go into one of the poor cottages. It is a bare square room with plastered walls. Perhaps a few earthen vessels hang upon the walls, but a picture is very rarely known. The only furniture consists of several mats, a dome-like structure in the middle of the floor which is the oven, a lampstand with little earthen lamps and a large jar for fetching water. Half the room is raised about two feet. One floor is hardened mud. On the upper part of the room the family lives. They eat and sleep there. The animals are allowed in the lower part—animals of all kinds!

Much, however, is changed since those days which made Bethany famous. There is no home in the village now, only houses built of rude massive stones. There is no Martha or Mary or Lazarus there now, but a group of village maidens in their snow-white dress-



A View of Bethany. The Two Pillars Standing out in the Background Are Thought to Be Ruins of the House of Simon the Leper

es who were sitting under the fig trees.

Jesus accepts an invitation to supper at the house of one who had been a leper—no longer, however, an outcast living with the other lepers of Jerusalem in the tombs above En Rogel. His leprosy had been cured and surely it must have been cured by the only One who could touch the unclean leper into perfect health and heal his putrefying frame into childlike purity.

Simon the leper seems to have been either a relative or a close acquaintance, for we find that Martha served at the feast and her brother Lazarus was one of the chief guests. Mary is there also, waiting for an opportunity to show her gratitude to Him who rescued her brother from the corruption of the hillside tomb above the Jericho road.

The supper may have been held in public—possibly in the courtyard of Simon's house, for the weather would now be warm. We read that a "great crowd" of Jews from Jeru-

salem, having probably heard from the Galilean pilgrims of the arrival of Jesus, had come to see Christ of whom the chief priests were so much afraid.

We see Mary getting her "alabastion" ready. It may have been in her possession for some time; it may have been given her by her mother, or she may have purchased it for about fifty dollars. It was genuine "nard," about a Roman pound in weight.

She was determined "to anoint the king." It was by no means too great a gift to offer to the Christ, to Him who had given her back her brother from the darkness of the tomb. So she breaks the phial over Christ's head, then pours the rest over His feet, and then wipes them with her long hair. The omniscient Lord tells us that she had kept this spikenard, whose odor filled the house, "until the day of his burying." May it not have been so? He had been constantly speaking of His death, which He should shortly accomplish at Jerusalem. She knew perhaps better than the disciples how great was the danger to Him from the hatred of the Sanhedrin. Knowing His fearless courage and

His determination to keep this Passover in Jerusalem, she realized that His death may take place any day, and it may be sudden or it may be secret. She may have no opportunity of anointing Him if He is put to death in some dungeon in the Tower of Antonia in the Temple Areal. She will do it now, "aforetime for his burial."

The bright light of this adoring love now "casts the features of the traitor apostle" in gigantic dark outline against the scene. Judas reasons, while Mary loves. "To what purpose is this waste?"

It was a moment that made a deep impression. One can picture with what intrusive shock it would break in on that quiet so-

cial evening. In that small alabaster phial was a year's wages of a working man. If its precious contents had been sold, what a deal of good they might have done. One can well imagine how the disciples there, frugal men, trained in a stern academy, were genuinely shocked at the extravagance. To what purpose was this waste? They saw lean famine in a hundred homes. They heard the cry of little starving children and the whine of the beggar for a piece of bread. Now in a moment gone, and gone for ever, what might have made these little children happy, and brought the sunshine back to many a hearth. It was a shocking extravagance of an impulsive woman. It must be utterly repulsive to the calm reasonable spirit of the Master. Such was the thought in every heart there, signaling its presence in their eyes, and finding utterance over the lips of Judas.

But the strange thing was that Jesus was not angry. The strange thing was that He

took the woman's part. Let her alone. Why trouble ye the woman? She hath anointed My body for the burial. There is a well-known tale of Cleopatra which has become a classic instance of extravagance. She had certain priceless pearls dissolved in water—and then she drank the water! One can imagine with what moral scorn, what intense and burning indignation, our Lord would have heard of such a waste as that. Selfishness in every form was utterly repugnant to the Master. Selfish stinginess He hated; selfish extravagance He loathed. It was not for nothing He had been bred at Nazareth and watched the exquisite thriftiness of Mary, who had so many hungry mouths to feed, and only poverty to do it on. One never forgets a training such as that. Christ never forgot it to His dying hour. You feel the touch of it when He had fed the thousands, and then bade gather the fragments that remained. And yet the singular thing is that this evening at the table of Simon, our Saviour justified this seeming waste.

Do you see the reason of that praise? The reason is not far to seek. This is not the extravagance of selfishness. This is the prodigality of love. Cleopatra was thinking of no one but herself. This woman never thought of self at all. She could think of nothing but what she owed to Christ. It was because she loved Him so that she was lavish. It was because she adored Him that she would give Him everything. And Christ, in a moment radiant with heaven, recognized that it was love indeed. There is a wasteful spending that is supremely selfish. There is an extravagance that is abhorred in heaven. But there is a prodigality of love that sets the stars a-singing in their courses. It is the way of God. It was the way of Christ. That night it was the way of Mary, as she brake the phial, and men murmured and said "To what purpose is this waste?"

Suppose now we follow out that thought: Does it not help us in some other difficulties? Think of the prodigality of Nature. There is a prodigality in Nature, a magnificent and incalculable lavishness that has often made men pause and whisper, to what purpose is this waste? A single patch of heather has such seeds in it that it could clothe a mountain side in purple. A single oak tree has such a wealth of acorns as would line an avenue with trees. Dead Sahara gets the golden sunshine not less bountifully than the growing field, and the rain falls on the rock as on the grass. Think of those winged things, in number numberless, that dance and die upon a summer's evening. Think of the million seeds flung on the wind, and only one of them shall find a lodgement. No prodigal son in a far country seems to be half so prodigal as Nature, and to what purpose is this waste? Were Nature niggardly and parsimonious she could never speak to me of Love. Love never asks how little I can do. Love always asks how much! And it is when I find that royal lavish spirit in every weed in every summer evening—that I begin to reach the secret of creation. To what purpose was the waste of Mary? Let her alone. Love was at the back of it. To what purpose is that waste of Nature? Let her alone. It is the love of God. It is the token that at the heart of summer,

and of sunshine, and of the purple moor there is "Somebody, whose name is Love, breaking the alabaster box!"

That night Christ looked beyond and He saw His mystical body, the church, spreading beyond the land where they are gathered. He saw His Gospel preached in every part of the world; in America, in England, in China and India, among nations who did not exist, or whose existence was all unknown to His fellow countrymen. Wondrous omniscience

and wondrous love also, for Mary's anointing shall indeed even be one theme of His Church as she tells again the story of Christ in His Holy Land.

The recollection of Bethany with its seclusion and holy association often steals through my mind, when anxiety and care and trial make my heart crave for repose. But farewell to Bethany! The mental picture is as permanent as the mind on which it is traced.
Jerusalem, Palestine.

THE BIBLE A SUPERNATURAL BOOK

VI. Israel—Continued

By Lewis C. Miller

As the mighty procession approached the boundary line of Canaan, Moses, their able leader, in transferring his power to Joshua said:

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them: for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" (Deut. 4:5-8).

In their new leader, Joshua, God magnified human leadership (Josh. 3:7, 10; 4:14). In a succession of victories, the first of which was the unique capture of Jericho, the land of Canaan was conquered and divided among the twelve tribes of Israel. This territorial acquisition finally reached the Euphrates River on the North and the Red Sea on the South, and the Hebrew state, centered at Jerusalem in Palestine, became a victor over every adversary, with the destruction of the Philistines and Moabites, the land was blessed with prosperity and peace.

The Hebrew state reached the zenith of its glory and power in the three kings, Saul, David, and Solomon. This earthly grandeur has not been excelled by any earthly kingdoms. The history of Israel in Canaan leading to their first king is a bloody record of the conqueror with occasional reverses because of disobedience. The government leading up to these kings was a patriarchal republic ruled by judges. The last of the judges anointed Saul, a modest, simple, valiant young man of the tribe of Benjamin, as the first king of Israel.

Saul at that time was filled with the Spirit and numbered with the prophets. On him Samuel, the last of the judges, poured the oil of consecration and anointed him king. In the ark of the covenant he deposited the written rights and duties of the kings of Israel (1097 B. C.). Saul in the beginning justified the wise prophet's choice but after a time became proud, arrogant, and disobedient to the Lord's commands.

Samuel secretly anointed David, the son of Jesse, a stalwart, ruddy, intelligent young Hebrew shepherd lad to succeed Saul. David became a powerful ruler and finally subdued

all his enemies and Israel enjoyed peace and prosperity. His regulations of worship, public administration of justice, formation of a mighty army, treaties of trade, peace with neighbor nations, and internal developments bear testimony to the greatness and efficiency of David as king. His sin against Uriah, one of his faithful soldiers, and his partiality toward his scheming son Absalom bear testimony to his humanity. His sublime Psalms and his devotion toward God including genuine repentance in anguish and tears bear testimony to harmonize with that of the Sacred Record: "He was a man after God's own heart." To him the promise was renewed.

Solomon succeeded his father, David, as king (1019 B. C.). He was a peaceful prince especially endowed with wisdom. The power of his position and kingdom was secured by:

1. The consolidation of all opposing factions in his realm.
2. Reducing the priesthood to dependence upon the king.
3. Creating a mighty navy of many ships.
4. Making alliances with neighboring nations, especially with Tyre and Egypt.
5. Equitable judgment among his people.
6. Building the magnificent temple in Jerusalem.

His fame spread to the ends of the earth, and the Queen of Sheba came to visit the wise king of the east. But sad to say, toward the close of his reign this great ruler became licentious and his kingdom was impoverished because of foreign alliances, numerous heathen marriages, and the introduction of idolatry into his palace. His death came in the midst of public misery and national revolt because of the growing burden of taxation.

The disregard of God's laws by this mighty monarch led to disintegration in Israel. At the close of the great king's career a schism became effective in Israel, Rehoboam succeeded Solomon, his father, as king. He acted upon advice from the young princes of his realm and increased the burdens of taxation. All the tribes of Israel save Benjamin and Judah seceded as a result. Jeroboam, the son of Nebat, became their king (973 B. C.). From this time on the Hebrew nation has been divided into two kingdoms, Israel and Judah.

Israel, made up of ten tribes, was more populous, more extensive, and more degraded. Judah, made up of two tribes, was more faithful to God, more respected, and more prosperous. A majority of the kings of Israel did that which was evil in the sight of God, where-

as many of the kings of Judah did that which was right in the sight of the Lord. Judah held tenaciously to the Mosaic law, whereas Israel absorbed more and more the practices of foreign nations.

This schism ruined the power of the Hebrew people. Surrounded by enemy nations who saw their advantage in the division, bloody foreign wars quickly followed the bloody civil carnage and the entire nation finally succumbed to the attacks of the Babylonians and Israel was again in captivity. Israel fell (721 B. C.) when King Hosea was carried to Nineveh by Sargon. Judah fell (586 B. C.) when Zedekiah was captured by Nebuchadnezzar and carried to Babylon. And so was fulfilled the Word of God to His servant Moses "that because of disobedience his children should go into captivity" (Deut. chap. 28).

This first general captivity in the capture of Jerusalem (606 B. C.) was of seventy years duration. Because of yearning hearts and ascending prayers among the captive saints Cyrus, king of Persia, issued an edict at the end of the seventy years permitting the Hebrews to return to Jerusalem to rebuild the city and the Temple. This work was under the leadership of Zerubbabel. It included a movement of about forty-two thousand Jews. A change of rulers stopped the work for a time. The jealousy of the then influential Samaritans compelled Cambyses to halt the program of reconstruction. But under the friendly Darius the work was resumed and in the year 516 B. C. the city was rebuilt and the Temple finished. Later, under Artaxerxes Longimanus, Esdras led a great company of Jews back to Jerusalem and to a faithful observance of the Mosaic Law. At the same time, also, Nehemiah returned to Jerusalem with a large following and rebuilt the walls of the city. Thus was restored to Israel in honor of their religious patriotism and zeal, their capitol city, their Temple, and their law.

But broken Israel never regained her former strength and glory. The many persons expelled from the colony by the zealous leaders Ezra, Nehemiah, and Esdras took refuge with the Samaritans and built a rival temple at Mount Gerizim. Internal strife and continual external interference and attacks weakened the Jewish kingdoms and they became subjects in turn to Persia, Egypt, Macedonia, Syria, and finally to the Romans. During this time the sacred books of the Jews were placed in the famous library of Alexandria. Seleucus IV stripped the Temple at Jerusalem of its riches. Antigonius IV placed upon the sacred altar the statue of Jupiter Olympius. Greek polytheism was inaugurated in the holy sanctuary. And as the people became polluted even so their sacred possessions were polluted.

The heroic Maccabean insurrection against this defamation of God's holy sanctuary was the last Jewish opposition of any moment against final Roman domination. And so because of faithlessness in government and in worship Israel exchanged their heavenly King, Jehovah, for an earthly sovereign. They had nationally forsaken God! The political religionists, the Sadducees and Pharisees became their leaders. They courted the favor of the world and their enemies.

In this dark hour Jesus was born! Shiloh, the Lion of the tribe of Judah had come! And the scepter departed from Judah! "He came to his own and his own received him not."

Jesus came as a Jew! He came in fulfillment of the promises to Israel. He came as the Lamb of God which taketh away the sin of the world. This coming was heralded by:

1. The Old Testament Scriptures.
2. The star of the East.
3. The angels from heaven.
4. Holy prophets then living.
5. The Wise Men from the East.
6. John the Baptist.
7. The God of heaven.

Yet His own people rejected Him and demanded His death, "and they crucified him" (Isa. 53).

Jesus Himself predicted that this would take place and because of it, the destruction of the Temple (Matthew 24, Mark 13, Luke 21) and the dispersion of the Jews in the generation of that day. All this took place exactly as foretold (70 A. D.). During the last days of Nero the Jews revolted. Three hundred thousand perished in that final gigantic struggle for freedom. But their struggles were useless. They had crucified their Messiah! Jerusalem was reduced to ruins. The Temple was so completely wrecked that "not one stone was left upon another." The words of Jesus were verified and the dispersion of the Jews began. The Jews who survived were sold as slaves and scattered among the nations of the world. There they are found today in fear and trembling a hissing, a by-word, and a homeless people.

Jerusalem was trodden under foot by the Gentiles as prophesied by Scripture until captured by General Allenby in 1917. These people whose leaders had said, "Let his blood be upon us and upon our children," have become wanderers, and vagabonds in every nation of the world. There, though hated, harrassed, and persecuted, they nevertheless retained their national identity. The world could not absorb them for they were preserved of God. Today they are a nation scattered among every nation "until the time of the Gentiles shall be fulfilled." That is now! Through the bloodless capture of Jerusalem by General Allenby a Jewish Mandate over Palestine has been restored to them. Since then these people preserved by Jehovah have been returning, from every quarter of the globe, to their native land. Hebrew worship is being restored. The Hebrew language is generally spoken. Palestine is again being called the "Land of the Jews." "The fig tree is budding" and "the time of the Gentiles is being fulfilled." Thus the prophecies of Scripture written centuries ago are being fulfilled to the very letter as this is being written!

The grandeur and general superiority of these children of God, which gives them so prominent a place in the program of God, and has made them so great a blessing to man may be briefly summed up as follows:

1. The precious dogma of the Oneness of God.
2. The Revelation of God to man through His Word.
3. Their national submission to God.

Their birth as a nation actually occurred in the solitudes and hardships of their wilder-

ness (wanderings) experiences. Thus as Jesus, "They learned obedience by the things which they suffered." Through this wilderness experience the majesty and grandeur of their One God was continually and definitely revealed. He led and protected them "in a cloud by day" and a "pillar of fire by night." Even today Mt. Sinai is consecrated and hallowed through the promulgation of the perfect written law delivered there, fixing forever an incomparable superiority over every other plan of legislation.

The leaders of the Jews sprang from among the people. Their laws distinguished in favor of the poor. Usury was prohibited. Alms were enjoined. Charity and courtesy were prescribed toward all including strangers. Kindness even toward animals was recommended. The Mosaic Law exalted that which the ancient world degraded and rejected. To these people the stranger was a friend, the servant was a man, the woman took her place worthily beside her husband enjoying the same respect.

The Hebrew Law truly is a perfect summary of a complete human moral code. This entire register is made up of the most beautiful and touching precepts, and is recognized by every well advised person to be the most elevated moral standard extant, and the religious tenets to be the most pure the world has even obtained.

Through the old Testament Scriptures is preserved the priceless doctrine of divine unity. This priceless possession has come down to us preserved by God in the same miraculous way in which He has preserved His ancient heritage, Israel. To both Israel and the Old Testament the world owes a stupendous obligation. It is a marvel that the Old Testament of Israel is fulfilled in Jesus Christ and has become divine charity and fraternal love enlightening and regenerating mankind, and uniting us with God.

Truly the Jew and his history proves the Bible to be a supernatural Book.

Notes

1. In this thesis the term Jew, Hebrew, and Israel are used interchangeably, for in the plan of God, these are one people.

2. See Schuerer's "History of Jewish People in Time of Christ."

3. Names ascribed to Israel:

- a. Israelites, Ex. 9:7.
- b. The Children of Israel, Ex. 1:13.
- c. The Seed of Abraham, Ps. 105:6; Jno. 8:37.
- d. The Children of Abraham, Gal. 3:7.

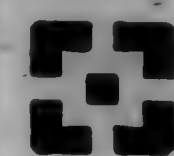
4. After the return from captivity the name "Jews" was adopted. This name is derived from the same "root" as Judaea, and refers particularly to purity of "blood" and strict adherence to religious principles. Hebrews was a name selected largely by foreigners embodying all the standards of Israelitish people.

5. The Hebrew race came from Chaldea. Abraham was from Ur, the region where Isaac and Jacob found their wives. The home of the patriarchs, however, was the "promised land," Canaan. Other names applied to the land of Canaan are the Holy Land, Palestine, the Land of Hebrews, the Land of Israel, the Land of Judah, and the Land of Promise.

6. Israel produced the Messiah, the Bible, and the Church. The lineage of Jesus was Jewish. The writers of the Bible were Jewish. The founders of the Church were Jewish. Certainly Israel has contributed largely toward the welfare of the human race.



BIBLE STUDY



TABERNACLE STUDIES

LXXV. By One Offering Perfected—Hebrews 10:14

By the Bible Study Editor

The offering of the annual sacrifice for sin would have been of little value had it not affected in some manner the relation of the people of Israel to their God. Rites and ceremonies do not give the blessing of peace with God nor, do they effect righteousness in the hearts of those who engage in them. There may be a superstitious belief in rites and ceremonies which affects the conscience of those who exercise in them, but they fail in giving the assurance of peace and the hope of salvation. The devotees of any religious belief may feel a sense of security and comfort as a result of their devotions, but they have not the assurance of the blessings they seek. It was to such that Paul addressed himself in Athens, "I perceive that in all things ye are too superstitious [religious]" (Acts 17:22). "Whom therefore ye ignorantly worship, him declare I unto you" (v. 23). Faith in a thing that does not exist, can bring no blessing, for the blessing is as imaginary as the thing that is worshiped. With Israel it was quite a different thing to exercise themselves in offerings, and then to appropriate the blessing of the faith which they exercised when worshiping according to the law of God.

Paul states in Heb. 10:1-4: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." This reference is made directly to the day of atonement and to the offerings made for the priest and for the people by the blood of the bull and of the goat for sin offerings. The question may be asked, "Were the sins of the people forgiven at that time, or were they required to wait for forgiveness until the time of the offering of Christ?"

To say that there was no forgiveness would be contrary to the teaching of the law, which says, "It is the blood that maketh atonement for the soul" (Lev. 17:11). The offerings of sin offering by those who trespassed against the law of the Lord secured forgiveness. The frequent use of the expression, "And it shall be forgiven him," is witness to the fact of forgiveness. See Ex. 4:20, 26, 31, 35, etc. But the offerings were required to be repeated on every occasion of sinning and the

annual offering for sin was demanded. In this repetition a remembrance of sins was constantly made. There was no sacrifice made, the effect of which could be continuous, as is the sacrifice made by Christ. It is also evident that the efficacy of the animal sacrifices was based on the promise that God had made of One who would become the bearer of the sins of all men and the Saviour whom God had promised who would bear the judgment of sin in death and bruise the head of the serpent who incited man to sin against God. The justification of those men who offered the animal sacrifices was a matter of faith in the promised Saviour, nevertheless it was a justification which gave them the forgiveness of sins for the time then present. Israel was enabled to claim forgiveness by the appropriation of the promises of God by faith.

There were sins among the people of Israel which seemed to have had no provisions for forgiveness. Intentional murder was to be punished with death. The same may be said of a number of other sins for which the transgressor was to be stoned, of "cut off" from among his people. Such sins as were committed by the nations who inhabited the land of Canaan before the coming of Israel and for which these nations were cast out, were among those for which the death penalty was invoked by the law of God. But grace was manifested under the law for transgressions of a very grievous nature. Remember the sin of David which involved two great crimes, adultery and murder. Yet the Lord forgave him. Forgiveness with God was based on a greater sacrifice than that of beasts and upon more than the mere sorrow for the crime committed. The merits of forgiveness lie in the fact of an atonement having been made for sin by One whose death fulfilled to the limit the judgment of God for sin. That One was the Son of God, Jesus Christ.

Appropriation by Faith

He who desired to secure forgiveness for his transgressions was required to approach the altar with his sacrifice for sin. He brought it as required, according to the nature of the sin, or according to the ability of the transgressor. Here, again, one must note the sufficiency of the sacrifice to cover a multitude of sins and of a widely differing degree of offense. The degree of the offense could in some cases be appreciated in the nature of the offering. Where wrongs were known to have been inflicted on others, there could be

a compensation made. But on the day of atonement, only one sin offering was made for all of the people, a kid of the goats. In this offering was no change made from year to year.

For the individual transgression the sacrifice was presented to the priest; the sinner laid his hand upon the head of the offering and confessed his sin. The priest shed the blood of the animal and dealt with it according to the requirements of the law. But the transgressor had no further part in the sacrificing of his offering. When the fat was burned upon the altar and the blood had been disposed of, and the flesh was treated as required, the sinner departed from the tabernacle forgiven of his sins. He was justified by the deed of sacrifice, but his justification rested upon his faith in the provisions made for him by the law.

The faith in the heart of the Israelite who came with his sacrifice for sin led him first, to recognize his sin in the light of the law of God. With him it was not a matter of conscience that defined his conduct or decided his guilt. He had respect to God and to the Word of God. When his sin came to his knowledge he recognized his guilt and proceeded to become reconciled to God.

The second step in the faith of the sinner led him also to recognize the degree of guilt which his trespass involved. "The wages of sin is death." This fact is too often overlooked in this day of grace. If men knew that **grace** was the provision of God for the forgiveness of sin, and not the changed and indifferent attitude of God toward sin, there might be more people seeking the way of forgiveness. Today, as much as in the days of the law, death is the penalty of all sin and of every slight transgression of God's righteousness. If the man under the law, and in the dim illumination of that day could appreciate the enormity of sin and its terrible penalties, men in this age should appreciate it so much more. The Israelite saw himself under the sentence of death for his transgression. He believed the Word of God, and exercised his faith in the law by providing the death that would satisfy that law.

The third step of faith taken by the sinner under the law, was that of providing an escape from the penalty of death for himself. This implied his faith in an atonement for his sin, through death. He brought a prescribed sacrifice for his sin. Of course this creature had not sinned, and it was not slain because it had been made to sin as had the man who brought it. Instead, it was made to be sin by the faith of the man who fulfilled the requirements of the law. It took the place of the sinner, and bore the judgment of death for him. In fact, it represented the man who had sinned, for he had placed his hand on its

head and confessed his sin and saw the animal die for his sins, in his stead. Faith made the man see himself die for his sin. He appropriated the death of the sin offering as for himself, and there saw the judgment of God visited upon himself for sin, and, the law having been fulfilled by the death penalty, he could count himself free.

The fourth step in the faith of the sinner was, then, that for which he had sought the will of God and carried out the provisions of the law. He sought reconciliation and peace with God. When the sin was laid on another, and that other had fulfilled the judgment of God in death, there was no other offering to be made. Peace with God was the end of the sacrifice. By faith the sinner could appropriate the peace which God desired to establish and maintain with His people. Peace was his.

The Sin and Burnt Offering

The sin offering was not complete in itself; for it had no access to the presence of God without the whole burnt offering. One may understand this by noting that the blood of a sin offering was usually poured out under the altar. On some occasions it was brought into the holy place and sprinkled on the ground before the veil. Lev. 4:6, 7, 17, 18. Only in the case of the annual sin offering was the blood taken into the most holy place, but then only after the censer of incense was placed within the veil, having in it the coal of fire from the whole burnt offering on the altar of burnt offerings.

The fat of the sin offering was burned on the altar where the whole burnt offering was consumed, and thus was the sin offering allied with the burnt offering. The blood of the burnt offering was sprinkled on the altar of burnt offering and consumed, while the blood of the sin offering was poured under the altar, —covered by the sweet savour sacrifice which was daily presented unto God in the Holy Place. The sin offering was made acceptable through the virtues of the whole burnt offering. It is thus that the virtues of Christ are made available for the sinner who accounts himself dead for sin. In himself he had no standing with God except that he die, and then he has no hope of resurrection. His only hope is to be related with Christ who is acceptable unto God, and that relationship is one of faith in Christ who is made a burnt offering and also a sin offering for all men.

The High Priest's offering for sin on the day of atonement—the bullock—represented Christ as our great sin offering; the kid of the goats was the people's offering for sin. While they were accounted as one offering, the kid of the goats followed the bullock offering. The people's acceptance with God depended on the priest's acceptance with Him. The Priest, had presented himself first with the incense of the burnt offering that he might have access unto God, "that he die not" (Lev. 16:13).

On each occasion of a sin offering being made by those who found themselves in transgression there was a constant remembrance of the Day of Atonement with its expiating sacrifices. In Christ we have the fulfillment of all that was included in the whole burnt offering and the sin offering by

which all sin was atoned for. The blood of every offering was accounted as atonement for sin. Lev. 17:11. Death was associated with every sacrifice; so that there was no access unto God except by the way of the altar and by the shedding of blood and by death. The sinner cannot escape death and reach the throne of God in peace. There was no substitute for death in making reconciliation to God for the sins which are the common experience of all men, "For that all have sinned." "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18, 19).

"Baptized into His Death"

As we look into the spiritual relationship of the sin offerings and their association with the whole burnt offerings it is possible to understand more clearly the spiritual relationship implied as the Apostle speaks of our corelationship with Christ in His death.

If it is the case that the sin offering points to our death for sin, we may understand what is meant by our being dead to sin and not living any longer therein. Rom. 6:1, 2. By the sacrifice of the sin offering we have become dead to sin. As the Israelite continued to live in his flesh after the death of his sin offering, so we continue to live in the flesh, but not unto the sin for which He died. The sin for which He died has no longer power over us. But another phase of the death for sin must be considered besides the guilt that has been canceled by death. If we understand that Christ died, as did the lamb for the sin of the son of Israel, then we must reckon ourselves dead also since our representative died for us. In the case of our death, sin would have no more power to rule over us. In the case of the death of our representative we reckon ourselves dead also and, hence, must reckon ourselves dead so that the power of sin ceases to be a dominating factor over us. In both the guilt and power of sin over the believer he must reckon himself to be as Christ, dead.

The baptism into Jesus Christ, or the baptism into His death (in some translations the word "unto" is used), suggests our union with Him in His crucifixion unto death. Verse 6. Such a baptism can only be accomplished by faith, for it is a definite union with Him in

his priestly and sacrificial ministry. This ministry was not accomplished by His initiatory baptism at the hands of John; it was not accomplished until He had finished His work on the cross, in the grave, and in the resurrection.

The faith of the believer sees in Christ his own body dead for sin. That which was subject to the law of sin and death must die. In Christ that body has died; and we reckon ourselves dead. By faith the believer associates himself again with the priestly service of Christ, and goes with Him as the whole burnt offering into the holy place to present the living coal of fire at the altar of incense. It is there that he finds himself risen with Christ in newness of life, presenting unto the Father the sweet incense of the new life. This new life is not accomplished in water baptism, for the water baptism is the result of the new life, not the means of it. It is a part of the incense at the altar and not the blood under the altar, neither on the altar. Such a newness of life must result from the power of the Holy Spirit by which power Christ was raised from the dead. It is alone by this spiritual power that the believer is enabled to walk in newness of life. Such a new life is possible alone by faith, as it appropriates the resurrected Christ as his own life and salvation.

There is a future glory that shall be accomplished by the appropriation of Christ. We are now "planted in the likeness of his death," for that is the only attitude one can take toward sin as long as we remain in the flesh. "How shall we that are dead to sin live any longer therein?" "Let not sin therefore reign in your mortal bodies." "Yield yourselves as those that are alive from the dead." This latter statement is the outcome of our appropriating the resurrection of Christ for our present life. But the future of our life shall be—"We shall be in the likeness of His resurrection" (Rom. 6:5).

All that we may now appropriate by faith in the death and resurrection of our Saviour is of a spiritual nature because it is appropriated by faith; we have placed ourselves in the fellowship of Him who is our High Priest and our sacrifice unto God. When He shall appear in glory then we shall appear with Him in glory. We shall then be in the likeness of His resurrection.

It is faith which makes possible the fullest appropriation of the blessings of Christ's offerings for sin and salvation. We find His complete work in one offering. As we appropriate Him by faith we take to ourselves all that He has accomplished in the complete ministry of salvation for sinners. We need Him daily as our sin offering, and He ever lives to make intercession for us. We shall need Him in the day of our presentation in the presence of the Father, but He is able to present us faultless in that presence, for He is the full atonement for all of our sins. As we are crucified with Christ, so He is also our life—now and in the life to come.

The Lord is "a Refuge for the oppressed" (Psa. 9:9). Why be perplexed when the enemy tries to corner you? Flee into your eternal Refuge and be safe and at rest.—H.

THE FRIENDSHIP OF JESUS

By Elam R. Hernley

I would be a close friend of my Saviour,
What a privilege to sit at His feet;
How I long for His friendship and favor,
And to enjoy all His fellowship sweet!

I will give up the world and its pleasures
To experience His presence divine;
There are no greater blessings and treasures
Than are found with this dear Friend of mine.

Oh, there's nothing our friendship can sever,
The sweet fellowship of Jesus above!
I shall live in His presence forever,
I shall know all His wonderful love.
Scottdale, Pa.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

FACING THE SUPREME TEST OF SERVICE.—Mark 14:32-46

Lesson for June 12, 1938

Golden Text.—Not what I will, but what thou wilt.—Mark 14:36.

Verses 32, 33. Gethsemane means an olive press, where the olives were crushed and pressed so that the oil with its manifold uses might be made available for man. It was here that our Lord was crushed and pressed beyond measure that the manifold blessings resident in His person might be made available for our use and spiritual benefit. It is interesting to note that none of the disciples went with Him all the way. Some came to the entrance of the garden and there sat down and—slept. Three went with Him into the garden, and there—slept. But He went a stone's throw farther and there—prayed. The greatest battles of life are fought and won while others sleep. Unfortunately most people get drowsy in times of spiritual crises and conflicts when they would be wideawake if the matters were secular. This accounts for the many defeats suffered by God's people. Isa. 52:1. You and I follow in the footsteps of Jesus when we go farther than the rest, and in prevailing prayer from a compassionate heart carry the world's burdens to the Father. Sore amazed and burdened, we surrender ourselves so completely to His will that His words of committal to the Father's become ours also. It is only through such souls that the church can be awakened and have spiritual revival. Shall we not join with Him in prayer at His urgent invitation!

Verses 34, 35. The billboard lady calls, "Look this way for more pleasure"; but Jesus calls, "Look this way for more grace." Cigarette-smoking, card-playing, dance-going young folks are not found in the prayer meeting. The collapse and ruin of our civilization will be the result of such attitudes toward life; but the hope of the nations lies in the prayer meetings of those whose hearts are breaking for the sins of the world and whose love for God and souls compels them to throw themselves into the breach to stem the waves of ungodliness that threaten to engulf the world.

Verse 36. When Jesus was a child in His home at Nazareth, He no doubt many times climbed into the lap of Joseph and said "Abba, abba." Now at the supreme test and sorrow of His life He comes as a little child into the presence of God and addresses Him in like manner. Happy he to whom the heavenly Fatherhood is as real as the earthly. The little child thinks that his father can do

anything and everything; we know that our heavenly Father can. There is nothing impossible with Him. Some things are not advisable for Him to do for us. They would not be for our ultimate good. Knowing that He knows far better than we possibly can what is for our good, we carry our burdens to Him and cry ourselves out on His bosom but leave the answer to all our cares entirely with Him.

Verses 37, 38. Occasionally there is an Achan in the camp of God's people, who makes them helpless against a common enemy. There is always an enemy in the camp of the soul. Constant watchfulness and prayer are the only protection against him. If you even sleep when you should be praying, he will take your strength from you. The spirit is willing, no doubt; but the flesh is no help. Had they prayed as He prayed would they have forsaken Him that night?

Verses 39-41. Shall I carry the same burden to the Lord again and again? Certainly. How often? Until I get a definite answer. It was right for Paul to thrice beseech the Lord to remove the thorn from his flesh, but it would not have been right to do so four times. After the Lord had given the definite answer, it was his duty to glory in his infirmities.

Verses 42-46. You can be sure that Judas and his associates in crime had not been sleeping. They were busy planning the crime of the ages. How did Judas know where to find Jesus? The garden was a place of prayer to the Master and He had often resorted thither. Although Judas had ceased to be a man of prayer, it is probable that he had accompanied our Lord thither frequently. How are the mighty fallen! But Judas is not in a class by himself. Many more than we care to think about have turned from our blessed Lord and have used the knowledge gained while in His service to destroy His work and His servants. Affectation is not affection. Overdisplay of emotion is rather an indication of the absence of the reality. Judas loved gold more than he did Christ. How about me?

THE SUFFERING SERVANT.—

Mark 15:22-39

Lesson for June 19, 1938

Golden Text.—For even the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many.—Mark 10:45.

Between the lesson text of the last lesson and this lesson is the record of the arrest, trial, and condemnation of Jesus and also the sad story of how all his friends forsook

Him and fled. In the story of the cross even the Father forsook Him. Verily, He had to tread the wine-press alone, and of the people there was none to help. Only the perfect love of God in Christ could have occasioned such steadfastness in accomplishing man's redemption.

Verse 22. Calvary or Golgotha was a hill outside Jerusalem where criminals were executed by the Romans by crucifixion. Here the best Friend that man has ever had was taken to be executed as though He were an enemy of society and the state. The sufferings in the garden and the scourging at the order of Pilate had apparently weakened our Lord so that He could not bear His own cross. Simon of Cyrene then carried it for Him. Mary of Bethany and Simon of Cyrene will always be honored for the part they played in this world-shaking event.

Verse 23. It was the custom to give to criminals wine mingled with myrrh to dull their sensibilities during their crucifixion. Our Lord refused this potion, for He was determined to suffer for us with a clear mind.

Verse 24. It is probable that the language of the two thieves at the time the nails were driven into their quivering flesh would be unprintable. But our Lord's comment, "Father, forgive them; for they know not what they do," has depicted a forgiving heart that all they that would be godly have tried to imitate ever since. To bless them that curse you, to pray for them that despitefully use you, and to die for those that hate you, was the lot of our Redeemer. The soldiers were so calloused that they gambled for the Master's garments while He suffered nearby, but He loved them, and within six hours one of them confessed faith in the Lord.

Verses 25-28. In irony, Pilate wrote a superscription to be nailed on the cross. It read, "Jesus of Nazareth, the King of the Jews." But Jesus was really King. Political kings are often base men; but in the realm of real godlike manhood Jesus stands supreme. Not only King of the Jews, but King of all the earth shall He be called. While crucified between two thieves as though He were the chief of sinners, yet not then, nor since, has any one been able to find fault with this man. The only thing that disgraces a man is misconduct; mistreatment by others can never sully character.

Verses 29-32. Any fool can ridicule. It is never a sign of nobility of character to kick a man when he is down. Railing, mocking and reviling are unseemly and are never indulged in by men of real worth. But in this crowd one man changed—the thief on his right hand; and before he closed his eyes in death he had sought and found peace and pardon. Let us not overlook the fact that a multitude did not join in this evil that was be-

ing done to our Lord, but they stood afar off and beat their breasts in anguish as their loving Lord suffered on Calvary.

Verse 33. God is too holy to look upon sin. When He laid on His Son the iniquity of us all, He darkened the earth because of the horror of it all. The one cry of despair that fell from the Master's lips came towards the close of this dark period when, the judgments of God falling upon sin, and Him, the sin-bearer, He cried out, "My God, my God, why hast thou forsaken me?" His cry did not have the horror in it that will be heard when lost souls shall find themselves irrecoverably in hell. It was to save us from that, that Jesus went through this.

Verses 35-39. The veil was a symbol of His body of flesh. As the veil had to be parted to enter into the holiest of all in the natural temple, His body had to be broken and rent to open the way for penitent sinners to come into the presence of God. As the high priest offered up often the blood of animals to make atonement for sin, so now in the end of the ages Jesus with His own blood has once for all entered in and made eternal redemption for us. Standing at the foot of the cross and beholding the fountain opened from His heart for sin and uncleanness, we cry with the centurion soldier, "Surely this is the Son of God."

SHARING SERVICE WITH THE LIVING CHRIST.—Mark 16:

1-8, 14-16, 19, 20

Lesson for June 26, 1938

Golden Text.—And they went forth, and preached every where, the Lord working with them.—Mark 16:20.

Mark 16:1, 2; Isa. 53:9. Our Lord was crucified as a criminal, but He received the funeral rites given to the rich of the earth. Mary had started the anointing for His burial; Joseph and Nicodemus continued the same and laid our Lord's body in a rich man's sepulcher after having anointed Him with costly ointments. The three women who came at the break of the first day of the week to anoint Him came too late for that tender work of love. But, "better late than never," and while they were not privileged to anoint His body, they were privileged to be the first to hear the amazing news that He was risen. Why didn't any of the Twelve do anything for our blessed Lord from the time that all forsook Him and fled? Did they have less courage than Nicodemus who is supposed to have come to Him at the first at night because of fear of ridicule and opposition from his friends? Did they have less courage than delicate women? Who are the brave? Spiritual courage is often found at unexpected places, and few indeed have reason to point the finger of scorn at others, saying, "I am more faithful and devoted than thou." There is comfort to all in this that at the Great Day "then shall every man have praise of God" (I Cor. 4:5). In some matter we will all be found worthy of praise, even though in many things we have failed. Will the Lord cast the latter against us in the Great

Day? He loves us too much for that. It is enough that we remember it ourselves.

Verses 3, 4. There are many obstacles in the way to hinder us when we would do loving homage and service to our Lord. Knowing this, many through fear fail to venture forth and consequently miss rich blessings. Others go forth, troubled indeed by the stone that must be rolled away if they are to accomplish their desired work. They know, too, that its removal is beyond their strength, yet they go on and find that an angel of God has rolled the stone away and the door to service is wide open. There is never a closed door to those who follow the promptings of love and the guidance of the Spirit.

Verses 5-8. Those who earnestly and sincerely seek the Lord always are surprised and find that they receive far better things than they expected. Eph. 3:20. The living have no place among the dead. Those who have been made alive in Christ should never be found among those dead in trespasses and sins. A raving demoniac may make his home in the tombs, but he will not be found there once he is clothed and in his right mind. It is our duty to go and tell what God has made known to us. If the disciples believed not when the women brought to them the news of the resurrection, we need not wonder if the world of the ungodly cannot accept the wondrous story the first time they hear it.

Mark 16:14. The harder the stone the less it absorbs heat and moisture from without. The harder the heart the less it can grasp the wondrous story of divine love and grace. We need to have our stony hearts changed to hearts of flesh. Ezek. 36:25-27. God can and will do it for us. Our acquaintances have told us many lies, and yet we believe them when they tell us things. God's Word is absolute truth, and yet we doubt it. Surely we need to be rebuked for our unbelief as well as did the disciples.

Verses 15, 16; Rom. 8:19-22. The object of the preaching is the creature and can refer only to the human creation. The animal creation has no hope and is not under the redemptive plan of God. It is fallen man that groaneth and travaileth in pain (physical suffering and spiritual remorse), that is longing for redemption, and to whom this wondrous message of hope is to be taken. This message offers deliverance from sin now and a future state free from sin with a resurrected body made like unto His glorious body to be through endless ages in His presence. All who believe and accept the terms of redemption can and do have this glorious hope.

Verses 19, 20. The Son is now upon the throne, from henceforth expecting until His enemies have been made His footstool. When all has been brought in subjection to Him, He will turn the kingdom over to the Father that He may be all in all. To the believing ones of earth (His spiritual kingdom) He has given the commission to rescue souls from the domain of the devil that they may be translated into the kingdom of His dear Son. He has also armed them for the battle with spiritual weapons that are mighty to tear down the strongholds of Satan.

"Serve the Lord with gladness" (Ps. 100:2).

JOSHUA: A CHOICE OF LOYALTIES.

—Numbers 27:15-23; Josh. 1:1-9; 24:1-31

Lesson for July 3, 1938

Golden Text.—As for me and my house, we will serve the Lord.—Josh. 24:15.

Numbers 27:15-23. Moses was a man called of God to lead the children of Israel. He never doubted that the success of his labors was due to the fact that when a man is called of God for service he is also equipped for that service. His work is about over, and he wants God to select a shepherd to lead the flock after he lays down the shepherd's staff. God selects the one who had been the most faithful and loyal of all the Israelites from the time of the Exodus. Joshua had the Spirit. He had faith and he was faithful. When God calls a man to a work, it is because He counts him worthy of the call. But Joshua was to be only the servant. All his actions were to be directed by the Captain of the Lord's host. Had Joshua not been obedient his life would not have been one of uniform victory. Jesus of whom Joshua was a great type, is chosen of the Father to lead us to victory and into the Sabbath rest prepared for the people of God. As Joshua obeyed God and as the children of Israel obeyed Joshua, so let us obey our Jesus, the Captain of our salvation.

Josh. 1:1-9. Moses, the meekest of men, took honor to himself that belonged to God only. For this reason, God would not allow him to enter the land of Canaan. With the death of Moses the last obstacle to crossing the Jordan was removed. All who had left Egypt and who had proved themselves unworthy of the inheritance had fallen by the way. Their children were now ready to possess that for which they had not been willing to pay the price.

The promises of God fail not. The promise made unto Abraham four hundred years before was still as valid as the day it was made. And the individual promise to Joshua of the Father's unfailing presence and help meant even more to Joshua. What God promises to me as an individual means more to me than what He may promise to a group of which I may be a member. And as God is no respecter of persons I can claim promises made to individuals long ago for myself. But if I want to claim the promises, I must not turn to the right hand or to the left from heeding and keeping all the commandments of the Lord. Prosperity in spiritual things is contingent upon implicit obedience. It is only to such spirits that the Lord promises to be with them whithersoever they go. Strength, courage, and fearlessness are attributes of those who walk with God. The man who spends much time in meditation upon and contemplation of the Word of God is far better qualified for the battles of life than the man who does not have God in all his thoughts. Faith, study, and obedience are fundamental elements in a successful life.

Josh. 24:14-21. Did God keep His promises that He had made to Abraham and to Joshua? See Josh. 23:14. Joshua thought so and I do not think that he was mistaken.

The flood meant not the Flood of Noah's time but the River Euphrates. Josh. 24:2.

When Abraham left Ur of the Chaldees, he left its idolatry behind him. Rachel, however, among others helped to revive idolatry among his children. Neither Joshua nor the Word of God allow any compromise with idolatry; and we should not compromise with the false beliefs of the world. We are either for God or against Him; we serve either Him or the gods of the lands where we dwell. Like the chameleon, it is so easy to take on the hues and habits of the people with whom we dwell.

It is easy for me to make a resolution to serve the Lord, and as long as I meditate upon His wondrous goodness to me, it is easy for me to worship Him; but it is exceedingly difficult to raise up a family among ungodly surroundings and have them remain true to the faith.

BLESSINGS THROUGH BEING A HOME DEPARTMENT TEACHER

By Anna Diller Smith

This message, together with the one by Sister Katie Saltzman, published in last month's paper, was given at a Home Department meeting held at the Mission Hall in Kansas City, Kansas, some time ago. Bro. Mininger, superintendent of the Mission, who sent the articles in, says that he often wishes friends and supporters of the Mission might listen in on some of the testimonies which converts and workers at the Mission give from time to time. We are glad for this privilege of "listening in" through the medium of the printed page.

To me, it seems that our Lord Jesus must have been a Master in the art of Home Department work. And in my mind I cannot find another such perfect example to follow. The compassion which our divine Teacher showed; the love which He gave as He "went about doing good," are evidences of the truth of John 3:16.

Our Lord and Saviour did not sit in one home from day to day and wait for people to come to Him to learn the way of salvation, or to receive words of encouragement, or perhaps to be healed physically.

Instead, He often traveled many weary miles. He taught by the wayside, in homes, in synagogues, or wherever the people gathered to hear the gracious messages from His divine lips. The Bible gives no specific directions as to where or when to teach, but we are definitely taught what to teach.

In God's Word we are told of the women who "laboured" in the Gospel with Paul. Phil. 4:3. Also various women who were busy in the Lord's work are mentioned in Romans 16. And among those who helped Jesus we find a list in the eighth chapter of Luke.

I feel confident that these women had a deep love for the lowly, the sick spiritually, and the shut-ins. And for that reason do I feel that we who have the blessed privilege of being Home Department teachers, must first have a compassion for those who need our help. We must be able to say, "The love of Christ constraineth me."

Since there may be many people, especially among those living in the country, who even though they feel a compassion for the poor and needy, have not the opportunity to visit personally in such homes, I shall tell you about several places, which in our visitation work, have proved real blessings to me.

The first place which I shall describe is a number of miles from my home in the Quindaro district of Kansas City, Kansas. I go

The conditions of discipleship have been and remain forever the same; viz., "Whosoever he be that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). When men fear the Lord and yet cling to their idols, they know not what they worship. John 4:22. Truly God is a jealous God and His glory He will not share with another. There can be but one king upon the throne of my heart. There is no place there for both the Lord and Satan. The two are eternally antagonistic and cannot dwell together. Joshua's testimony meant something. He lived the Christian life every day of his life. Joshua set up a stone of testimony, which was to be a continual reminder to the Israelites, yet they forgot. We need all the help we can get to keep from forgetting and wandering.

by bus, and finally reach South West Boulevard in the Rosedale district. Here I take a street car for several blocks, then my walk begins. I follow a winding street crossed at various angles by other streets. The street which I take leads slowly up a hillside. Finally I come to the end, then turning and only a few houses down I reach the place. It is a small, three-roomed house, but since only two people live there it could be spotlessly clean. But upon entering I find the rooms very, very uninviting.

But, "The love of Christ constraineth" me, and I already feel blessed when the aged grandmother, almost helpless as she sits on a hard chair, lifts my hand to her lips and places a kiss upon it. Her smile, and her eyes show me a welcome. The daughter offers me a chair. I sit close to the mother, because she is somewhat deaf.

A portion of God's Word read, and a prayer offered, always bring a "Thank you, Sister Anna," and I notice tears in the eyes of this shut-in. Recently when visiting her she remarked, "I have sat there for two years. It is pretty hard to look at this black wall day after day." I gave the poor sufferer such words of comfort as came to my mind, telling her to look beyond those walls to her eternal home, prepared for God's faithful ones.

This shut-in is a Christian, and always manifests a real faith in God. The daughter is a follower of Unity, and Christian Science, and usually explains to me that since we belong to, and are part of God, there can be no evil or sin in us; because if we say that there is sin we would make God a sinner and liar.

Always when leaving this home I wonder at the stupidity, the shallowness, and the emptiness of those who have imbibed the teachings of the school of Unity, and of Christian Science. They speak of the God who created all things, of oneness with Him, of being entirely free from anything which

we would call evil, and of power over physical ailments. But the daughter of this dear, aged shut-in seemingly has her eyes closed to dirt, and no power with which to make those unpainted, unpapered walls more cheerful, or those dingy windows and dirty curtains more nearly fit to let God's glorious sunshine in.

And yet I feel wondrously blessed. I had the opportunity of helping to make one day a bit brighter for one heartsick, lonely widow, who, hour after hour, sits looking at a dirty wall.

And now comes the long walk back to the street car line and a bus ride. I leave the bus and follow a long flight of steps up a terrace, then walking across a yard I find myself at a basement door. Close to the door there is a window, and there also is a narrow porch. I might say that people with more rent money live in the healthier, lighter rooms on the floor above.

I knock and gently open this basement door, with some familiar words of greeting. Upon a low rocker there sits an aged woman, half bent over. But she raises her eyes, and a warm smile spreads over her face, as she speaks words of welcome. Even though her condition is so pitiful, she makes a brave effort at housekeeping, does her cooking, and keeps a fire in her stove.

Her husband was in ill health for many years, the result of an accident. Left childless and almost penniless, she daily prayed to God for protection, and the Lord did not fail to bless the widow who put her trust in Him.

Here I need not feel my way of approach. The Word of God is our theme; either study of the Sunday-school lesson, or another portion of Scripture. This shut-in, who for many years has not been able to stand erect, has lived with a living faith in God urging her on to victory. To all who call at her door she gives a word of cheer, encouraging the believer to rejoice in the Lord, and to the unsaved she freely tells of the exceeding sinfulness of sin, and of the blood of Jesus Christ which saves from all sin.

With very real sorrow I recall the day when this shut-in told me of an experience which caused suffering to her. Turning over in bed as best she could one cold winter night, this poor, bent, crippled form was too near the edge and rolled out upon the cold floor. Because of her position, she could neither turn over nor raise herself, and had to stay there until the next day when a neighbor happened in. I wonder, Do we count our blessings?

* * *

As I write these words a strong feeling of emotion rises in my heart. It is because I for the last time walked up those terrace steps, and gently opened that basement door. Mrs. Ballard, or "Aunt Jane" as she often was called by her neighbors and friends, did have "victory" over death. Several weeks ago, after only a few days' illness, caused by pneumonia, her spirit left her so sadly crippled "temple of clay," and returned to God.

How distinctly I remember my last visit with her. I see the tears in her eyes as she told me of her desire to depart, but yet of her

(Continued on page 192)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

The topics for the month embrace some very important doctrines of the Word of God especially vital to the Christian in his work in the world and in his relation to God.

The Junior topic may well serve also as a senior topic, which will value the church in its relation to the individual.

Repentance is a doctrine vital in the plan of salvation and needs to be understood in its true meaning and application so that we may receive the blessing which follows in properly exercising ourselves thereby.

The series of topics on the **Victorious Life** the first on Attitudes of Our Heart and Mind is given in this issue. It is a very interesting study and may be made practical and vital in its application to each life. It would be well to keep the whole series in view when planning each meeting.

The topic on **Christian Citizenship** is designed for the season when many will be celebrating our national independence. Should this topic not fit for the sections of the church not having such celebrations, they may shift the topic to the time most opportune. We as Christians cannot follow the ideals of the worldly minded, even though many of the popular Christian profession enter into it. True loyalty is not so narrow and selfish as the common "fighting blood" would make it. Most people, who "flare up" and are ready to fight, do so from purely selfish motives. But when our loyalties are with Christ and we have a genuine love for fellow men regardless of selfish interest for me and my family, my community, my church, my nation, we have something that rises up in the realms of the thoughts of God. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Isa. 55:8, 9).

MY PART IN THE CHURCH (Jr.).— Deut. 31:10-13; Matt. 21:15, 16; Ps. 148:7-14

Topic for June 12

MOTTO

"The Lord is my shepherd."

MEDITATIONS ON THE TOPIC

I. The Church for Me.—I have a distinct share in the church of Jesus Christ. The Bible which is taught includes me in the message which it gives. The promises are given without respect of persons. It matters not what my position in life may be, whether rich or poor, ignorant or learned, young or old, saint or sinner, there is something in it that will meet my need and bring me into fellowship with God if I am willing to meet all conditions and accept what is freely offered.

The joy that is the heritage of God's children may be my joy. I have a right to the salvation from sin and the wrath that rests upon sinners if I receive the offered plan of God. With the acceptance of salvation comes an inheritance of all that God has prepared for them that love Him. With salvation will come my share in the fellowship of the Spirit and with the children of God. We may sing and pray together. We may work together with God for the salvation of others. Together we may keep the sacred ordinances of His house and rejoice together in the spiritual blessings, for which the ordinance stands.

It is my privilege to be under the loving oversight of those whom God has appointed as ministers of the Word. They are to watch for the souls of men and especially to teach, comfort, and warn the saints lest they stray from the paths of righteousness and come to harm and eternal loss. It is my privilege to take heed to all the regulations of the church because they have been made by faithful shepherds, who have an account to render

to God. I shall be blessed with the opportunity of being with Jesus when He comes to claim the church as His bride forever.

II. The Text.—Deut. 31:10-13.—This passage speaks of gathering the people together that they may hear. The children are mentioned as being in the congregation of those who come to hear. Matt. 21:15, 16. Here Jesus is pleased with the praises of children and quotes Scriptures to show that their praise is perfect in the eyes of God. Ps. 148:7-14. Children are included here with all that have a part in the praises of God.

III. Suggestions for Junior Programs.—While children under the age of accountability cannot enter into all the ordinances and teachings of the church, there is nothing in the church and its work but in some way includes the child either in the present or for its future. It is proper to have the child feel that it has a part in the church and can exercise its privileges as far as it has understanding. In providing a program of assignments for children, it is well to emphasize the things which children can readily understand and share at the place of worship. In the suggestive Assignments an effort has been made to think of all the activities in which children have a part and to seek to have them think of what it may mean if they were deprived of these opportunities. In church, for the child there is more than self-enjoyment. There is work which children can do. It is well to think of the activities of the children in doing good and in giving as well as in their activities in worship and prayer.

OUTLINE STUDY

I. Gladness in God's House.

1. Joy in the thought of going with others.—Ps. 122:1; Ps. 34:3.
2. Joy in the presence of God.—Ps. 100.
3. Rejoicing in His mercies.—Ps. 116:12-19.
4. Teachings that lead to peace with God.—Rom. 10:8-15; Jude 20-25.
5. Fellowship.—Acts 2:42; Ps. 55:14.

II. Service in the Church.

1. Keeping ordinances.—I Cor. 10:16; I Cor. 11:2.
2. Serving one another.—I Thess. 5:11-15; Rom. 14:13-23.
3. Seeking the lost.—Eph. 6:17-20; Matt. 28:19, 20.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word "Church."
2. My Part.
 - a. Learning from a child the Holy Scriptures.
 - b. Becoming wise unto salvation.
 - c. Sharing the joy of the people of God.
 - d. Learning to Know God.
 - e. Doing all I can to help.

In S. S.; In Y. P. B. M.; in preaching service; in friendship and personal work.
 - f. Enjoying the songs, prayers, teachings and fellowship.

For Seniors.

1. The Blessing of a Church in My Community.
2. Blessings I Find in Taking Part in Church Activities.
3. Opportunities for Me in Christian service.

PERSONAL THOUGHT

Thank the Lord for the overflowing cup of joy and blessing which comes to me through the church of Jesus Christ.

SEED THOUGHTS

Go to church with gladness,
Go to church with prayer,
You will find a welcome,
Waiting for you there.—Sel.

"Bring the little ones to Christ." Lord we bring them today, the children of our Sunday schools, of our churches, of the streets. Here they are; they wait Thy benediction. The prayer of Jacob shall be my prayer while I live, and when I die: "The angel which redeemed me from all evil, bless the lads."—T. DeWitt Talmage.

Jesus loves me this I know,
For the Bible tells me so:
Little ones to Him belong;
They are weak but He is strong.

Jesus from His throne on high,
Came into this world to die;
That I might from sin be free,
Bled and died upon the tree.

Jesus loves me! He who died
Heaven's gate to open wide!
He will wash away my sin,
Let His little child come in.

Jesus, take this heart of mine;
Make it pure and wholly Thine;
Thou hast bled and died for me,
I will henceforth live for Thee.

—Anna B. Warner.

**REPENTANCE.—Ezek. 13:20-32;
II Cor. 7:6-16**

Topic for June 19

MOTTO

"Repent and turn to God, and do works meet for repentance."

MEDITATIONS ON THE TOPIC

I. **Repentance** is one of the important points of preaching used by all men of God, whom He sent to the people in every dispensation. The attitude of men toward known sin determines what God will do with them. If men will recognize the sin which God has pointed out as being against Him, and will take an attitude of sorrow for the same, which is deep enough to cause them to turn from it, confess the sin, and yield themselves to God in a willing obedience, then God will forgive sin and receive them into His favor through the means of atonement which He has appointed. But where there is no sorrow and no movement to cease the evil-doing, God cannot and will not remit the sin, because such action on His part would be contrary to the laws of His righteous government. Much as men may confess sin and deplore their part in it, or even quit it, there can be no pardon without a redemption in the plan and government of God. So when men refuse the redemption in Christ Jesus, all their self-inflicted penance will not change the judgment of God determined upon the sinner.

True repentance is wrought by a godly sorrow. Such a sorrow brings a genuine change and a resultant blessing from God. Many sorrows are expressed in the world by sinful men, but their sorrow only works death for them because it is selfish in its nature and purpose and does not reach the compassion of God. If we are sorry to have offended a holy God and to have committed wrong toward our fellow men, then we have the elements of sorrow which worketh repentance unto salvation, not to be repented of.

II. **The Text.**—Ezek. 13:22.—This passage shows how false teachers brought comfort to people in their sin while they failed to encourage people who lived a life of righteousness. (The misprint of the reference is in the heading in the Booklet).

II Cor. 7:6-16.—Here was a case where a church, who was in the wrong, received rebuke, sorrowed to repentance, and willingly cleared themselves by confession and restitution and carefulness, bringing joy to the messenger of God and blessing from God.

III. **Suggestions for Junior Programs.**—The aim should be to make plain what God means by repentance. Examples may be found to illustrate it under the topic, (3) What is it like? Examples of false repentance may also be brought in to illustrate negatively. Have the Scripture read on the various points connected with the subject. The fruits meet for repentance should be brought out in the discussions or by questions or suggestion. What can God do for souls who will not repent with all their heart? Why does God bless those who repent in true and godly sorrow? What is the remedy for sin which God applies to those who are truly sorry? Point out the certainty of a judgment day in which all the impenitent must fall under condemnation.

OUTLINE STUDY

I. The Meaning of Repentance.

1. Ceasing to justify our conduct and seeking to change.—Jer. 8:6.
2. A change of purpose and action.—Jonah 3:9, 10.
3. A sorrow that produces change of conduct.—Joel 2:13, 14; Job 42:5, 6.

II. The Need.

1. Recognized by men of God and Jesus.—Matt. 3:2; 4:17; Mark 6:12; Acts 2:38.

2. God commands it.—Acts 17:30.
3. It is the only hope of receiving pardon.—Luke 13:3, 5.

III. How to Repent.

1. Examples.—Matt. 12:41 (Jonah 3:5-8); Ezek. 14:6; Isa. 55:7.
2. Turning from sin and turning to God.—Acts 26:20.
3. Fruits meet for to be manifest.—Matt. 3:8.
4. Manifest acceptance of God's plans and services.—Acts 2:38; Mark 1:4.

IV. Its Blessing.

1. Joy in heaven and earth.—Luke 15:7, 10.
2. Pardon from sin.—Luke 25:47; Isa. 55:7; Acts 3:19.
3. Paves the way for spiritual life.—Acts 2:38.

V. How to Bring it About.

1. By the work and gift of God.—Acts 11:18; II Tim. 2:25; Acts 5:30, 31.
2. By Spirit-filled preaching of the Word.—Acts 2:37, 38, 41.
3. Faith in the Word.—Jonah 3:5.
4. By the goodness of God.—Rom. 2:4.
5. By chastening.—Ps. 119:67.
6. Beholding the holiness of God.—Job 42:5, 6; Isa. 6:5.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Repent."
2. Who Needs Repentance?
3. What Is It Like?
4. What Good Will It Do?
5. How Can We Be Able to Repent?
6. Examples of Repentance.
7. False Pretenses of Repentance.

For Seniors.

1. Select Topics from the Outline Study.

PERSONAL THOUGHT

Why do comforts come to the heart of those who sorrow for sin?

SEED THOUGHTS

Repentance does not consist in a single act of sorrow, though that, being the first and leading act, gives denomination to the whole; but doing works meet for repentance, in sincere obedience to the law of Christ for the remainder of our lives.—Locke.

Repentance can never become a substitute for obedience, neither can it, of itself alone, constitute a just ground for pardon.—Sel.

No man ever truly repented and turned away from all his sins, until by faith he accepted the atoning sacrifice of Jesus Christ upon the cross.—Sel.

O Lord! look in mercy on me,
Come, O come and speak peace to my soul:
Unto whom shall I flee,
Dearest Lord but to Thee,
Thou canst make my poor broken heart whole.
That will I do! That will I do!
To Jesus I'll go and be saved!—J. W. Holman.

Out of my bondage, sorrow, and night,
Jesus, I come, Jesus, I come:
Into Thy freedom, gladness, and light,
Jesus I come to Thee;
Out of my sickness into Thy health,
Out of my want and into Thy wealth,
Out of my sin and into Thyself,
Jesus I come to Thee.—W. T. Sleeper.

VICTORIOUS LIVING—ATTITUDES TOWARD GOD.—Deut. 5:22-33;

II Cor. 3:1-18

Topic for June 26

MOTTO

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

MEDITATIONS ON THE TOPIC

I. **The Topic.**—There is no victory that can be lasting and truly helpful unless it comes in connection with fellowship with God. Men gain for the present some earthly end in wealth or in power or honors of men, but they gain them through worldly means and for selfish purposes. When men take the right attitude toward God in everything, they will find that "if God be for us, who can be against us." Every victory, gained in the Lord and under His loving smile of approval through His grace and power, is a victory indeed and cannot be taken from us again, unless by our failure we cease to continue in that attitude of heart toward Him which will enable Him to continue His blessing.

When we let in some false spirit or when selfishness, pride, love of the world, and disobedience to God, or any form of lust, gains admittance into our affections, causing us to wane in our loyalty to God, we have given place to the devil and shall find in our lives the elements that bring defeat and separation from God and His power. If we trust in our power; if we neglect our duty; if we cease to look to God for help; if we hold back one single part of our being from His direction, we are withholding ourselves from what He would do with us and through us, and we shall suffer defeat and privation and loss.

The words of our motto express the complete attitude which every one who would live a life of victory in the Lord must have.

II. **The Text.**—Deut. 5:22, 23.—This passage shows the attitude of Israel before God when He delivered the Ten Commandments in an audible voice.

II Cor. 3:1-18.—While the attitude of Israel was one of fear and resolution, they failed to understand their inability and lack of true heart devotion. Under the new covenant the laws written in the heart give the power to fulfill God's will. God works the change within us as He longed that He might do in Israel. Let us take the attitude which will change us into His image.

III. **Suggestions for Junior Programs.**—The one point of the lesson to impress upon Juniors, as well as older ones, is whether the heart is right toward God. Reverence, obedience, humility, faith, surrender, separation from all evil, and serving with all the heart—these form testing principles which are embodied in the Suggestive Assignments for Juniors. Further light on these principles may be had from the study of the Scripture in the Outline Study. It will require some adaptation to make these principles plain in their applications to the Juniors. Seeing the unfitness of our hearts before God will enable us better to humble ourselves before Him and open our hearts that He might make us what we ought to be as described in II Cor. 3:18.

OUTLINE STUDY

I. Attitudes that Avail for Victory with God.

1. Reverential fear.—Deut. 5:29.
2. A heart of obedience.—Matt. 23:37
3. A recognition of human weakness.—Rom. 8:18-24.
4. Faith in God's Messiah and Redeemer.—Rom. 10:9, 10.
5. Full acceptance of God's plan.—Rom. 6:16-18.
6. Full surrender of all.—Luke 14:25-33.
7. Unreserved consecration to His service.—Rom. 12:1, 2.
8. Unmixed loyalty.—II Cor. 6:14-18; I Jno. 2:15-17.
9. Prayer and duty.—Acts 2:42; 6:4; Eph. 6:18-20.
10. Devoted study.—II Tim. 2:15; I Tim. 4:13-16.
11. Seeking heavenly wisdom.—Jas. 1:5; 3:14-18.
12. Keeping the heavenly vision clear.—II Cor. 4:16-18; Rev. 3:18.

June, 1938

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Strength."
2. Is thy Heart Right with God?
 - a. In thinking reverently of Him.
 - b. In purposing to submit your will to His will.
 - c. In seeing yourself unworthy and full of weakness.
 - d. In seeing God as holy and full of power.
 - e. In receiving His Son as your Saviour.
 - f. In giving up all and giving all to Him.
 - g. In separating from all evil.
 - h. In serving Him in all things.

For Seniors.

1. Discuss Each Point of the Outline Study.

PERSONAL THOUGHT

"His power can make me what I ought to be."

SEED THOUGHTS

The regeneration of the sinner is an evidence of power in the highest sphere—moral nature; with the highest prerogative—to change nature; and operating to the highest result—not to create originally, which is great; but to create anew, which is greater.—Wm. Arthur.

Oh, for a heart to praise my God,
A heart from sin set free;
A heart that's sprinkled with the blood
So freely shed for me.

A heart resigned, submissive meek,
My great Redeemer's throne:
Where only Christ is heard to speak,—
Where Jesus reigns alone.

Oh, for a lowly contrite heart,
Believing, true, and clean;
Which neither life nor death can part
From Him that dwells within.

A heart in every thought renewed,
And full of love divine;
Perfect, and right, and pure, and good,
A copy Lord of Thine.—Charles Wesley.

CHRISTIAN CITIZENSHIP.—Tit. 2:1-3:8

Topic for July 3

MOTTO

"Unto Him which died for them
and rose again."

MEDITATIONS ON THE TOPIC

I. The Christian Citizen.—He may have inherent rights as a citizen of the country in which he is born and under which he is subject. As such he may receive the privileges and benefits which the government affords him. He may possess a home and freedom to exercise himself in making a living. He may enjoy the protection of the laws and the benefits of public improvements. He may ask for the privileges accorded other citizens according to the laws if that request does not involve him into unlawful measures according to the law of Christ and the Spirit of the Gospel.

As a Christian he may expect to give first allegiance to Christ. He will consider himself as one with a heavenly citizenship of far superior value and authority to his earthly citizenship. He will regard himself as a pilgrim and stranger sojourning for a time till he shall pass over to his own country. In this sense he feels himself as an ambassador sent on a mission to the inhabitants of the world in behalf of the Saviour who will save every soul accepting the terms of the heavenly country to become a citizen. In this there

is nothing to injure the country in which he lives but rather benefit and blessing to all who accept the higher citizenship. There may be conflict by the work of the devil, who brings misunderstanding into the hearts of rulers and tries to overthrow the work of Christ. In that case the Christian citizen always gives first allegiance to the kingdom which is not of this world; he suffers without resistance whatever the earthly powers may inflict while he prays earnestly for all in authority. He is careful not to entangle himself with the powers in their administration of justice or any matter that would involve the breaking of the law of Christ.

II. The Text.—Tit. 2:1-3:8.—This passage sets forth the practical life of a Christian in society and in his relation to Christ and in his relation to the powers that be. The life of good works adorns the doctrine of Christ at all times and commends the Christian at home and in society and in governments and in his relation to the church of Jesus Christ.

III. Suggestions for Junior Programs.—This is a subject that can be made very practical for Juniors as may be seen in the outline planned for Juniors. We need to impress the thought of first living for heaven above home and business and every earthly sphere. The church will naturally come nearest of any earthly place because it is set for the work of Christ. The home may be also made a place where Christ is supremely served. The political and the business world is beyond our control except for our own conduct. But the Junior needs to have the Scriptural ideal, as set forth in Titus, applied to the life he is to live in the world. Make assignments of the different points to those who are capable of thinking them through. Let the adult leader supplement and make plain what the Junior fails to bring out.

OUTLINE STUDY

I. Christian Citizenship Means:

1. Loyalty to our heavenly citizenship above all.—Phil. 3:20; Col. 3:1-11.
2. Proper consideration of our earthly relation:
 - a. In the home.—Tit. 2:1-10; Col. 3:18-24.
 - b. In the church.—Eph. 4:1-16; 1 Thess. 5:12-15.
 - c. In society.—Eph. 5:1-12; 1 Pet. 2:11, 12.
 - d. Toward governments.—Rom. 13:1-7; Tit. 3:1; 1 Pet. 2:13-17; Acts 5:29.
3. Complete separation from the kingdom of darkness.—Col. 1:13; 11 Cor. 6:14-18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Good," "Good Work," "Good Works."
2. The Christian Citizen—
 - a. Lives for the heavenly country.
 - b. Treats his fellow men right.
 - c. Sets a Christian example.
 - (1) At home.
 - (2) In church.
 - (3) In business.
 - (4) In company.
 - (5) Toward officers and laws.
 - d. Turns from every evil work.

For Seniors.

1. The Christian's Heavenly Politics.
2. Relation to Earthly Circles.
3. Keeping Our Relations Clearly Defined.

PERSONAL THOUGHT

May we keep our heavenly citizenship clear and live among men as bearers of light to guide them to the heavenly inheritance.

SEED THOUGHTS

I'm a pilgrim, and a stranger;
I can tarry, I can tarry but a night!
Do not detain me, for I am going
To where the streamlets are ever flowing.
I'm a pilgrim, and I'm a stranger;
I can tarry, I can tarry but a night.

Of that city, to which I journey
My Redeemer, my Redeemer is the light;
There is no sorrow, nor any sighing,
Nor any sickness, nor any dying:—
I'm a pilgrim, and I'm a stranger;
I can tarry, I can tarry but a night.

—Mrs. M. S. B. D. Shindler.

GLIMPSES FROM TANGANYIKA

(Continued from page 172)

and the primary purpose of the mission is compelled to recede far into the background. It is an old story in this country for missions to train promising native Christians for service for Christ and in the end experience the keen disappointment of seeing them leave the mission in search of well-paying government-school jobs, instead of being willing to accept the hardships and usually humble circumstances of the teacher-evangelist out in the woods among his unappreciative fellows.

The fact that the Roman Catholic and Seventh Day Adventist groups receive government subsidies and foreign funds to promote their school interests is not unknown to the men we have in training here, and this circumstance has led to a more or less pronounced spirit of dissatisfaction among some of them toward the mission. It is difficult for them to understand why we turn down such an offer. Their time at school is so budgeted as to provide opportunity to support themselves—a plan which should normally function very well with a native who "means business." However, in many things they are still children in understanding, and during times when it is difficult to make ends meet it is not easy for them to see the importance of such fundamental principles as separation between church and state, and above all, to remember that man does not live by bread alone. We have such difficulties, too, sometimes, do we not? And on top of this we sometimes discover to our chagrin that the thing we sought to correct in the life of a young convert was the very thing wrong with ourselves.

In closing this series of articles on Glimpses from Tanganyika, we would like to place three of our desires before you for your prayerful concern:

1. A healthy, evangelistic native church that will learn not to tolerate evil in its ranks.
2. Consecrated, Spirit-filled native men who will dare big things for Christ and not be afraid of hardships.

3. A thorough-going spiritual revival among the people of the land.

Musoma, Tan. Terr., E. Africa.

Storms may come and winds may blow, and we may think that they will overthrow us, but if we are standing on the Word of God, they cannot shake us because we have a sure footing.—A. E. Mills.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

A UNIQUE, STAUNCH AND VAL- IANT DEFENDER OF THE FAITH PASSES OVER

"I have fought a good fight, I have finished my course, I have kept the faith.—II Tim. 4:7.

The sudden passing of Bishop George R. Brunk, Denbigh, Virginia, indeed makes one think of the above words of the Apostle Paul, in his last letter written to the youthful bishop, his son in the faith, Timothy.

Brother Brunk was a westerner, he spent many years upon the plains, he moved among, and himself was a pioneer. This background molded him into a stalwart and rugged character. This same environment affected his personality. He despised effeminate softness. He was a fighter. He believed in keeping the faith, and was a staunch defender. It was because of this characteristic, that he was sometimes misunderstood, and not always appreciated, as he should have been.

George R., as he was frequently called, preached many "keynote messages" during his time. During the writer's quarter of a century of church-wide contacts it was often his good pleasure to listen with rapt attention to the stirring messages of this man of God. He was terse, vigorous, virulent, fearless, and challenging. He was an orator. He was a defender of the faith. His texts, the contents of his sermon, and the choice of his illustrations, were markedly militant. Nevertheless, he was a man of a warm heart.

Our first contact with Bro. Brunk was during a Bible Conference, Belleville, Pa., 1913, when the writer was requested to come to the Altoona, Pa. Mission as a worker. The nights were stormy, but the house was filled to the aisles. Day and night Bro. Brunk thrilled the audience with his stirring messages. During later years, the fire was still in the giant breast, but the physical body failed to respond as of yore. Bro. Brunk had a strong body, a giant frame, and this led to excesses in athletics in earlier life, which he regretted to the end. During a lecture to the student body at Eastern Mennonite School he warningly said, "Exercise, but don't carry it to the extreme. Before you stands a man of large stature, whose heart has been damaged to the extent, that there are times in which he has to crawl from one part of the room to the other."

One of the high peaks of the writer's contact with Bishop George R. was the Baccalaureate Sermon delivered to us as academy graduates at Eastern Mennonite School on the theme of "Revelation and Reason." As the audience was greatly moved, he stretched his giant frame to what seemed its utmost height, then put his finger against the wall, and declared, "Put **REASON** there." After, a brief moment of silence, he reached higher, and said, "Put **REVELATION** there and still higher." This impression stayed.

Bishop Brunk actually enjoyed defending truth and the faith. He was a born debater. He was of the Abraham Lincoln type. He could use wit, humor, irony with telling effect. Discussion and debate often did not end with him at the place of speaking. One day, after a Bible Conference session at Scottdale, Penna., he continued discussion with D. H. Bender. Presently, seeing that Bro. Bender refused to accept his viewpoint, he said to the auditors, "I want to show you

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

something rare. Bro Smoker, do you smoke?" To which he replied, "No." Bro. Brunk wittily ended the argument thus: "Here's a Smoker that doesn't smoke, and a Bender that refuses to bend."

Bro. Brunk was an extensive writer. Had his health been better one wonders how much he would have written. He will be remembered by the Church of the future by some of his books, such as "Ready Scriptural Reasons," contributions to church periodicals, and the "Sword and Trumpet." Personally, we feel that some writer, interested in that useful ministry, would do well to write a brief life. Properly written it will be useful and beneficial to the cause. His work and he should be remembered.

The writer appreciated tremendously his first contact as evangelist and guest in his home for ten days during 1917. Also the last visit in 1936. During that visit we ironed out a small difference of opinion as to method of combating certain errors and of putting across the program of the Church. This amiably settled, he said, "You preach for us." Which we did, then enjoyed the hospitality of his home, together with a pleasant visit with his family, little thinking it would be our last meeting on earth. Before leaving he escorted us through his large pecan orchard and packed an ample bag for us, and the family. He bid us adieu, with a "kiss of charity." The writer hopes his private book, "Heart Throbs of a Dying Man" may be published. May the grace and power of God keep us till we meet again, "in the morning."

A VETERAN HEBREW CHRIS- TIAN GONE HOME

Hath then God cast away his people? God forbid. For I am an Israelite, of the seed of Abraham, of the tribe of Benjamin.—Rom. 11:1.

The "Charter Members of the Christian Church" were Hebrews. The three thousand, and the five thousand saved, under the mighty ministry of the Apostle Peter, were largely Hebrews. The first missionaries to outlying points were Hebrews. The first foreign missionary to contact the most distant parts of the ancient civilized world, the Apostle Paul, was the Hebrew whom we quoted in the above scripture. From that day to this, there seems to be evidence that Hebrews composed their own numerical share, according to population, in the membership of the Christian Church. This on the surface seems untrue, but we must remember that they compose only a small fraction of the population of the world.

The news that occasions this write-up is the recent death of the esteemed Hebrew Christian minister of the Gospel, Harry Bregman, Toronto, Ontario. He was a fine Talmudical student and an ex-rabbi, born in Poland, graduated from the Rabbinical School of Russia. He officiated for a number of years as Rabbi in London, and Exeter, England. In the last-named city he was found of the

Lord Jesus Christ, and claimed Him as his personal Saviour and Messiah. Following his conversion he came to Canada and in a few years graduated from the Toronto Bible College. Soon after his conversion he founded the "House of Seekers after the Truth," a Christian Mission to the Jews in Toronto.

Ex-rabbi Bregman was widely known, and greatly beloved. He was also well known in Mennonite circles, and often preached from our pulpits. To hear him read the Bible was a treat of a lifetime. His whole-souled, vigorous tone, and enthusiastic reading of the Word was a challenge to other preachers, and an inspiration to the audience.

One of his outstanding accomplishments as a soul-winner was the winning of a Jewish millionaire to the faith of the Lord Jesus Christ. This happened during an open-air meeting, while being abusively attacked by young Jews, he responded kindly, returned warm loving words for their harsh, biting and critical attacks. This so touched the millionaire that he could not sleep. He called, at the home of Mr. Bregman at a late hour, and like Nicodemus, requested an audience and more information about his faith in the Lord Jesus Christ. He sought both Jew and Gentile converts.

The funeral services were held in the Presbyterian Church, with Dr. A. B. Winchester, Dr. John Gibson Inkster, and Pastor Oswald J. Smith in charge of the services.

Nearly all his pallbearers were Hebrew Christian ministers. His chief mourners were his wife, Clara Rowland, and a son, Fred Bregman, who, with his wife are also missionaries of the Cross. God still has his "remnant, according to the election of GRACE."

His chief aim, outside of preaching the Gospel, winning men to the Lord Jesus Christ by personal work, was to bring Jew and Gentile together again, members of the same church.

His presence in the home of the writer and his family will remain a lasting memory, and a fragrant benediction. His prayer of grace at the table made one think of another Hebrew, who in the days of His flesh, graced many a tableboard, and blessed many a family. Sleep on, until that great reunion morning. May he, as well as we, by the mercy and grace of God, be enabled to sit down with "Abraham, Jacob and Isaac" at the table universal in THE KINGDOM OF GOD.

INTERESTING AND INFORM- ATIVE BRIEFS OF WORLD NEWS

The long quarrel between Ireland and England has ended. England canceled the \$25,000,000 land annuities, which Ireland refused to pay, and which had caused England to retaliate by crippling Irish trade. Now the trade barriers are down. Long may the friendly feelings continue.

The Government of Japan has paid the United States \$2,215,007.36 for the sinking of the Panay. This was the full amount asked by the Government. Now that the incident is closed why not an attempt by our nation to cement better relations between the Americans and the Japanese?

The greatest surprise of these days was the election of a Protestant as President of Ire-

Additional names and addresses may be enclosed on a separate sheet. Special anniversary numbers will be sent out as long as they last.

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MENNONITE PUBLISHING HOUSE, Scottsdale, Pa.

Christian Monitor, June, 1938

ly. He joined with the laugh that greeted this remark.

"But," he added seriously, "in spite of the fundamental differences in our dispositions we have lived in perfect harmony for fifty years. Now that is a great tribute to the institution of marriage."

BLESSINGS THROUGH BEING A HOME DEPARTMENT TEACHER

(Continued from page 186)

willingness to stay as long as the Lord would have it so. How she dwelt upon the blood of Christ, the only way of salvation, the blood which had cleansed her from sin. Her faith in God truly was her hope. She was so happy in her promise of "a mansion above," forever freed from her basement room, and her crippled form.

So as I recall my visits connected with Home Department work, I do feel richly repaid and greatly blessed. Indeed, the blessings have been many, and the lessons which these needy, suffering have taught me are many. To spend an hour in one of these homes is an hour well spent; to bring God's Word through the Sunday-school lesson or if preferred, some other chapter, has many times brought renewed hope and faith to the listener, has many times proved an inspiration to me; spurring me on to greater efforts to serve my Lord—because,—"The love of Christ constraineth us."

Kansas City, Kans.

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CHRISTIAN MONITOR

A Monthly Magazine for the Home

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THE NEW YEAR

I saw on the hills of the morning,
The form of the New Year arise,
He stood like a statue adorning
The world with a background of skies:
There were courage and grace in his
beautiful face,
And hope in his glorious eyes.

"I come from Time's boundless forever,"
He said with a voice like a song.
"I come as a friend to endeavor,
I come as a foe to all wrong.
To the sad and afraid I bring promise
of aid,
And the weak I will gird and make
strong.

I bring you more blessings than terrors,
I bring you more sunlight than gloom,
I tear out your page of old errors,
And hide them away in Time's tomb.
I reach you clean hands, and lead on to
the lands
Where the lilies of peace are in bloom.

—Ella Wheeler Wilcox.

Facsimile (reduced) of the Cover of the First Issue of the Christian Monitor

RARE OLD VALUABLES

By Nadine S. Roth



ALVIN Ward came tramping down along Sugar Pine Creek. He was weary and in the "dumps", as he put it. This was his third hunting trip and not an antler to be seen; a few tracks, some does and fawns, but no bucks, not even at the licks.

He did so want a deer before going to school, since he had tarried purposely for the hunting season; now he would have to pay late registration fees, as if his resources were not slender enough already.

"Wish I'd have taken Dad's advice and gone when school opened. Oh well," he thought, "no use to whine over what is already done."

Presently a road began to grow out of the trail; the boy was nearing home, and his feet seemed less heavy; it would be good to rest and get something to eat, but his feet soon became rather leaden again; he had come to the place where the short cut going to Cougar Bill's entered the road. There was that errand of doubtful consequences, but it should be done.

"I guess I ought to go to see Speed, but it will be of no use. I do hate to keep after the fellow all the time, especially since he told me what he did the last time I spoke to him about it," and he sank heavily on an old log, carefully leaning his gun against his knee. His last talk with his chum came back rather vividly as he sat there trying to get up enough "spunk" to go up the hill.

"Of course," Speed had said, "It's all right for you; it's your father's bread and butter."

Calvin still winced at that, his father certainly could not be called a hireling preacher. To augment his slender allowance, he cheerfully picked fruit, filed saws, or did any other odd job that he could do to keep his family supplied. And his children had early learned to shift for themselves. Calvin, for instance, had never had the money to spend that Speed did. Then his friend had declared:

"Religion today—aw well, no one takes it very seriously."

"Perhaps when we get to Laurelhurst, we will meet more young folk who do take it seriously," Calvin had pointed out hopefully.

"I'm not going," had been the other's curt reply.

"Why?" Calvin was quite disappointed. Laurelhurst was the Christian college they had so long planned to attend together.

"Why should I go? There's no future in anything I could take there. There is no real emphasis on sports, at least not like at State. From there I could swing into the professional, even make money and a name while I'm at school. They want the beef for that, and that's what I have. Just as well make use of your assets."

"But most professional ball players don't last so long, any way it is hard to get to the top. There surely would be some better future for you

in some other profession or trade, and think of the good you'd get out of a school like Laurelhurst!" Calvin had urged.

"You know as well as I do that my brown complexion would be against me in a good many places. A real American, and there is no place for me in the industrial and social life of America." The Indian youth's voice was bitter.

"Speed, that is unjust; you know we never made any difference."

"I know, that's one thing I'll say for your father's church; there's no race prejudice. But once away from these hills, I'm no better than any other greasy shiftless Indian." Speed was thinking of the remark he had heard the mother of a certain glittering maiden make.

"Your grandfather is one of the most respected and loved men around here."

"Well, Granddad lived in a different day, but I wish I could be more like him. I know I'm pretty much of a grief to him; guess I'm a throwback; must be the wild blood in me; but I'll make him proud of me yet, when I make myself a name and stake."

"Sorry, old chap, but I can't see things as you do." The dark eyes were gloomy as well as defiant.

Calvin had never quite forgotten the look; it still hurt him; they had all been so proud of the broadshouldered upstanding youth so full of promise.

"Just as well get it over," he muttered at last, rising to his feet and starting slowly up the short cut.

"Hi!" greeted Speed, as he came out to meet him. He really seemed glad to see Calvin, "Any luck?"

"Nope, third trip, and not even a shot at a buck. Been up to the licks, but there was nothing but a few tracks. Oh, some does and fawns, but never a chance to let the old Winchester do her stuff."

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"Too bad! I want to go too. You wouldn't want to sell your gun?"

Calvin paused thoughtfully, "We-ell, I dunno—might—guess I won't have much use for it in the next four years. What'll you give me for her?"

"She should be worth at least twelve dollars," said the dark-skinned youth running his hand over the barrel. "But I don't have it—been broke all week—payments on my car keep me about stripped. I wonder what Granddad would say. He surely knows and loves good shooting irons."

He called his grandfather, and the elder man came out of the cabin in answer to the summons:

"Cal wants to sell his gun."

"So you want to sell her? Well, it's surely a good one," said Cougar Bill running his hand lovingly over the weapon.

"Suppose I'd better sell; I'll need the money to go to school."

"How much?"

"I thought twelve dollars would not be too much," answered Calvin.

The old man thought for a little while. "William, go get that bag under the pine boards," he commanded. The old Indian might be "Cougar Bill," and his grandson, "Speed," to all other folks, but both had been baptized to the name of William at the little church, so dear, to the old man's heart, and William the boy would always be to his grandfather.

The younger William was somewhat awed. Never before had they touched the money in the savings bag; that was for the rainy day; some of it had been saved when the grandfather was a youth like himself—tarnished trader money that had paid for the skins of animals long ago.

"There that's five, and here's five more, that makes ten, eleven fifty, and twelve. There you are. I'll make William a present."

The boy was touched. He could almost read his grandfather's thoughts. No sacrifice was too great to make for the grandson he so dearly loved, even if he broke his stoical old heart in silence, because of the ways of the young man.

"I hate to give up my gun, but I'm glad you have it. Hope you get your limit of deer with her. Will we see you at Sunday school tomorrow?"

"Dunno, maybe." Speed was in no mood to refuse anyone anything.

"I'll be looking for you, then. So long!" and Calvin started for home.

"Well, I sold my gun," was his greeting to his father. "Thought I'd need the twelve dollars more, and Speed wanted the gun."

A little later he called excitedly: "Say—O Dad! come here! Where's that rare coin book? Here's an awfully old looking half dollar. I can scarcely make out the date; guess it's eighteen thirty-eight, or fifty-eight." He rubbed it a bit. "It's thirty-eight, and there's a small '6' under the liberty head."

(Continued on page 225)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXX

SCOTSDALE, PA., JULY, 1938

No. 7

RAMBLING REMINISCENCES AND MUSINGS

By H. F. Reist, First Editor of the Christian Monitor

WHEN the request from the Editor for an article for this anniversary number reached me several weeks ago, that this was the thirtieth anniversary, I was made to realize anew that Time is on the wing, that the years are fleeting by and age is creeping upon us. Memory at once leaped back to the beginning of the venture and ever since, when thinking about this article, I have been in a reminiscent mood.

One must needs be more or less personal in recording past experiences relative to a venture with which one had to do. This may be pardoned in this instance since the writer is no longer associated with the venture and is speaking from the sidelines.

One lesson youth, with its visions, idealism and energy, is slow in learning and prone to forget, is that progress in the advancement of high social, moral, and religious ideals is slow and tedious. As individuals we are slow to change our thinking, and, if we do change, apt to forget the processes and time that wrought the change. Youth, with a new outlook on life, goes forth to grapple with the world problems, envisioning a changed order to be wrought by his labors. He dreams of men catching his visions and immediately joining his ranks as ardent crusaders and, behold, Utopia will soon be a reality. But such is not the case. Multiplied thousands of earnest young people have become discouraged and disheartened and given up the battle because the response to their sincere and earnest efforts has been so slow and meager. To change the thinking of a group and galvanize it into action is a slow and painstaking process.

For some time prior to the launching of the Christian Monitor there was some agitation for a periodical of this nature. This agitation was an outgrowth of the fact that an increasing number of our young people were completing high school and attending our own school. Also the rapid increase of Young People's Meetings throughout the Church demanded that

suitable literature be supplied for this particular work. More and more of our young people were beginning to read more extensively and consequently think for themselves. Among an increasing number in the Church the need became apparent for a publication devoted more particularly to the requirements of this group and also to supply material of interest to all who may be interested in reading.

If I remember correctly it was in 1907 that a brother who was engaged in the educational work of the Church, while discussing with me a new periodical, its purpose, nature, and who might be available for the editorship, made the suggestion that the writer might fill the place. The suggestion was dismissed with a smile and the remark that it was not my field of work, as I had no inclination for literary work and that my convictions were for another field.

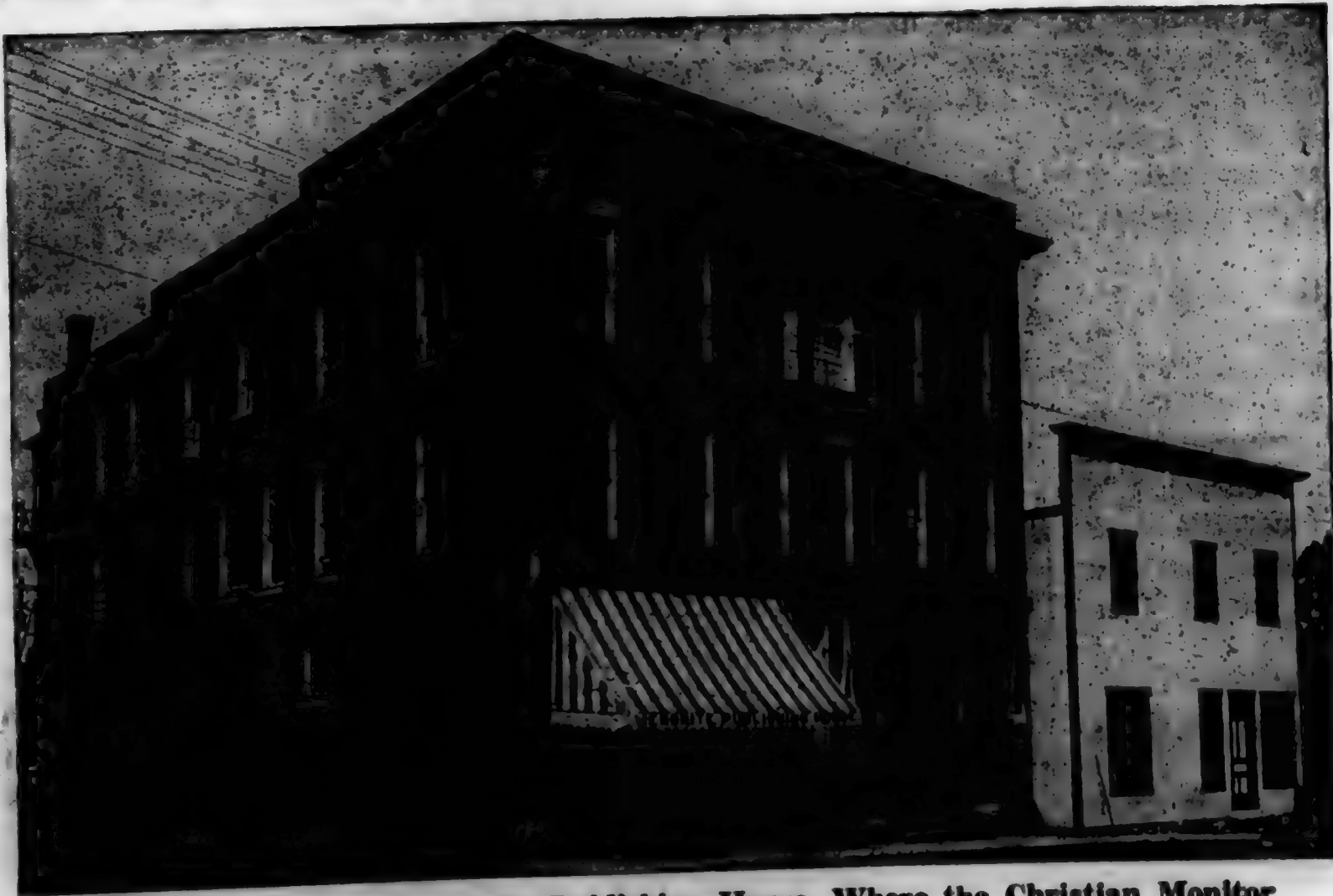
The following year the Publication Board definitely approached me regarding the matter. Late in the summer I was summoned to Scottdale. I again voiced my unfitness for the task, my dislike for literary work, and convictions for a different field of work if the way opened. I retired that night thinking the matter was settled. Late in the night Bro. Loucks came to my room and reopened the subject. When I left early the next morning for home it was with a feeling that the matter was closed and some one else would be appointed.

Within a short time I received a letter from the President of the Publication Board informing me of the fact that it was the conviction of the Board that I am the man to edit the forthcoming periodical and asking me to reconsider. What should I do? The final decision had to be made. The door to the field for which I had definite convictions was suddenly and definitely closed. Here was a door open to a field for which I had no convictions whatsoever and the Church calling me to enter. Should I, under these circumstances, set my judgment against that of the brethren who represented the Church? Was God making His plan for me clear through a chain of circumstances?

God has manifold ways in which to reveal His will. If we are yielded and submissive to Him I believe He will definitely lead each one into the particular work planned for each without our resorting to "wire-pulling." If we offer ourselves to Him through the Church we can rest assured that in His own appointed time the Church will lay her hand upon us for the task assigned us. It may not always be the task we like the best or what we expect, but if we submit and assume the obligation with an implicit trust in Him, grace and wisdom will be given to do the work at hand. If you are not yet in the work you feel especially called to do, do the task next to you faithfully, and the Master then can lead you into larger and wider fields of service.

The time came to take up our residence at Scottdale and actually to take up the work. I very distinctly recall the feelings and some

of the thoughts that occupied my mind as my wife and I sped westward across the hills of Pennsylvania that autumn day. I imagine my feelings were akin to those of a traveler going into a strange country, not knowing anything about the nature of the country nor the character of its inhabitants. It was with fear and trembling that I approached the task, yet with the assurance that since God had called He would supply necessary grace. With the patience and kindly assistance of the brethren in the Publishing House the first issue finally was ready for the press.



Early Home of the Mennonite Publishing House, Where the Christian Monitor Was First Published in 1909

In the first number the purpose of the Christian Monitor was set forth editorially as follows:

"We purpose to put out a good clean paper, free from all trivial, foolish, and sensational matter. A Christian periodical for the home, containing something of interest to all the members of the family. We aim to emphasize those phases and qualities of life that are of prime importance in the development of a strong, symmetrical Christian character, and tend to fit the individual for wholehearted Christian service. To present such matter as will broaden and deepen our interest in things really worth while. To stimulate a stronger spirit of loyalty to the Church of our faith, but avoiding any spirit of sectarianism.

"To develop a taste for good, wholesome literature, we aim to have each department as interesting and full of good material as we can. In short, we shall spare no effort in doing all we can to make this paper a medium through which God may be able to do a mighty work among men."

Thirty years ago there were comparatively few brethren and sisters to call upon for contributions. When we now read the Christian Monitor and the Youth's Christian Companion we are made to rejoice at the increasing number of contributors to the columns of these periodicals. These articles are well written and set forth a high standard of Christian idealism. There was a time when we heard expressions of regret that the Mennonite Church had no good writers, but this can no longer be said. With the number of writers on the increase the securing of material to fill the columns of our periodicals becomes a less arduous task for the editors. May God raise up many more contributors who are loyal to the standards of Christ and the Church.

The World War came on, attended by insidious propaganda and burning passions. On account of our position on nonresistance editorial caution to the nth degree had to be exercised. Among our readers were friends of both groups arrayed in the conflict. To ignore the conflict completely would hardly satisfy the readers; to discuss causes or comment on the progress of the war would surely incur the displeasure of some. On several occasions articles on the war appeared in the columns of the Christian Monitor. In the same article friends on both sides of the issue thought they found grounds to charge me with being in sympathy with the other side. I concluded that in that particular article I succeeded quite well in maintaining a strictly neutral position.

As the years rolled by other duties and responsibilities came to us requiring time and attention that rightly belonged to the readers of the Christian Monitor. Especially during the eleventh and final year of our editorship did our other duties encroach to the extent that justice was not done to the editorial work. I regret this. All of us have our limitations. Some of us reach these sooner than others. There is a certain amount of work that can be done well. If this is exceeded some work must of necessity suffer.

There has been, and is yet, a tendency in the Mennonite Church to concentrate responsibility and work in the few, to mistake feverish activity for spirituality. Many a

piece of work has been marred and poorly done for lack of time. Many a life has never come to its full fruition of service either because of the lack of opportunity to bear responsibility or because of an excess of responsibility. Too much responsibility and work results in spiritual poverty and a consequent curtailment of fruit-bearing.

The Apostolic Church ordained deacons that the apostles might give themselves "continually to prayer, and to the ministry of the word." Paul appointed Titus to "ordain elders in every city." Distribution of responsibility and work was the order of the early church.

In the lives of many people there comes a time to relinquish a work they have learned to love. Sometimes men are reluctant to surrender the task to another. They have a feeling that it has become their own personal property and possibly desire to cling to it to the very last, even though incapacitated. John the Baptist set a most beautiful example. When he realized that his work

as forerunner of our blessed Lord had been accomplished and that the Master was about to step into the limelight, he said, "He must increase, but I must decrease."

When the last number was completed and the moment came to unbuckle the armor and hand it to another, it was with a pang of reluctance and sadness, for I had learned to love the work and it had become more a part of my very being than I had previously realized. However, down in my heart was a restful rejoicing because of a confidence and assurance that God would in the years to come raise up successors to carry on the work more efficiently and effectively than I had been able to do. In this I have not been disappointed.

May the present editor, and all of us, "earnestly contend for the faith" so dear to us, not forgetting nor neglecting, however, that which is still more important, the demonstration of the power thereof in our lives as individuals.

Falfurrias, Texas.

THE CHRISTIAN MONITOR AND ITS PLACE AMONG MENNONITE PUBLICATIONS

By Daniel Kauffman, Editor-in-Chief of the Publishing House Staff

Since the organization of the Mennonite Publication Board, in 1907, the Board has held regular meetings biennially, just preceding the Mennonite General Conference and in some community not too far removed from the place where General Conference was held. For many years the Executive and Publishing committees of the Board held a meeting at the Publishing House between regular meetings of the Board. Only once was a special meeting of the Board held, and that was at the time when the building of a new Publishing House building was under consideration, and at which time it was decided to build. This building was dedicated April 14, 1922.

In the late summer of 1908, when the two leading committees of the Board were in regular session at Scottdale, the question came up as to the advisability of starting a new young people's paper. A similar publication had been printed at Elkhart, Ind., for a number of years, but it was finally discontinued. Shall we again undertake a similar venture? was the question before us. It developed that there was a difference of opinion on this question.

The main objection raised against the idea of starting a new paper was that too many papers would mean a divided interest, and that we had better concentrate our support on one paper (outside the Sunday-school papers) and make the most of it. But the longer the discussions continued the more marked was the conviction that there was a need for that kind of paper; that the young people of today will be the Church of tomorrow, and that, besides what they get through the official organ of the Church, there should be a special effort made in the way of building up our young people along all lines that tend to develop strong Christian manhood and womanhood, and that one of the most

helpful means in bringing this about is through a periodical devoted to their highest interests. After an extended discussion a vote was taken favorable to the launching of a young people's paper.

This point settled, the next question before us was that of securing a competent editor. A number of names were discussed, but by the time we were through we were unanimous that Bro. H. F. Reist should be the one to start the paper, and accordingly a call was sent him, which he afterwards accepted.

The first paper issued indicated that its editor had a wider range of vision than that held by the Publishing Committee when the proposition was first discussed. Instead of the paper being issued as a purely young people's paper the title page bore the inscription, "A Monthly Magazine for the Home." It is possible that this larger range of ground to be covered is in part responsible for a movement later which resulted in starting "a teen-age paper," known as "The Youth's Christian Companion."

From the beginning the Christian Monitor has had a marked influence on the thought life of the Church. Its field of labor covers largely the interests and problems of the more mature class of young people, and some of its most ardent admirers are young people past middle life. There is a distinct field for the Gospel Herald, as the official spokesman of the Publishing House and largely of the Church; for the Christian Monitor, for an all-around commentary on the problems and issues of the times, an educator of our young people and a promoter of their highest interests; of the Youth's Christian Companion, devoted to the interests and edification of the younger class of our young people; of the Words of Cheer and Beams of Light, the champions of the interests of

July, 1938

the younger classes of our boys and girls, usually recognized as Sunday-school papers; of our Sunday-school quarterlies, designed to meet the needs in all of our Sunday-school classes. With our reduced prices, with the spirit of mutual co-operation and Christian loyalty, there is no good reason why all of these papers should not be in every Mennonite home, and all other homes in sympathy

with or interested in Mennonite ideals and standards.

Following is list of editors who have served the Church through the publication of the Christian Monitor since its beginning in January, 1908: H. F. Reist, 1908-1919; Vernon Smucker, 1920-1923; C. F. Derstine, 1923-1929; J. L. Horst, 1930-.

Scottdale, Pa.

SIDELIGHTS BY ONE OF THE EDITORS

By C. F. Derstine, Former Editor and Present Editor of World News

One cold and stormy night, with the hour hand getting close to midnight, in the month of October, 1923, one of the older brethren of the Church was engaged in earnest conversation with a young man of about thirty years of age. The conversation was about the welfare of the Church at large. This led to a problem, which the older of the two was seeking to solve. The editor's chair of the Christian Monitor would soon be empty, and the problem was the finding of some one to take his place. The two men were the Manager of the Publishing House and the writer.

After some discussion, Bro. Aaron Loucks said, "I guess we'll have to employ an Uncle Sam Editor." To which I replied, "What do you mean by an Uncle Sam Editor?" He said, "An Uncle Sam Editor is one who does most of his work in his own home, and then sends his material by Uncle Sam's mail facilities to the House." After a little while he said, "I wonder whether you would help us out in the present predicament, if we find it necessary." That was a stunning and unexpected question. Time has erased what the writer said, but after returning to his bedroom in Bro. Loucks' home he engaged in prayer to the Lord about the matter. After a short night's rest, I answered his question the next morning, "If the Lord will, and it's the desire of the House to use me, I'll seek to do the best I can." Whatever mistakes the occupant of the editor's chair made during these years, one thing we can truly say, "We sought to do our best for the Lord and the Church." Likewise, we are glad to accept the estimate of Jesus Christ, "After ye shall have done all those things which are commanded you, say, We are unprofitable servants."

The Church Crisis that Changed Editors

The year 1923 was a stirring year in the Mennonite Church. It was a crisis year. The Church was confronting a wave of "Liberalism" and a touch of "Modernism." The Church was truly alarmed. One of our colleges was closed for that year. Not that everybody involved in the situation was a "Liberalist" or a "Modernist." But there were close ties of friendship. This sometimes led to attitudes which made loyal brethren question the orthodoxy of others. The incumbent of the editor's chair at this time was a personal friend of some men who were rightly under fire. This caused a situation which made it appear the point of wisdom that he should discontinue his work. His resignation was accepted with regret. It is not in the province of the next editor, or any other person, justly and finally to

write up all about those days of stress and strain. They are history. They will again be discussed by a wiser One, He who alone can truly evaluate things.

The First Issue

The Lord knows with what fears and misgivings the new editor approached his task—the preparation of the first issue of the Christian Monitor. It was the writer's good fortune, that the first issue was the annual **Thanksgiving Number**. This fact itself denoted the general contents of that issue. As far as thanksgiving was concerned, the writer remembers his intense thanksgiving when the "dummy" was made, the articles arranged, the material prepared and mailed to Scottdale. The great question was, Will it be satisfactory to the Management of the House? What a sigh of relief, when a message came to our desk, appreciating the first attempt, and offering no criticism. We still feel thankful. The writer thinks that Christian grace was surely practiced that month.

The First Editorial

The writer believes in brevity, but the first editorial fortunately was exceptionally short. It was entitled, "First Things First." The first line, "In the beginning God," let this be our motto." After fifteen years of continued writing we would not change it. The



GOD IN NATURE—JULY

Did you ever feel that warm July has nothing much in store
Of real nature beauty, as the months that passed before?
Just stop and take a closer view of all the things you see;
The green grasshopper hopping, and the busy little bee.
The pools that shimmer in the sun are clear as shining glass,
And if you pause a moment you may see a shadow pass.
This is the time for butterflies, you see them everywhere
Along the grassy meadow, by the road, and in the air.
Of course you can't forget the birds that sing their cheery song;
Without their morning concert, Oh how could we get along?
The many, many voices through which nature seems to call
Should help us all to see the hand of Him who's over all. —M. E. Detteline.

prayer expressed in that editorial, is still our prayer, "If thou wilt not go with us, carry us not thence." Whatever blessing has accrued in the editorials to follow have been because of the divine truths the Lord has enabled us to pass on to the readers.

The First Writers of the First Issue

Last evening in looking over the bound volumes of past years we noticed that the following names of writers appeared in the first issue, November, 1923: C. F. Yake, Susan H. Martin, James Whitcomb Riley, Margaret E. Sangster, Spurgeon, Tolstoi, C. B. Keenleyside, Guy Franklin Hershberger, Minnie Swartzentruber, George J. Lapp, Leander Smith, S. F. Coffman, S. C. Yoder, Martha Smith, Dr. W. B. Riley, Arthur Sлагel, Orison Swett Marden, Will H. Brown, Bronte A. Reynolds, J. R. Shank, Anna W. Christophel, Thomas H. Broad, J. H. Moates and several others. Most of them are still living. Several have changed the latter part of their name. About half of them were Mennonite writers; later issues increased the number of contributors from our own constituency. Today, our own writers can produce a worthwhile magazine, worthy of a place in all of our homes.

The Editorial Graveyard

A question of policy arises in the mind of many readers. Do editors publish everything that is mailed to them? If they did, for but a short while, there would not be many subscribers. If they did "Modernists" and "Atheists" would use the opportunity of spreading their nefarious false philosophies. If they opened the columns wide, every "Fadist" would push his pen night and day. If editors printed everything sent them to be published, some sacred sections would turn into comic sections; especially is this true of some poetry. Some of the material not suitable for publication is quietly laid to rest in the "editorial graveyard." Someone asks, "What's that?" It's a drawer in the editors desk, or a pigeon hole in the same furniture. There it reposes till the editor leaves his task, and his successor takes his place. The writer received his legacy of this sort from his predecessor, and also left considerable of the same kind for the present incumbent of the office. This is an inside sidelight.

Our Ideal in a Nutshell

When approached to write for this "Anniversary Issue" by the present editor, he said, "Give us some of the ideals for such a magazine." In the February, 1924, issue we wrote the following Editorial Acrostic:

Cheap in Price.
Hits the Spot for Busy People.
Reliable Church and Mission News.
Interesting Stories and Select Reading.
Short Editorials on Long Subjects.
Thoughtful Scripture Studies.
Interesting Contents for Old and Young.
Attractive Make-up.
Newsy Current World Events.

Many Departments.
Orthodox in Character.
No Place for a New Gospel.
Interesting Sunday-school Matter.
The Friend of Any Good Movement.
Outlines and Helps for Young People.
Read it Regularly.

In the issue of December, 1923, the following editorial appeared, under the title of "The Two Turrets of the Christian Monitor," and it still expresses our ideals quite well:

"According to the Dictionary the word 'Monitor' means to advise or caution, consequently this magazine should be a **Christian Adviser**, as well as to give **Faithful Warning**. It likewise declares that a monitor is an iron-clad vessel, with a flat deck, sharp stern, and with one or two turrets, carrying heavy guns. The editor is not so sure of the heavy guns, but is willing to fire whatever guns we have. For one of the turrets we would say with the Apostle Paul, 'I am set for the defence of the Gospel.' The other turret we want to turn on the enemies of the Gospel.

"A later mail brought a letter of Godspeed from a young man in one of the leading colleges of America. In it he also stated that it looks as if the Monitor is true to its name. He further wrote: 'You know the original Monitor (even though its enemies called it a cheese box on a raft) did some pretty sturdy fighting down on Hampton Roads; may the guns be handled as effectively as the name demands.'"

Several Changes

For better or for worse, we trust for better, several changes were made during our term of service. First, the addition of the "Christian Monitor Pulpit." Second, personal chats at the head of the article, so as to introduce speaker and article. Third, more subtopic divisional points, to make the ar-

ticles easier to read in this form, to set forth contents more strikingly and also to relax the reader's mind.

Concluding Thoughts

The writer was asked to be editor until a permanent man could be located, who would move to Scottdale, but the months lengthened into six years, and since that we have served eight years more as associate editor of the "World News" section of the Monitor. This assignment we greatly enjoy, and we wish we had space and time to enlarge the same to cover all important world events each month. No editorial during fourteen years has been rewritten. We seek to wait for the inspiration to write. In the event we have mistaken the impression, we have tossed the partially written editorial into the waste basket. We believe that God still empowers to do what He directs and inspires us to do. To know the mind of the Spirit takes meditation, patience, quiet time, and much study.

We wish the editor-in-chief, Brother John L. Horst, the other associate editors, the Christian Monitor, and the staff the choicest blessings of God, the constant renewal of the Holy Spirit, on this **Anniversary Year**. The same also to the writers and the readers of the same periodical. "Till He Come."

Kitchener, Ontario.

THE TEACHING OF THE EARLY MENNONITE FATHERS ON PREDESTINATION

By John Horsch

Ulrich Zwingli was the first of the reformers to develop and teach the doctrine of predestination as it was later substantially adopted by John Calvin and defended by the Reformed bodies. It is of particular interest to note that Zwingli developed this doctrine in his great conflict with the Anabaptists who insisted that the church should consist of believers and should be neither state-made nor state-controlled. Zwingli believed that in the doctrine of predestination he had found an effective weapon for overcoming the opposition of the Swiss Brethren to state churchism.

The doctrine of predestination, implying the denial of the freedom of the will, was rejected by all Anabaptists in so far as they expressed themselves on this point in their extant writings and their recorded oral testimony. The leaders of state church Protestantism, on the other hand, taught and defended this doctrine, although they did not all go to such extremes in developing it as did Zwingli after the rise of the Swiss Brethren movement.

"It must be regretted that the reformers denied the freedom of the will, the main condition of all moral responsibility, and that they referred the cause of sin more or less back to God," says the church historian Zur Linden. Luther, in one of his principal theological works entitled, "On the Servitude of the Will," published in 1525, defended the view that no creature in heaven and on earth is a free moral agent; nevertheless he did not give the doctrine of predestination the prominence which Zwingli and Calvin

gave it. The Lutheran Church, as stated later in the "Formula of Concord," taught election, or foreordination, to eternal life only, not election to damnation. Zwingli in later years taught that whatever takes place is so foreordained of God. To deny this and to believe that God has granted men free will to accept or reject salvation, was in his opinion to deny God's sovereignty. He believed that, whether a man is saved or lost, whether he accepts or spurns God's grace, he is what he is and does what he does in accord with the will of God. In his writings Zwingli repeatedly made the statement that sin and crime are committed in agreement with God's determination and foreordination. God "drives" the thief and murderer, he says, to commit crime, and "drives" the magistrates to punish them. Obviously, these views annihilate human responsibility.

In Zwingli's opinion, the doctrine of predestination served a vital purpose in his struggle with the Anabaptists. As interpreted and taught by him, it offered, in his opinion, strong ground for his assumption that the Swiss Brethren laid undue stress on the imperative need of practical Christian living. And yet, there had been at first perfect agreement in regard to this point between Zwingli, on the one hand, and Grebel and his friends on the other. However, in the great struggle with those who insisted on the need of establishing a new Testament church, Zwingli adopted quite another view, as we shall directly see. He defended the opinion that in reality not the believers but the elect, or those predestined to be saved, are the

children of God, though they may believe only at the time of their death. He developed the doctrine of predestination to such extremes as to disown his former definition of what constitutes a Christian.

Zwingli taught in later years that salvation does not primarily depend on faith, or on accepting God's offer of grace, but on election (predestination). When Scripture speaks of salvation by faith, he says, what is really meant is salvation through election. He held that in reality it is not faith but election that saves; faith is only the necessary result of election. Election is in his view entirely independent of what a man may do, or fail to do. The elect, he says, include many who do not believe but will believe at the time of their death. All the elect are God's children and heirs of eternal glory, even before they believe. Thus the teaching that only believers are Christians, and the church should consist of believers becomes untenable. Not the believers but the elect, says Zwingli, are the Christians and should constitute the church, and since among those who do not believe there are many who are elect while, on the other hand, there are hypocrites among those who pretend to believe, a promiscuous church comprising the whole population, regardless of the present religious attitude of the individuals, is excusable. Zwingli thus addressed the Swiss Brethren.

"It is sure that in God's eyes no one is of His people, or of His children except, those whom He has elected, and it is also sure that every one whom He has elected is His child. In this way, O Anabaptists, all your foundation has fallen away. For not only believers, as you would have it, or those who actually believe, are sons of God, but those who are elect are sons even before they believe. . . . The meaning of the words that he who believes shall be saved, is: If any one believes, ye shall know that he is elected by the Father, and predestined, and called. He believes then because he has been elected and predestined to eternal salvation; and he who believeth not has been repudiated by the free determination of God."

To the question as to why it is that some of the elect do not believe when they first hear the Gospel message and do not live as Christians should, Zwingli replies that all this is so foreordained of God. Whether or not they believe and live a Christian life is not a matter of their own choice for there is no free will for human beings. It follows that he who continues in sin has not the grace needed to turn from his sin unto God. Zwingli also believed that predestination furnishes the ground for infant baptism. His main argument for infant baptism is based on the doctrine of predestination.

There is convincing evidence that in the state churches, Protestant as well as Catholic, there was an obvious neglect in the matter of emphasizing the imperative need of practical Christian living. Taking the Christian profession so seriously that striving after holiness is not considered merely optional but necessary, was running the risk of being suspected of Anabaptist learnings, as may be further shown elsewhere. Zwingli accused the Swiss Brethren of substituting justification by works for justification by faith. He made this charge against them for the reason that they urged the need of "walking in the

resurrection of Christ," as they stated in the first article of the confession of Schlatten. He quotes from that article, omitting, however, an essential part which treats on remission of sin through Christ. He (Zwingli) comments on that article as follows:

"When they [the Brethren] say that remitted are the sins of all who are willing to walk in the resurrection of Christ and to be buried into His death, they teach free will and, in accordance with it, justification by works. For if it were in our choice or power to walk in the resurrection of Christ, or to be buried with Him in death, it would in that case be possible for any one to be a Christian, yes indeed the best Christian. Then Christ would have spoken falsely the words: No one can come unto me except the Father who sent me draw him."

These and a number of similar statements of Zwingli show that, in his opinion, the unsatisfactory moral and spiritual condition in the church, which, under prevailing circumstances could not be remedied, was excusable.

Zwingli's strange interpretation of the above-cited words of Christ was, as a matter of fact, repudiated by the Brethren. They did indeed not deny that only through divine grace can the sinner turn to God; they believed, however, that such grace is offered to all. Hans Langenmantel, a leader of the Brethren at Augsburg in Swabia, who suffered martyrdom in 1528, wrote on this point:

"Daily we must hear from the leading [Protestant] preachers and from many persons everywhere: 'We would gladly do the right, if we had the grace from God'. . . . Many cry out and preach: He whom God has predestined to be saved, will be saved, and whoever is predestined to be lost, will be lost.' These two statements (namely, that God's grace, which is needed to forsake sin, is not extended to all, and that only those who are predestined for salvation can be saved) are really identical in meaning. Let all men through God and Jesus Christ, His Son, be cautioned that this is great but unrecognized blasphemy against God, of which Christ has faithfully warned us."

Again the same writer says:

"I must yet speak of a great defamation of God, namely the misapplication of the words, 'No man comes to the Son except the Father draw him.' They misinterpret these words and say; 'If the Father would draw them, they would forsake sin, but since He does not draw them, they cannot do so.' They say that they do not have the grace to abstain from sin. Such falsehoods are verily of Satan who is the father of all lies. . . . Oh, where will the calumniators of God remain who accuse Him in such a way and say that they do not have the grace!"

Balthasar Hubmaier, the leader of a group of Anabaptists in Moravia, wrote:

"Although for a number of years great earnestness and diligence has been shown in an effort toward preaching the Gospel to all creatures, I find nevertheless a very large portion of the people who, alas, have learned and understood only two things from all the preaching. The first is that they say: 'We believe it; it is faith that saves us.' The other is: 'We can do nothing that is good; God works in us to will and to do; we have no free will.' Now, such assertions are only half-truths and lead to wrong conclusions. . . . Under the cloak of these half-truths evil and trouble of various kinds have increased."

Again Hubmaier says:

"It would be a deceptive god, who would call all men to the supper and with great earnestness offer his mercy to all, but would nevertheless not desire that they should come. It would be a false god who with his mouth would say, 'Come,' but in his heart, 'Stay away.'"

Pilgram Marbeck also referred to the "blasphemous" doctrine of predestination. Menno Simons wrote on predestination:

"Zwingli taught that the will of God actuated a thief to steal and a murderer to kill, and that their punishment was also brought about by the will of God—which in my opinion is an abomination above all abominations." (Complete Works, part II, page 294b).

"What shall I say, dear Lord? Shall I say that Thou hast ordained the wicked to wickedness, as some have said? Be that far from me. I know, O Lord, that Thou art good and nothing evil can be found in thee. We are the works of Thy hand, created in Christ Jesus unto good works, that we should walk therein. Life and death hast Thou left to our choice. Thou willest not the death of the sinner, but that he should repent and live. Thou art the eternal light, therefore hatest thou all darkness; Thou desirest not that

I SHALL NOT PASS AGAIN THIS WAY

The bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day:
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears;
Beauty for ashes may I give away;
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.
—Selected.

any should perish, but that all repent, come to a knowledge of thy truth and be saved" (Complete Works, part I, page 221b).

The Brethren taught predestination based on divine foreknowledge (I Pet. 1:2; Rom. 8:29) leaving free will and human responsibility inviolate. The confession drawn up by Jan Centsen and adopted in 1630 by a group of Swiss Brethren churches (in the Netherlands commonly called High Germans) and a Friesian Mennonite group has the following on free will: "We believe that the Lord left to man, after the fall as well as before it, his free will to accept the proffered grace through faith in the promised Saviour, or to reject it" (Martyrs Mirror, p. 32).

The following regarding the will of God for the salvation of all men is taken from the larger Friesian Mennonite Confession, drawn up about 1600: "On the other hand, we reject the belief of those who say that, though Almighty God has caused the word of reconciliation to be preached to all, or to many, He nevertheless withholds His grace from

many of them, so that the greater part of mankind cannot accept the message of salvation and be saved, but because of the predestination and the eternal counsel and will of God, must inevitably perish and be lost. . . . But in no wise is it true that the gracious, merciful, righteous God (who does not deviate from His holy nature), has from eternity decreed, ordained, or predestined and created the greater number of the human race unto eternal damnation. . . . Far be it from us to believe this to be true of the only good and righteous God" (Martyrs Mirror, p. 367f).

The clearly unscriptural doctrine of "the perseverance of the saints," which means that salvation cannot be lost by those who have once been made partakers of it, is clearly a remnant of the radical doctrine of predestination and the denial of free will. It means that those who were once saved cannot be lost in the end, regardless of their possible backsliding and actual service of sin.

The doctrine of the Brethren on free will, their repudiation of the doctrine of predestination, means that man's eternal destiny is determined by his personal attitude toward God. This places a stupendous responsibility on the individual. It was clearly necessary to give man this responsibility and endow him with free will. Without the ability to choose, that is to say, without moral responsibility, it would have been impossible for him to serve God acceptably. Involuntary service cannot be true service of God. Sin is the reverse of God's purpose and plan; it is rebellion against God; it is guilt. The sinner, who persists in frustrating the proffered grace, defeats God's purpose and plan as far as his own life and influence is concerned. God does not compel him to bow to His will. Man was created with the possibility of being saved or lost according to his own choice.

It may be worth noticing in this connection that in later periods the doctrine of predestination, while held by the theologians of the Reformed bodies, was in certain sections scarcely taught the people at large. The famous Heidelberg Catechism of the Reformed Church has only a veiled allusion to this doctrine.

Scottdale, Pa.

KNOWING THE GOOD SHEPHERD

At a certain gathering an aged minister and a distinguished actor were present. The latter was asked to give a recitation to the company, and at the minister's request he repeated the Twenty-third Psalm. Such was the beauty of his voice and the charm of his manner that a subdued murmur of praise went round at the close. The actor then invited the old minister to repeat the same Psalm. When the minister had ended there were tears in all eyes, for he had spoken with a deep tenderness and spiritual understanding. No one felt the difference more keenly than the great actor. "I know the Psalm," he said, "but you know the Shepherd."—Forward.

Every duty omitted obscures some truth we should know.—Ruskin.

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Reproduction (reduced) of the Heading of the Editorial Page of the First Issue of the Christian Monitor

Our Thirtieth Anniversary

Generally speaking, thirty years is considered a generation of time. During three decades a new group of people reaches maturity and assumes the responsibilities of life. In Old Testament times the priests assumed the full duties of the office to which they were dedicated, by reason of their birth, at the age of thirty. Jesus Himself began His active ministry at that age. For the Jews it probably could be said with some truth: "Life begins at thirty."

The Christian Monitor is now rounding out the thirtieth year of its existence. We trust that it, instead of reaching a period of senility, is just beginning its period of greatest service to the constituency which brought it into being. During these past thirty years four different persons have filled the editorial chair, all of whom are still living: H. F. Reist, Vernon Smucker, C. F. Derstine, and John L. Horst. We are especially glad to have in this special number a message from Bro. Reist, Falfurrias, Tex., the editor who started the paper on its journalistic career and served as its guardian for eleven years, until he was called to take up other service. We believe our readers will, with us, enjoy his musings as he looks back across the years, tells us of some of his experiences, and notes the changes that have taken place during the past three decades. To him largely belongs the credit for giving the Monitor an established place among the regular periodicals by the Mennonite Church.

We are also glad for the message from Bro. Daniel Kauffman, editor of the Gospel Herald, who was active in the publishing work when the Monitor was launched as a new enterprise of the Mennonite Publishing House. Bro. Smucker, who served acceptably as editor for several years, had also expressed his intention to send in an article, but it failed to reach us, which we regret. Bro. Derstine, who was editor for seven years, is still serving the paper in the capacity of editor of the World News department. Our readers will appreciate his sidelights written especially for this anniversary number.

The present editor, during the nearly nine years in which he has had directive charge of the paper, has had many and varied experiences, and although not all of them have been as sunshine and roses, yet in caring for the work he can wholeheartedly say with the Prophet Samuel, "Hitherto hath the Lord helped us." He has tried to serve the church of which he is a member and to which he is responsible in his editorial work. He especially appreciates the service rendered by a large and growing list of capable contributors. But for such support the work of an editor would be onerous indeed and doomed to failure. There are, of course, contributions which come in that do not meet the requirements for publication, but while these usually find their place either in a yawning waste basket or a capacious drawer, this is not to say that even these efforts are not appreciated, for they show an interest in the cause for which we are laboring and may lead to something better later on.

Right here we also want to say a word of appreciation for our faithful assistant and department editors, both of the past and present. They have filled a large place not only in providing valuable material for the paper, but also in helping to mold its form and content. And they are still doing so, and we want to give due recognition to their valued services. Bro. S. F. Coffman, Vineland, Ontario, editor of the Bible

Study department, has the distinction of being the only person who has rendered continuous service with the paper since its beginning. The second highest record of unbroken service belongs to Bro. J. R. Shank, Versailles, Mo., who a few years later began work as Young People's Bible Meeting editor, in which capacity he is still giving most helpful write-ups from month to month. Our readers will be interested in looking over the editorial roster as it appeared on the editorial page of the first issue of the paper, and which is reproduced at the head of this page.

During the period of service of the present editor he has enjoyed many associations and fellowships that have been very helpful and precious. We have enjoyed working together in the common cause of attempting to provide instructive and inspirational material for the building of character, the edification of the church, and to inspire people to labor for the salvation of the lost. Not the least of the blessings of the Christian life are the fine associations which we enjoy with other believers who are interested in the same causes and who are laboring with us in the service of the Lord.

One of our experiences, along with that of many other people, has been the weathering of the financial depression which has held the country pretty firmly in its grip for the past decade. As one might expect, it had its effect upon our subscription list, but we are thankful that the great body of our readers continued their papers, even in the trying days when people were cutting down upon the number of periodicals coming to their reading table. We are glad to say that in the past few years the number on our subscription list has been gradually increasing, although not all the ground that had been lost has been regained. In order to reach a larger clientele of readers and to render a proportionately larger sphere of service we are now actively launching a campaign to increase our subscription list. Our goal is to reach the 6000 mark by the beginning of the new year, if the Lord tarries. Elsewhere in this issue we make some very attractive special subscription offers, of interest to both old and new subscribers. We trust that each one of you will help us by doing what you can to assist us to reach our goal.

Thirty years, in one sense, is a long time, for certainly much has happened in the world and in the church since the Monitor made its first bow to the reading public. World conditions have changed very much, for with the advent of greatly improved facilities for transportation and communication there seems to be less time to devote to reading and meditation. In the midst of this welter of activities and voices we have no apologies to offer when we say that we must insist that in our daily routine we make room for quiet times of reading, meditation, and prayer. First, above all, we must stay by the Book of books and its message of life, and besides that, instead of feasting upon tabloids and magazines of questionable worth, we should give due place to papers with a Christian message, such as our church publication interests supply. And in this list the Christian Monitor craves a place as a magazine for the home and the Christian worker. During the past three decades new interests and activities have also come into the church. The Monitor has tried to keep abreast with every movement that has been Scriptural and helpful, and in every way it has tried to render helpful service in the scope of its field.

In the light of this look into the past, we now want to take a glimpse into the future, considering our aims and objectives, and our possibilities for further service, under the blessing of the Lord. We aim to continue to publish a paper clear of sensationalism and other objectionable features and maintaining high moral and Christian standards. We aim to make it as useful and helpful as possible to folks in their home and church activities. We do not want to discard any of the features that have been especially helpful in the past, although we want to be on the constant lookout for means of improvement. We want to be faithful to the Church which has called this paper into being and continue to promulgate and defend her doctrines and principles. We want

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CHRISTIAN MONITOR PULPIT

"I AM GLORIFIED IN THEM"

By Fred S. Brenneman

TEXT: All mine are thine, and thine are mine; and I am glorified in them.—John 17:10.

In the climax moments of His earthly ministry, Jesus expresses in these words the great joy that is His through His followers. In the prayer from which these words are taken our Lord reveals Himself in a final majesty of love and hope. He commits all that concerns Himself or His disciples to His Father. The disciples are entrusted with the task to continue to completion the evangelization of the world. He has established the means and the way. It is for them to bring men and women to an acceptance of the way.

The glory of the Father, for which Jesus prayed, means the glory of the Son. Even so also the Father is glorified when He glorifies the Son. Jesus reveals an inter-relationship between the Father and Himself which is more real, and more indissoluble than any chemical substance. There is no separating the two, either in time, space or character.

Where do we find sweeter harmony, or more effectual union than in the words which follow? "As thou, Father, art in me, and I in thee;" "I in them, and thou in me, that they may be made perfect in one;" "For I have given unto them the words which thou gavest me;" "And they have believed that thou didst send me;" and "All mine are thine, and thine are mine; and I am glorified in them."

Jesus claims here a relationship to God which is either real and true, or it is unreal and false. No true follower of His entertains a doubt concerning the truth and validity of this claim. Jesus knows that the supreme hour has come. God has given to Him, Jesus of Nazareth, His Son, supreme power over all flesh. It is to be forever settled whether eternal life shall become a reality or a myth.

Jesus realizes that in the fruitful, eternal-life-giving completion of this supreme task lies God's glory. Just as the character and union of God and Jesus are so perfect and so perfectly agreed; even so through the glorification of the Father in the fruition of this supreme task is the glory of the Son made perfect. Jesus prays for the highest of all blessings from the Father—"Glorify thy Son." He covets glory from the Father. He is happy in the thought that through those who are saved in His glorification He is being perpetually glorified.

Jesus understood the heart's desire of His Father. He knew that by pleasing Him there is real blessing. Without presuming to boast Jesus was conscious that He had finished the work for which He had been sent in a pleasing manner to the Father. The purpose for His coming was to give eternal life.

His mission was to make it possible that none should perish. He knew that God's good pleasure is not in the death of the wicked, but it is His good pleasure that all should be saved. It was to please the Father in this highest sense that Jesus came.

There was only one way to do this. God hates sin and unrighteousness, and is much displeased because the devil has deceived man. To break this grip of the devil and to free man was the prime purpose of Jesus. He knew that anything short of this could not please God. Sinful man did not know God. He could not glorify God.

Without coming into a knowledge of God there could be no eternal life. By revealing His Father as the only true God, Jesus revealed the way to eternal life. The revelation, the knowledge of God comes only through Jesus Christ. In bringing this revelation and knowledge Jesus Christ glorifies and pleases the Father. These, in whom He is glorified, have come to know that Jesus Christ is He whom the only true God has sent. There is no alternative to this fact. This is the ultimate. It was because the Pharisees did not know that Jesus was the Messiah that they cried, "Crucify him." For the same reason the soldiers mocked Him and challenged Him to come down from the cross. Had Jesus not been the Messiah, the Sent One, He would not have gone to the cross. It was because He was the Messiah that He could not save Himself. It was for that purpose, to die for our sins, that He was sent. That is why He came.

In Jesus Christ, God was made known. To know that Jesus is the Messiah, the Sent One, and to accept Him as the Redeemer is the way of salvation. God is in Him and He is in God, so the believer is indwelt of Him and becomes one with God and His Son, Jesus Christ.

God is glorified by the revelation of Himself to sinful man through Jesus Christ. Jesus was careful to please God. Should we be less careful to please Jesus? Jesus prayed so calmly; so intercedingly; so buoyantly; because He knew that in the Redeemed He is glorified. By bringing glory to Him the believer not only receives approval and blessing, but he actually brings real pleasure to Jesus. He, whom we love sincerely, we try to please. There is no question about this. Jesus says: "I am glorified in them." It is a statement of fact. He does not postulate any conditions. The condition has been met. This being the case it cannot be otherwise. This is a law; the obvious truth which naturally follows on the fact that "all mine are thine, and thine are mine, and I AM GLORIFIED IN THEM."

To Whom Does Jesus Refer?

The group is restricted. It is made up of special people. It is not God's will that this group should be restricted in numbers, or that only a special sect, caste, or race should be included. His heart's desire is that all might be saved. In this matter each individual decides for himself. The choice is up to each one. The way is set. Plans, theories, and methods cannot be devised according to any person's philosophy or whims. Methods of approach in work, different types of service, etc., are used, but there is only one message—"Jesus Christ and Him crucified."

Jesus recognized as His own those who accepted Him as the Messiah. In them He saw God restoring Him to the glory which He had with God before the world was. These in turn knew that Jesus spoke the words given to Him by the Father. They received those words. Without receiving them they could not have accepted Jesus for what He claimed to be. Through His words they received sure knowledge that Jesus came out from the Father. There was no doubt in their minds. They knew that God had sent Jesus according to promise.

Jesus is glorified in them—those who receive the words He speaks as the words of God, those who know that Jesus is the Messiah, those who believe that God has sent Him. They do not receive Him as a prophet; not as a dreamer of a new idea; not as one ushering in a new social order; not as the advocate of a system of reforms; not as a political revolutionist, but as the Christ, the Saviour of sinful man. There is no alternative to this belief if we wish to please God. His good pleasure is unalterably dependent on the acceptance of Jesus Christ as the Way, the Truth, and the Life. Jesus' claim that "no man cometh to the Father but by me" is basic, without alternative, unchangeable—because it is eternal.

The Challenge

There can be no question about the compelling purpose which motivates and gives dynamic to the one who wishes to bring glory to his benefactor. Jesus is happy that I have been redeemed through Him. By the simple act of accepting Him as my Saviour I have glorified Him. What a privilege and what a challenge! The consciousness of this fact—that by simply accepting Him, the free gift of salvation, I have become a glory to Him—is in itself overwhelming! And yet it is as simple as that. In this He is glorified. Have I personally met this challenge and accepted Him as my benefactor?

The Implications of the Challenge

Although it is true that Jesus is glorified at the time when I accept Him as my Saviour the matter does not rest there. It is only
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Christian Life

MAKING YELLOW WHITE

By Nelson S. Springer

This is a prize oration on peace which was delivered by the author at Goshen College. Its message is especially fitting at this time of the year when on the nation's birthday people's thoughts are often directed toward militarism and war. Our prayer is that the Mennonite Church may never lose the peace testimony which she has maintained for over four centuries.

During the sixteenth century certain men dared to stand away from the Roman Catholic Church, saying that God's authority should surpass that of the Pope. Some departed farther from the Romish ways and doctrines than others. Especially among those who believed that baptism should be administered upon confession of faith was adopted the doctrine of nonresistance. The ones adopting this doctrine composed the minority, but they were convinced that Christ meant what He said on the Galilean mountain: "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:39, 44). They believed the other New Testament teachings similar to this. They were willing to die rather than to retreat from this stand which was backed up by their consciences. These folks never received much sympathy from their fellow citizens. Rather, they were considered worthy of punishment. In spite of persecution, however, their faith was accepted by others, and although the number of their followers was never very great, their heritage has been handed down from generation to generation until the present. During peace times their followers are respected citizens. In times of war the refusal of these people to become a part of the war machine brings them into national attention. When the war spirit so filled men during the World War that all others could think of nothing but war and helping the national army, they drew much criticism upon themselves by their steadfast, conscientious objection to war. They were denounced as "slackers," "cowards," "Huns," "pro-Germans." They were described as "stupid," "dull," "ignorant," "yellow." But could these things be applied justly to these folks? I say they could not! Theirs was the whitest of courage!

After the war one whose objections to war were based upon social viewpoints rather than religious beliefs stated:

"A careful reading of the New Testament certainly suggests that the burden of the proof rests heavily upon those who would reconcile Christianity and war. For two centuries the testimony of the church was clear against it. Yet Christianity itself has historically been anything but a religion of pacifism."

The Church has failed in following her Christ.

For thirteen centuries Christianity, with the exception of a very few conscientious ones, took no stand against war. When men

of the Reformation era began to study things for themselves, some decided to study the Bible. What they found there led them to believe that the Church was using evil to enforce her form of righteousness, while true righteousness was voluntary and essentially different from that which the Church upheld. New movements started, from which later movements sprang, or by which they were influenced.

The Mennonite Church represents one of the earliest of such movements. Its creed as formulated in the Dortrecht Confession of 1632, contained a clear conviction against war, based upon a careful study of the New Testament:

"Finally, that we are to do good in all respects, 'commending ourselves to every man's conscience in the sight of God,' and according to the law of Christ do nothing to others that we would not wish them to do unto us."

Menno Simons, an early leader, wrote:

"O beloved reader, our weapons are not swords and spears, but patience, silence, and hope, and the Word of God. With these we must maintain our cause and defend it. Paul said, 'The weapons of our warfare are not carnal; but mighty through God.' With these we intend and desire to resist the kingdom of the devil; and not with swords, spears, cannon, and coats of mail. . . . Behold reader, such rebellion we seek to cause, but never a rebellion of calamity. . . . True Christians know no vengeance, no matter how they are maltreated."

From the time of the Dortrecht Confession faithful Mennonites have not mixed in politics or lawsuits, but have stood against the taking of human life and were willing to suffer persecution or death or to leave their homes rather than to disobey their consciences. From the sixteenth to the eighteenth centuries their peculiar stand, their courage to oppose church and state, brought

THE CURE FOR WAR

"Put up the sword!" The voice of Christ once more

Speaks, in the pauses of the cannon's roar,
O'er fields of corn by fiery sickles reaped
And left dry ashes; over trenches heaped
With nameless dead; o'er cities starving slow
Under a rain of fire; through words of woe
Down which a growing diapason runs
From tortured brothers, husbands, lover,
Sons

Of desolate women in their far-off homes,
Waiting to hear the step that never comes!
Oh, men and brothers! let that voice be heard!
War fails, try peace; put up the useless sword!

—John G. Whittier.

upon them extreme persecution in Europe. Prices were set on their heads; men were punished for harboring them; they were beheaded, burned at the stake, burned in their homes and meeting places; they were tortured to death; they were driven into hiding places in caves and forests so that their lives were almost as the lives of wild animals; they were exiled or treated in such a way that they exiled themselves. It has been said, "There were nearly as many martyrs among the Mennonites in the city of Antwerp alone, as there were Protestants burned to death in England during the whole reign of Bloody Mary" (Thomas). The Mennonites are in America today because America was a land which promised religious freedom.

The Mennonites are one of the largest bodies in America which have consistently held to this doctrine. Another body, larger and better known, but not giving quite so clear a testimony of nonresistance, is the Society of Friends. The first recorded statement of this group, presented to Charles II in 1660, expressed their convictions thus:

"We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable, so as once to command us from a thing of evil, and again to move into it; and we certainly know and testify to the world that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any men with outward weapons, neither for the Kingdom of Christ, nor for the kingdom of this world."

Other groups in our land holding the doctrine of nonresistance are the Dunkards, River Brethren, Molokans, International Bible Students, Church of God (Holiness), Church of Christ, Seventh Day Adventists, Pentecostal and Apostolic Faith people, the House of David, Christadelphians, the Fellowship of Reconciliation, and Plymouth Brethren. These sects all seek shelter under our national constitution which guarantees religious liberty. Yet the recent war saw them persecuted because of their faith.

One of the charges brought against the religious objectors was that they were draft evaders. "There were many times more men who by one device or another evaded service than objectors who made their position clear and awaited the consequences" (Thomas). That they were cowards is as untrue as that they were draft evaders. Early in the war representatives of these sects explained their convictions to the officials at Washington, who lent an understanding ear and promised leniency. The business of our national leaders at that time was to get people to carry on the war, and the nonresistant constituency appreciate highly their attention to such a small group which felt it could not join in the national trend. Attempts on the part of subordinate officers to show their authority were responsible for the greater part of the sufferings of the objectors. These men had enlisted because they thought they were doing the right thing. They had, therefore, no sympathy for the objectors. Taking matters in their own hands, they attempted to break the spirit of the objectors. Oaths and taunts, flattery and disgrace, and bread-and-water

diets failed, so harsher methods were used. Sometimes men were placed under alternate hot and cold showers with or without their clothing on; they were dragged through the camps, tossed in blankets, beaten and kicked, scrubbed with scrubbing brushes and lye water; they were made to stand bareheaded in the hot sunlight until they fainted; they were hanged until they were nearly unconscious, forced to work under such conditions that they became ill, placed in solitary confinement, and made to live with the depraved and diseased. A few died as a result of their harsh experiences. Professor George Meade of the University of Chicago decided, "Whenever and wherever an act runs so counter to a man's moral nature that he cannot carry it out and still keep house with himself, his refusal in the face of any and all authority commands our instant respect."

During the war these men who were treated as the worst of criminals, proved themselves so trustworthy that some of the officers trusted the C. O. more than a fellow officer. Toward the end of the war the nonresistant people began extensive relief work in France, the Near East, and Russia. These acts turned the world's criticism into praise.

The religious objector proved himself not a coward, but a hero. He realized that taking military service of any kind would be helping in the taking of human life, which, in the light of his understanding of the Scriptures, is wrong. "If he had sought the easiest way he would have gone with the crowd. It would have required less courage to enter the trenches, to face the machine guns—yea, the cannon—than to stand against such odds. But he is not his own; he must obey God at all costs" (Hartzler). Those who were out and out against serving in the military were the happiest ones. A wavering stand brought no satisfaction. "The slogan of many in the home community and in the camp was 'Break his will,' little realizing that when one was tortured so that he would yield to what in his mind was opposed to a vital principle the injury was permanent. Many a young man will be worth less to himself, to his country, and to the Church, both mentally and physically because he was compelled to pass through such dire experiences that he finally yielded" (Hartzler).

The war taught us that our earthly possessions are not really our own. It taught us that the time for us to give a testimony of peace is not only in war time, but in the ever-present now. It taught us the value of a knowledge of God's Word as a weapon in times of tribulation and as a standard for our lives. It taught that adherence to the doctrine of separation pays in the end. It taught us that a united church was needed for an effective witness. It taught us that a record of doing good unto all men at all times would go a long way toward helping people to sympathetically understand our creed.

Are you willing to uphold the Scriptural doctrine for which your ancestors died? Will you acknowledge the commands of the Omniscient, Omnipotent Creator as superior to those of men? Are you ready to obey these commands? Will the testimony of your life be such as to make the world think of you

as a yellow slacker, or will it see in you the whiteness of true Christian bravery?

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Minier, Ill.

IS DANCING A SIN?

By B. M. Holt

In view of the increasing breakdown of moral standards in the world today it behooves Christian people to raise their voices more than ever against the practices which are instrumental in destroying the virtues of modesty and morality. The dance is one of the instruments which the devil uses to accomplish these ends.

I. "Thou shalt have no other gods before me" (Ex. 20:3).

Permit me to ask all who have been in the dance hall and ballroom, this question. As you view the thronging crowd, what do you think is the uppermost in their minds, the REDEEMER of sinful man or the redeemer of good looks? Which do you think is prized the most by the dancers, our robe of righteousness in Christ and Him crucified, or, the costly dresses and pressed trousers of the merry-makers? What would be their choice, paint and powder, or the pains and pangs of Christ?

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (John 2:15).

II. "Thou shalt not take the name of the Lord thy God in vain" (Ex. 20:7).

On Saturday night the dancers spend from six to eight hours in the dance hall, giving their last bit of vitality to the god of sensual pleasure; and on Sunday morning some come dragging along to church in a lethargic procession to spend one hour praising (?) God. And the first chance they get, they are back in the dance hall.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

III. Remember the sabbath day, to keep it holy" (Ex. 20:8).

Many of America's best (?) citizens go to picnics, picture shows and dances on Sunday afternoons and evenings in place of going to church. The dreadful cleavage of an excursion boat on the Great Lakes, when on a Sunday over two hundred dancers sank in their watery grave is still fresh in our memory.

"I will mock when your fear cometh" (Prov. 1:26).

IV. "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Ex. 20:12).

Many a fine young man and woman have sent their weary father and mother, wrinkled-faced and grey-haired to an altogether too early grave because they made light of the parents' wishes and disobeyed them.

"The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it" (Prov. 30:17).

V. "Thou shalt not kill" (Ex. 20:13).

Do you want the names and addresses of one hundred young men and women that have ruined their health for all time, or have become nervous wrecks through loss of sleep, wantonness and dance-hall dissipation? Or would you rather have a list of the hundreds and thousands of America's brilliant youths that have died from pneumonia or consumption resulting from sensual excitement and overheating in the dance hall?

"Even as I have seen, they that plow iniquity, and sow wickedness, reap the same" (Job 4:8).

VI. Thou shalt not commit adultery" (Ex. 20:14).

Here hear the confessions of a former woman dancer as quoted by Mr. Elderdice: "The dance became to me, and whomsoever danced with me, one lingering, sweet and purely sensual pleasure, where heart beat against heart, and eyes looked burning words which lips dared not speak. If my partner failed to arouse in me these passions I did not dance with him the second time."

"Whosoever looketh upon a woman (or man) to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). Job says: "I made a covenant with mine eyes, why then should I think upon a maid?" Solomon says: "Lust not after her beauty in thine heart: neither let her take thee with her eyelids."

These men knew human nature!

What is it but lust that demands that women must come to the dance hall half dressed (I mean half naked). When the limbs of women are interwoven with those of men, is not the position most suggestive? The girl, whose blood is hot from such union with the opposite sex certainly has the opportunity to become the toy of an evil man!

"Woe unto the wicked! it shall be ill with him" (Isa. 3:11).

VII. "Thou shalt not steal" (Ex. 20:15).

St. Paul has taught us to bring our weekly offering to the Lord. The Bible also teaches that we should all help to support our pastors and missionaries, and pronounces a severe judgment on all who do not provide for their own. What manner of "cheerful" giving must we call it when the wicked youth rob both their Church and their parents in order to appear in "handsome attire" at the dance hall?

"Poverty and shame shall be to him that refuseth instruction" (Prov. 13:18).

VIII. "Thou shalt not bear false witness" (Ex. 20:16).

The love of the dance halls has caused our youth to tell more fibs and falsehoods in order to mislead parents and pastors than any other satanic game on earth.

"Upon the wicked he shall rain snares, fire and brimstone and an horrible tempest" (Psa. 11:6).

IX. "Thou shalt not covet" (Ex. 20:7).

Jealousy, suspicion, envy, sinful rivalry, and wicked competition are all positive evils of the dance hall.

"The wicked boasteth of the heart's desire. . . . His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity" (Psa. 10:3-7).

X. Thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant (Ex. 20:17).

Of the 13,947 divorce cases honored by the courts of the State of Oklahoma during three years, over ten thousand were granted on the charge of unfaithfulness. Where could the devil have established a more complete agency for his wily disregard of the God-ordained marriage vow than in the dance hall?

May God deliver us from the strange woman that flattereth with her lips. Her mouth is smoother than oil. Her way is the way of destruction!

"Self denial is the only thing that makes a Christian free. How can we being free in Christ, engage in the modern dance with its

livery of sensuality and fruits of wickedness?" —W. H. Bewie.

"As to young Christians, especially, the love of the dance hall will soon estrange filial relations towards their God and Saviour; and the dance has proved to be the most cunning and alluring means for blunting and killing all sense of decency, allowing and approving liberties which outside of the dance would be considered shameful."—A. H. Kuntz.

"I contend that the dance is immoral in itself. The position which the dancers assume, the motion through which they go, are indecent, suggestive, descriptive of things which one does not like to speak of in public."—O. F. Engelbrecht.

"With the dance you defile your bodies and stain the temple of God. With the dance you live not as the children of God but as the children of the evil one. Yea, with the dance you offend a most gracious God, your Saviour, and sin against His holy sixth commandment."—A. P. Meyer.

Prof. Wilkinson, of the Chicago University, says: "The dance is a means to excite the instinct of sex to action."

Rev. Schillinger quotes: "The Chief of Police of New York says: 'Three fourths of the abandoned girls of our city were ruined by the dance.'"

The New York Journal of Education says: "Put dancing in the crucible, apply the acids, weigh it and the verdict of reason, morality and religion is, 'weighed in the balance and found wanting.'"

Yes, dear reader, **DANCING IS A SIN.**
—Tract.

CO-OPERATING IN THE HOME

By Myra Lehman

"As the days of heaven upon the earth" (Deut. 11:21), is the way the great lawgiver describes the godly home, where love reigns and where the Bible is given its rightful place. Wholehearted co-operation is needed to maintain a home where heaven comes down to earth.

Co-operation means working together. The idea presented by this word suggests smoothness, harmony, and efficiency. In the light of this definition we shall discuss co-operation in the home.

A true Christian home can remain such only so long as the individuals in it work together with God and with each other. The home must be founded first of all on common interests. For this discussion let it be understood that the first common interest is Christ. When a Christian man marries a Christian woman it is an acknowledgment to all that these two feel that this important step is one more milestone in the plan the Lord has for their lives, and that by their united lives they can best serve and honor Him. When the ceremony is over and the home is established, then comes the need of co-operation. Salvation, choice of a life companion, and choice of a vocation are the three most important choices in one's life. In a Christian home the first two have been made and the third should by all means be definite by the time of marriage, if not before. In order for two to walk together they need to agree in matters temporal as well as spiritual.

The husband who co-operates feels that his wife is interested in his work. He tells her

how much he earns, and with her knowledge and consent he makes investments, buys, sells, and saves in ways that he considers wise. He is also interested in the wife's sphere. He knows that a smoothly operating home is the result of planning and work on her part. The courtesies and helpfulness of a husband are love in action and are more soothing and upbuilding to a wife than nerve medicines and tonics.

A wife will be a help to her husband if she knows something about and tries to learn more of his work and of the amount and extent of his salary. A certain mother with her family, in the part-time absence of her husband, operated a truck farm. A little money and much energy and perspiration were the investment, and the result was a definite saving in home-canned products and an appreciable amount of money from the sale of the extras. She knew how to co-operate. Another woman said, "I love my husband, but I don't like his work." His work was truck-farming, therefore an honorable work. Her housework was fairly light. She had some time but no inclination to help with the rather tedious planting and gathering of the vegetable crops. She was not a good co-operator. A sweet, Christian woman said,

"It takes me long to do my work but by being careful I can save so much, and it takes time to save." How true this is! A talented man is passing time in a penitentiary. He with his family lived too fast. He "borrowed" from the accounts of the bank where he worked. His apparently innocent wife was shocked when the crash came. She said afterward that she grew up in a wealthy home and had no idea what money meant. How could she co-operate?

The home circle widens, the children come, love multiplies and expands. Along with the increase in love comes more responsibility and a louder call for co-operation. Greater demands are made on the time and energy of father and mother. Rapidly increasing demands are made on the salary and income. There are now three, four or maybe a dozen individuals to be considered. To keep everything running smoothly requires to some extent the wisdom of a judge, the intellect of a teacher, the skill of a physician, the care of a nurse, the tenderness and love of a mother, the strength and love of a father and in and around all the presence of the Holy Spirit.

The task is not as overwhelming as it might seem. These responsibilities do not all come in one day. The Bible commands fathers to train and mothers to guide. One who trains needs much patience and hope in the days ahead. So do parents. One who guides always goes ahead and leads and warns. So should parents. Parents must counsel together. A father needs to be easy to approach. A mother needs to be reasonable.

The father needs to provide for his family but he needs to do more. He must know his children. He needs to know their aims, desires, strength, shortcomings, and faults. The farmer father has here an advantage over many others. He lives and works with his family all day.

The mother needs to be a real housekeeper so that her family is clean, well fed and well cared for, and her house a pleasant place in which to be. She needs to be all things to all members of her family. Julia Ward Howe said, "The real force that counts in the world is not horsepower but motherpower."

The children when they are small need to help in household tasks and often as they grow older they can help in household finances. The children who learn to cut the pie and cake in equal pieces are learning to co-operate. The girl who receives some pretty things for her room after she has learned to keep it clean has learned a real lesson. The boy who earns a dollar feeding chicks day after day is learning to co-operate and to know the value of money as well. Some of these lessons are learned easily and cheerfully: some are accompanied by complainings, pouts, and tears. On the part of the parents this training of children takes stamina, patience, time, praise, rewards, and at times rebukes, and application of the rod, slipper, or hand, which ever seems best to serve the purpose.

The discussion thus far has dealt with co-operation in the home with both father and mother present. Let us now study it from a different viewpoint. Co-operation, long distance, if you please. In this case the mother

and children are found at home and the father is miles away.

If the need of co-operation is great when all are in the home it is still greater when the father is away and the mother and children are staying by the stuff. The mother needs to co-operate in such a way that her husband can be confident that even though he is gone the domestic wheels will continue to run in the same grooves of godliness, industry and thrift. The mother who in the absence of her husband allows herself or her children to become lax in church and Sunday-school attendance, permits the children to run wild or to become lazy and careless with the funds left in her hands is a poor co-operator.

To the children also comes a call for co-operation. They faithfully do their part when they follow out their father's last instructions to them when he says on leaving, "Be good boys and girls. Listen to mamma. Do all she tells you to do and help her all you can. Write to me and tell me everything. Pray for me."

Can the father co-operate with the home folks when he is away? His integrity of character, his carefulness in driving, his care of his health and even of his clothes and appearance are all sources of untold satisfaction to his wife at home. He will keep in close touch with the Lord so that he is confident he is on a trip for the Lord and not for personal reasons. He will pray for his family and write to them. He is often pressed for time but even then his letters need not be mere telegrams. Note the following:

Dear Tommy,

Left Albany 10:15, arrived at St. Louis 4:20 a. m. Hot today. Good meetings. Met many friends. Be good.

Papa.

Dear Tommy,

When the train left Albany at 10:15 we popped into a tunnel, dark as night, then soon popped out into daylight again. The train scared some cows. They ran as hard as they could with their tails in the air. It was dark when I got to St. Louis. The city was asleep. I'll tell you how a sleepy city looks when I get home. Hot! Whew! I can just see the sweat drops on your face when you are helping mamma hoe the potatoes. I know you are my good boy. Write. God bless you all.

Lovingly,

Papa.

Which of the above would you prefer if you were Tommy?

Even to the mother letters make a difference. Sometimes the lonesome wife wants conversational letters rather than mere statistics. Although she enjoys news from afar yet she appreciates the husband's interest in home as well. A traveling husband should be sure to answer the questions asked in his wife's letter to him or she will feel like the old New England wife who once noted in her diary, "Hebrew verses sent me by my honored husband. I thowt to have had a letter about killing the pig but must wait." The wife should also be careful to answer questions and thus often save her husband suspense.

The father who must needs travel and at the same time longs to keep his influence active in his home needs to keep on the safe side of the following questions:

Has the Lord called me on this journey?
Does my testimony ring true at home and abroad?

Am I doing this work at the expense of my family?

Am I becoming a better or poorer companion and father because of my many outside interests?

Is my home my most important field of labor or is it merely a good landing place between hops?

Am I conversing freely with my children or do I find myself speaking only when they ask me a question?

Do I know where my children have been or what they have done in my absence?

When is enough of separation from the family enough, and at what stage does it become too much?

The parents whose sole desire is to rear their family for the Lord earnestly seek His wisdom in deciding the above questions. There are many sincere fathers who are striving by the Lord's help to keep their balance in these things.

The subject of co-operation in the home is large and has only been touched upon. Much more might be said but co-operation is doing, not saying, therefore may this prayer be in the heart of each father and mother: "Lord, show each of us what to do and how to work together."

Harrisonburg, Va.

FOOLISH TALKING AND JESTING

We were recently asked to give a brief interpretation of that verse in the Epistle to the Ephesians which reads, "Neither filthiness, nor foolish talking, nor jesting, which

are not convenient: but rather giving of thanks" (Eph. 5:4). We have searched the best authorities for opinions on this subject. We find that the Greek word translated *filthiness* does not apply solely to obscenity but to whatever is morally hateful. The adjective derived from the same root word means deformed, revolting, or whatever excites disgust, physical or moral. The substantive is equally comprehensive and has reference to anything which is vile or disgusting in speech and conduct. To abstain from filthiness therefore, is not merely to refrain from obscenity or vile conversation, but also from such topics as involve the irregular, the abnormal, the revolting or disgusting whether in speech or conduct.

The term *foolish talking* refers simply to such talk as is characteristic of fools, the senseless and frivolous. It is talking without purpose or meaning. The term *jesting* does not refer merely to displays of genuine wit and humor, but to those fine turns which convey double meanings. According to the etymology of the word, it originally meant urbanity or politeness, but soon came to have a bad sense, such as being turned with the wind. When applied to conversation it came to mean, not only the adroit, the witty or the agreeable, but also the flippant, the satirical or the scurrilous. These things St. Paul says, are not convenient—that is, they do not grace the Christian life. Foolish talking and jesting are not the true media for the expression of Christian cheerfulness. They are not becoming. Instead, religion which is the source of true joy should express itself in a religious manner, such as the giving of thanks. Only that form of Christian conversation which ministers grace to the hearers is acceptable in the sight of God. We are not to allow any corrupt, or corrupting communications to proceed out of our mouths.—Herald of Holiness.

WALKING WITH GOD

Christ is our example of walking. "Ye should walk in His steps." His life was a life of faith. He says, "I must walk to day, and to morrow, and the day following." No matter what darkness, what suffering, would meet Him in His path—He must go on. So must His children. Sometimes it seems as if the sufferings get sharper, the darkness thickens, mysteries entwine themselves around us, friends forsake us, and even God seems to hide His face from us, but we have to go on. We dare not look back! To look down is defeat and destruction—to turn to the right hand, or to the left, in bypaths that look invitingly lovely and easy, means an easy prey to the great lion. There is no other way than by the way of faith, straight on, "looking unto Jesus," who goes before and His sheep are to follow after. Abraham followed on in this path, and every saint does also who has counted the cost before he begins his journey. He must be prepared to go "whither the Spirit is to go," and not to turn as he goes along, not to choose, but obey. Enoch walked and talked with God. And Adam and Eve also might have gone this way had their walk been a faithful and obedient one.—Publisher Unknown.



MY HEART SINGS

Because I love so many things
In each new day,
My heart with gladness gayly sings
Along life's way.

I love my garden gemmed with dew—
A fragrant place—
Where lilies, pinks, and roses, too,
The borders grace.

I love my view of sturdy pines
That climb a hill;
Their ever upward marching lines
My spirit thrill.

I love the rose of dawn; the gold
Of sunny noon;
And silver night when soft skies hold
The crescent moon.

But I love best my hearth's warm glow
At eventide:
For love waits there for me, I know,
Whate'er betide.

—Edith Dunn Bolar.

MISSIONS

MISSION WORK AMONG THE HOPI INDIANS

VI. Development and Continuation of the Work

By John Duerksen

This installment concludes this interesting series of articles by Bro. Duerksen. We trust these messages have been the means of awakening our interest in the spiritual welfare of the American Indians.

As the services among the people progressed, a song book also became necessary. At first gospel hymns were translated by the missionaries and used. Later on the Indians learned other gospel hymn tunes and composed new sets of words to them. A few even ventured to compose new tunes. In 1932 a hymn book of 142 songs was published. This book had the words and the music printed together in the conventional style, and this made it much easier for new workers to learn the songs, and for song-leaders to lead the singing. Previously to this, right after the first converts came out, a book of seventy-two songs had been printed, but without music. The new book was a decided improvement, and besides, it incorporated all the new songs.

The value of these translations to the Hopi has been questioned by a good many. The greatest objection—and certainly a good one—is that the old men and women cannot read, anyway. But strange to say, they have learned, with diligent practice and by dint of much effort, to read. It has been made easier for them because the language is written in phonetic syllables. Those who have learned to read the English at school, have hardly any difficulty at all in reading their own language. The best thing is that those who cannot read at all can easily get someone to read for them who can, without very much difficulty. At present, nearly all of those who have been to school are able to read with ease that which is written down in their language.

Others in criticizing the translation work have said that the Indians would soon all know the English anyway, and could read the English Bibles, and have a more accurate translation. But the value of the native language to these Indians cannot be estimated; it will be a long time before they quit using it in their homes. They have grown up with it; all their kinsfolk know it; from their infancy they have always talked it at home, at play and in their ceremonies. No language that they could master could mean as much to them as their own.

And then, too, in this way it makes it possible for anyone to read for himself, where he might never listen to a missionary or converted friend. It is possible in this way to allow the Word of God to work in secret and in the most heart-searching way.

The mission work among the Hopi is purely evangelistic in character. There are no mission-supported educational institutions among them. Nor are there any hospitals or industrial schools. The Federal Government sees to it that all of their medical, educa-

tional and industrial needs are taken care of. This is a distinct advantage to the missionaries, in that they are entirely free to do evangelistic work among the people. Of course it would be an advantage to have a school in which these children would be entirely removed from their heathen environment into a healthy, Christian atmosphere. But this would necessitate having a school away from the home folks, and it would be very hard to get the parents to consent to send their children. It would not be practical to have simply a day school, which would permit the children to go to their homes at the close of school each day, for the results of the school would be so minimized as to hardly justify the great expense. Those who become Christians, and the children of the Christians, can be adequately taken care of in the same way that we take care of our children who attend non-Christian schools. Those who need special training for mission work among their own people are trained after they finish their grammar school education, in the homes of the missionaries, or are sent away to the Christian training schools in different parts of our country.

The regular services for the Christians at Oraibi consisted for a long time of Sunday school and preaching service on Sunday



A Hopi Christian Woman from the First Mesa.
Of Her Own Free Will She Abandoned
the Old Hopi Costume

morning, frequently a Sunday evening meeting, and then midweek prayer meeting and a Bible study meeting on Friday evening. Much effort was put into providing properly prepared material, so as to make it possible for all to get something out of the time spent. Bible study carried on among these people must necessarily be of the most elementary kind, and yet must be very thoroughgoing. It must be adapted to their understanding of things religious, too. It has been a great joy to the missionaries to notice the growth that took place in their lives as they learned the truths for which their regenerated souls were so hungry.

For the non-Christians, other means than public services had to be arranged, for they would not attend these under any circumstances. For a long time sewing classes were held with the women who would come to the mission, and the Gospel was given to them while they were there. At the Moencopi and Hotvella stations the women refused to come to such meetings, and so the results were not very gratifying.

In order to reach those who were not converted, street meetings were held regularly in all the villages. In Oraibi, there was usually one in the upper village early on Sunday afternoon, and one in the lower village as soon as the missionaries and Christians could come down. Here all the Christians that found it possible to go, were present. There were always enough ready to give a testimony to make each meeting a success.

At Hotvella and Moencopi, where there were no Christians, the missionary and his family had to be the whole crowd at the street meetings. Here there was usually one talk given, and that by the missionary himself. At times there were visitors, and then there would be a song, prayer, and a little larger service in general. At these places the meetings were always in the evening, because that is when the men are at home, and everybody in general is more or less at ease. At the Hotvella station, where there were the two villages of Hotvella and Paqavi, there were two meetings in each village each week. The missionary usually went by himself, as the villages were quite a distance from the station. On Monday and Wednesday nights he would go to the village of Hotvella, stand on a high knoll in the center of the village, and in a loud voice read the scripture passage and then pray. Then he would give his message, based on the scripture just read. Though no one was to be seen anywhere, darkened houses indicated that the occupants were inside, not wishing to be observed—they were listening. The clear air of the high altitude carries sound very well, and every one in the village of 400 people could understand (unless there should be a lot of noise going on) every word the missionary was saying. It is strange that in this village, where they were so openly opposed to the Christian message, there was always a hush over the place while the service was in progress. In spite of efforts of the boys to start up dog fights, the dogs seemed to be reluctant to fight.

On Tuesday and Friday nights the other village would be visited, and a similar service conducted. At this village the message

that had been given at the other village was repeated. The missionary was several times amazed at the fact that those in this village could repeat accurately large parts of the message that had been preached at the other village the night before. They had been sitting on the housetop enjoying the cool evening, and had heard the preaching a mile away.

Four afternoons per week were regularly spent in doing house visitation work, during the winter. During the summer, this was not very profitable, for the men would be out in the fields, and the women, if not working in the gardens, would want the missionary to come back and talk to their husbands about this. In the winter time, however, when they were all inside, the men weaving and the women making baskets, they could easily be contacted. The missionary was not always welcome, but out of sheer courtesy he was usually permitted to give his message, and to extend an invitation. There were several occasions, however, when the occupants of a house either skipped out of a back door or window, at the entrance of the missionary, or else entirely refused to let him in. In the village of Hotvella there had been a few homes into which no white man had ever entered, until about 1930. When at last an entrance was gained by the missionary, he was admitted only on certain conditions. In one case he had to promise to stop and get out as soon as the head of the house gave the order; until then he could read whatever he pleased. The missionary immediately turned to the third chapter of John's gospel, and was able to read a good portion before he was ordered to stop and get out of the house. On succeeding visits it was possible to do much more.

Each fall a series of meetings is held at one of the mission stations. All the missionaries and all the native Christians participate in these meetings. They gather for a week or so at one of the stations, to have inspirational meetings morning and evening and to spend the afternoons in going out in visitation work in the adjacent villages, to do personal work. The native Christians receive much inspiration from these meetings, and so do the missionaries. It is certain that at times like this very intensified work is done in the particular villages visited. There are usually some converts after a campaign like that.

As yet no church organization has been established among the converts. Those who have been baptized are under the pastorate of the missionary. They make offerings of their means to the Lord, and have a voice in the expenditure of their offerings. Matters relative to their own meetings are referred to them for their decision. They also bear a part of the responsibility for the spiritual work of the mission, both among one another and among their unsaved friends. Some steps of increased self-government have been taken as the needs arose. As yet, however, some missionary guidance is necessary for the best of results to be obtained. It is of course the will of the missionaries to let these people do as much as possible them-

selves, so that they in turn might be able to go out and save their own people, and to reach out even farther to other tribes in their neighborhood to bring them to Christ. The growth that has been shown among the Christians has been a great source of joy.

Self-support has not yet proved to be possible. The number of Christians is so small, and the amount of their property so little that they cannot possibly take care of all the expenses connected with the church. The cost of fuel, light, and minor repairs is always covered by the natives' offerings. There is no great expense for religious literature for the simple reason that no one can read enough to profit much by the ordinary Sunday-school lesson material. Picture cards and wall charts are about all that have been used along the line of Sunday-school supplies. The rest is taken directly from the Word of God. Teachers, of course, have access to commentaries and lesson helps if they care for them or can use them.

The Christians have not had to suffer as much persecution as have converts from among other tribes. The main persecution is simply in the form of ridicule from their former friends. Contempt is frequently expressed for the "little Jesus's," and at times, if any one of the Christians makes the least

mistake, a good deal of slander is spread about him. But they bear it all very cheerfully, realizing that it is for their Christ's sake that they are bearing these things.

Much more could be said about the work among these Indians, and about their customs and religious beliefs. This brief treatise has but touched this tribe and the work that has been done among them. It is an effort to portray to the reader the fact that these people are human and helpless without Christ. It is an effort to open the reader's eyes to the possibilities for Christian testimony that lie among our own native peoples—the American Indians. The work among the Hopi composes but a small fraction of the work that is being done among all the Indians. The sum total of the work is inadequate to supply the needs of the people.

Let me close by very briefly reporting the status of the field at present. Mr. and Mrs. Suderman are the only white missionaries there now; they are stationed at Oraibi. At the other two stations, families of native workers are stationed. J. B. Frey left the field in 1930, and the Duerksen family in the following year. Your prayers in behalf of this work will not be in vain. Will you help bear the burden of the work by remembering it before the throne of God? Goshen, Ind.

SOME ARGENTINE SOCIAL PROBLEMS

II. Alcoholism

By Selena Gamber

The use of alcoholic beverages is quite general in the Argentine. The disastrous results of this practice are probably not more evident than in some parts of the United States or other countries. It matters very little in which part of the world it is practiced the fact remains that this is true of alcoholic drink if indulged in, "At last it biteth like a serpent, and stingeth like an adder." It is one of the evils which introduces problems the missionary is called upon to help solve.

One can go about business sections of the city of Buenos Aires and not be more frequently annoyed by persons under the influence of liquor than in corresponding sections of our North American cities. Among business and professional men, drinking is limited to social clubs and the home. The Latins of this group generally use light wines and beer. These are a part of their daily menus. All members of the family are served, the

amount of each serving is controlled by the head of the house. Several weeks ago we visited in a home where a father and his little son of fifteen months were guests. On being asked what the little boy drinks with his meals the father replied, "He takes a little wine." The child was served wine. There is much drinking and drunkenness at banquets. In hotels, waiters act surprised at our refusal to use wine with our meals, and for our fellow diners we become the center of attraction.

Among the laboring classes in some sections of the country drunkenness is very prevalent and tells heavily on the social and economic life of the people. Mendoza, a province in the northwestern part of Argentina, produces enormous quantities of grapes. The fermented juice of this fruit is a strongly spirituous beverage which is sold quite cheaply. It produces a severe form of intoxication under whose influence many crimes are committed. The working man who drinks to excess is often illiterate and lives in an atmosphere that leads to vice. His home is but a mere hut, he congregates with those of his kind, and together they indulge in these cheaper strong drinks. Money is squandered away and children go hungry or are sent to beg. Able-bodied men are physically ruined. Frequently these are the principal bread-winners of the family, until disease so completely wrecks the body that it is rendered unfit for any labor.

Of course the family must live on.



Home of a Poor Family in Argentina

The wife and mother who has too much self-respect to send her children out as beggars must look about for employment. Frequently she presents herself as a servant in a home. This, of course, keeps her out of her home day after day, and many times until late at night. In the event that she succeeds in gathering clothes to wash at home she will bend over the washtub for many hours with little time left to attend to her household. She may be able to sew and get cut materials from stores to make into garments. This she can do at home. Whatever she does she will be able to earn a meager living for herself and family. To the woman who was reared under such circumstances, it is simply another evidence that life is hard, just the thing for a woman to expect. To the one who was reared in a more temperate home, life seems exceedingly cruel, but she tries to make the best of the condition in which she finds herself.

Some attempts have been made to control the liquor traffic in Latin American countries. In certain industrial centers companies forbid the sale of liquor within their immediate surroundings. Governments have tried to control the production, sale, and consumption of certain strong drinks. In some sections the law obliges the separation of the sale of liquor from the sale of other articles. The saloon as it is known in the United States has never become rooted in the Argentine. There are numerous liquor stores known as "boliches." From these places much liquor is purchased and taken home for consumption. Primary schools make no attempt to give temperance instruction to children. Missionaries quite frequently have excellent opportunities to teach against it by word and example.

We praise God for His Word which gives the solution to all our problems.

Bragado, F. C. O., Argentina.

A PHILOSOPHY OF MISSIONS

By Clarence Fretz

It is well for us to examine at times the validity of our belief in missions, so that we may be able to give a reason for it. Bro. Fretz gives us an illuminating discussion as he follows this line of thought.

Why missions? It is altogether in order that the Christian develop his philosophy of missions out of the answer to this question. He must decide at the outset what is after all the basis of Christian missionary effort.

This basis can best be determined by going at once to ultimates, to the Ultimate—God. To Him we must assign the creation of our universe. Mankind can account for its existence only by assigning its creation to Him. Moreover the evident design man cannot help observing in his world leads to the conclusion that God must have had a purpose in His creation. And not only is it likely that He would have revealed that purpose (as well as revealing Himself) to man, the central figure and highest creature in His creation, but in the Bible we have what purposes to be, and has every evidence of being, the record of His revelation. Let us turn to it for further light.

Man was created for God's glory, to glorify Him. Isa. 43:7. Man's part in this—trustful obedience, enjoying God's blessings—was revealed to Him. Gen. 2:16, 17. Man failed and thus himself brought on evil. Gen. 3. All mankind as it follows in Adam's footsteps confirms both the transgression and its consequences for itself. Condemnation is therefore the portion of all, for all have sinned: Rom. 3:23. Each man is responsible for himself, but this in itself is not the basis of missionary effort.

But God provided a way out, and that for all men, for He so loved the world (all of it, not some part), that He gave His only begotten Son, that whosoever (none excluded) believeth on Him, should not perish, but have what he was intended to have—everlasting life. Jno. 3:16. All forfeited blessings were restored to those who in faith received this plan, this way out, this Redeemer. Before we go further in determining the specific basis of Christian missions, let us

fully establish this point, both in Old and New Testament.

God meant that people should escape their just deserts by His way out, even in Old Testament times. He wanted to have mercy on them, too. But on the same conditions—faith in His Redeemer. Of course He had not revealed His plan fully, nor yet sent the Redeemer, nor would all receive His mercy, but only those who believed His plan (and subscribed to it) as far as He had revealed it. No, God's dealings in the Old Testament were not limited to one particular group of people, arbitrarily selected. Let us consider some of the Old Testament promises.

The first promise was given to Eve (speaking of the serpent): "Thou (through thy seed) shalt bruise his heel." Here all mankind is represented. The next promise was given to one who had demonstrated his faith over a period of at least 120 years—Noah (when the rainbow appeared after the flood): "I will establish my covenant with you: neither shall all flesh be cut off any more." But surely God was partial to Abraham and his descendants when he promised blessings to him—"thee and thy seed." No, Abraham received these blessings in faith, through his faith, a faith that expressed itself in obedience; and every Israelite that received them, too, had to follow in the same path of obedient faith. Moreover, any one else could receive the same "covenant" blessings by giving the same obedience, having the same faith in God. The Old Testament Scriptures often declare that "sojourners" in Israel were to be given equal privileges. Further, the prophets often told the Israelites that God dealt with other nations, too; and when they prophesied of the Messiah and His kingdom, often mentioned that His kingdom should be a world kingdom, both in the scope of its triumph and the extent of its blessings. The Psalms, too, have the universal note—the God of the

Psalms is the God of the earth, all nations are to fear Him.

This "universalism" receives its most complete elaboration and declaration in the New Testament. Here we shall see most clearly the true basis of Christian missions. For Christian missions as such did not really begin until after Christ's ascension. True, Christ Himself was a missionary, but He came under the Old Covenant to "his own"—Israel—although He did not refuse blessings to others, if they had faith. But just before His ascension He gave the commission, which is the basis of all true Christian missionary effort and which was the impetus which started it off. Briefly stated, it is: "Ye shall be witnesses" (Acts 1:8). In other words, it is a case of one who has received unmerited blessing through faith in Christ telling the Good News to others. To the man freed from devils, the Lord had said, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." To His disciples, He now said, "Go . . . teach all nations . . . Go . . . preach."

They obeyed. Their converts, in obedience to the same command, "went every where preaching the word." Indeed the Word kept "sounding forth," as Paul once wrote, until it reached distant areas. And the command was obeyed on through time, until today there are over six hundred million of us who call ourselves by the Name of Him who first gave it. His great Commission is the basis of all Christian missions, and of ours. Shall we like Jonah go unwillingly?

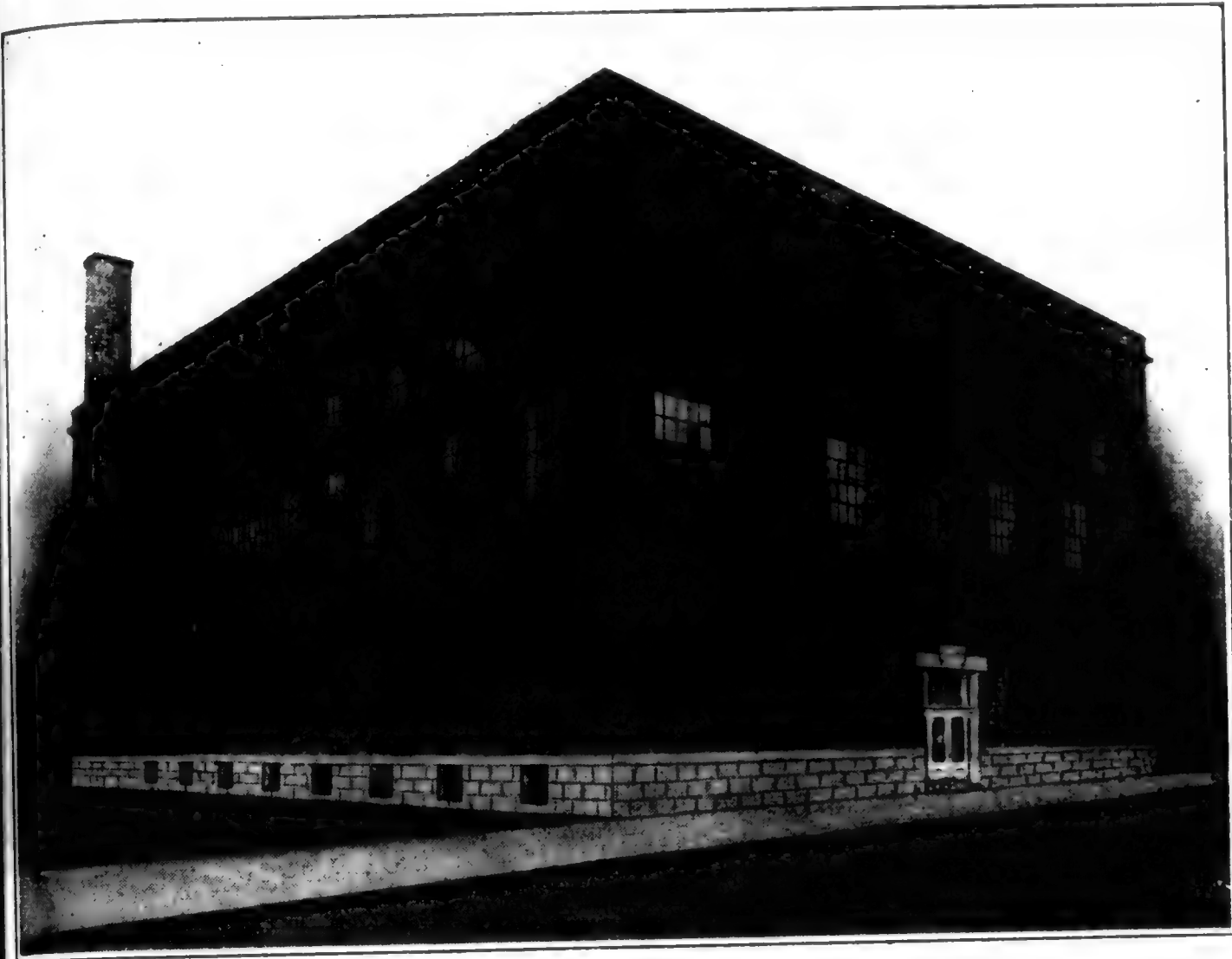
Having established the basis of Christian missions, let us ascertain their scope—our field. To His disciples who believed in Him, Christ had said, "all nations . . . into all the world . . . to every creature . . . unto the uttermost part of the earth." To us who now believe, the same challenge comes from our Lord, "Go . . . continue the task . . . unto the uttermost part of the earth." Let us study the field.

Of the two billion (approximately) inhabitants of this globe, almost two-thirds are without Christ. Of these about 250 million are Confucianists; 230 million, Mohammedans; 217 million, Hindus; 137 million, Buddhists; 43 million, Taoists; 25 million Shintoists; 15 million, Jews; 135 million might be called Animists; and then there are still perhaps 50 million we might classify miscellaneous, for they are composed of those of all sorts of belief or unbelief. (The figures being used are largely estimates). All these are by profession not followers of Jesus Christ, and are such as to whom the task of "making disciples of all nations" must apply.

There is a teaching abroad that missions should go only to those who have no religion at all, that those of other religions should not be made to leave their religion. Let us meet this objection to the position we have just taken. Do they have an adequate religion? Without making an extensive study of non-Christian religions (as would be in order here) we can briefly say that there is an element of truth in nearly all, but they have not lifted the masses from the sin, the evil, the misery

(Continued on page 212)

July, 1938



Present Home of the Mennonite Publishing House, Built 1921-22

THE MENNONITE PUBLISHING HOUSE Scottsdale, Pa.

PROGRESS

FROM a humble beginning in the attic of a private residence, the Mennonite Publishing House has consistently expanded since 1908 until now it occupies the commodious building pictured above. At the present time it maintains a staff of more than fifty workers and records assets totaling above \$300,000.

PURPOSE

DURING the past thirty years the House has served the Church, and under the blessing of God it has functioned as a unifying, strengthening, and upbuilding influence within its own constituency. It is the purpose of this institution to provide Christian literature in the form of weekly and monthly periodicals, quarterlies, annuals, and books which teach, foster, and promulgate the doctrines of our own beloved Church.

SKETCH OF HISTORY AND SCOPE OF SERVICE

The Mennonite Publishing House is the official publishing agency of the Mennonite Church. It is owned and controlled by the Mennonite Publication Board, which is composed of members appointed by General Conference and all co-operating district conferences. The Board was organized in November, 1907, and began its active career in publication work on April 1, 1908, when it actually took over the publication interests of the Mennonite Church.

However, publishing work in the Mennonite Church dates back much farther than that, for the publication of books and pamphlets was sponsored by the Mennonites from the time of their first settlements in Colonial America. The first Mennonite periodical to assume the place of a church organ was the "Herald of Truth," which was first published in January, 1864, in Chicago, Ill., and a few years later moved to Elkhart, Ind., where it remained until it was moved to Scottsdale in 1908, and merged with the Gospel Witness to become the Gospel Herald.

The publication work at Scottdale had a humble beginning in 1905 with the publication of the Gospel Witness. The Mennonite Publication Board in 1908 took over and combined all the Mennonite publications. Later the Board bought the buildings in Scottdale and in 1921-22 erected the new building which is shown herewith. Here is housed a modern printing plant, adequately equipped for printing and binding magazines and books. Six regular periodicals are printed as official Mennonite publications, as follows: The "**Gospel Herald**," official church organ, which espouses the doctrines and work of the church and gives news of all current church activities; the "**Christian Monitor**," a monthly magazine for the home and the Christian worker, especially designed to meet the needs of mature young people; the "**Youth's Christian Companion**," a weekly paper devoted to the interests and welfare of teen-age young people; the "**Words of Cheer**," a weekly paper whose purpose it is to provide interesting and helpful reading matter for boys and girls of the Junior age; the "**Beams of Light**," a weekly publication especially adapted to the needs of little folks who are too young to read for themselves; and "**The Way**," a monthly tract paper which is widely used in the systematic distribution of Gospel literature.

Besides this the Mennonite Publishing House prints a complete line of Sunday-school quarterlies, designed to meet the needs of teachers and pupils of all departments of the Sunday-school. The House also prints and publishes books for the promotion of the cause of Christ and the Church, and it maintains a book service in which all kinds of sound Christian literature is made accessible to its patrons.

THE CHRISTIAN MONITOR

The Christian Monitor was launched as a new Mennonite publication in January, 1908, with the conviction that there was a distinct need for a paper which could serve particularly the young people of the church and qualify as "A Monthly Magazine for the Home," as its subtitle indicates. It is now in the thirtieth year of its publication as this "Thirtieth Anniversary Number" bears witness. During this nearly a third of a century it has, we believe, made a valuable contribution to the literature of the Church. The aim of the editor and publishers is to continue and to enlarge, both its quality and sphere of service in providing a magazine that should find a place in every home of our church as well as to reach out into other circles.

A twofold aim of the paper is to provide a good magazine for the home and to give help and encouragement to the Christian worker, keeping in mind more particularly the interests of mature young people. The different departments of the paper give a good general idea of its contents, and its aims may be more particularly stated as follows:

1. To provide a helpful and interesting magazine for the home, that is, a paper which, while touching upon many phases of life, carries throughout a strong Christian tone and maintains a high literary standard.

2. To strengthen the Christian life of the readers by giving practical help and instruction to this end in articles, stories, poems, and sermons; by holding up the Bible standard in the various aspects of the Christian life; by sounding warnings against modern evils; and by emphasizing the victorious Christian life.

3. To create a greater interest in Bible study by furnishing material that will guide the readers into definite fields of study and help them better to appreciate the treasures of inspired truth.

4. To encourage and foster Christian education and to support our Church educational institutions. The field of Christian education in our congregations and homes will be given increased attention.

5. To create and strengthen missionary interest by giving information, encouraging mission and charitable work in all its phases, and in promoting missionary reading and mission study.

6. To provide help and encouragement to the Christian worker in all approved forms of Christian activity, such as Sunday school, young people's meeting, summer Bible school, personal work, and church work in general. Special departments give extended help to Sunday-school and young people's meeting workers.

7. To give a summary and study of world events in the light of the Bible, especially with reference to the prophetic Word.

8. To encourage relief and charitable work and good works of every kind as an expression of the Christ life.

9. To stimulate a spirit of loyalty to the Church of Christ, by championing her doctrines, giving glimpses into her history, and in supporting all her institutions.

10. To encourage constant, faithful service to our Lord, while looking forward to His coming again for His own.

SPECIAL SUBSCRIPTION OFFERS

For nearly thirty years the Christian Monitor has been serving the constituency of the Mennonite Church. During this time its subscription list has varied. During the depression it receded somewhat, but of recent years it has been on the upward trend. The list at present stands at about 5200. Earlier in the year we had announced as our goal to reach the 6000 mark by the end of 1938. To help to achieve this objective we are making a number of attractive subscription offers in connection with this special "Thirtieth Anniversary Number."

1. To all new subscribers of the paper who send in the regular price of \$1.00 per year we will extend the date of their papers to December, 1939. This means that those sending in at once will receive five months' subscription free.

2. To all our present subscribers who will send in two new subscriptions at the regular price, we will renew the paper free of charge for one year. This is a good way to extend the subscription label on your paper.

3. We also offer the following worthwhile rewards to those who send in two new subscriptions. The choice of the following new books:

"**Exalting Christ in the City**," by J. D. Mininger, a new mission study book and manual for all Christian workers.

"**Africa Calls**," by Ada Zimmerman and Catherine Leatherman, a fine reading and study book on mission work in the Dark Continent.

"**Studies in Mennonite City Missions**," by Alta Mae Erb, a new book on city mission work as conducted by the Mennonite Church.

"**Life Songs No. 2**," a song book just recently from the press, giving a fine variety of both new and old sacred songs.

Remember any one of these books will be given free for two new Monitor subscriptions. All four may be had by sending in eight new subscriptions, or any two or three may be had by obtaining the right number of new subscribers. Aim to get as many of these books as you can by getting new subscribers.

4. To those who send in five new subscriptions we offer free the following valuable books:

"**Mennonite Cyclopedic Dictionary**," by Daniel Kauffman. The only book of its kind in Mennonite literature. A most interesting and helpful publication, just recently published.

"**Modern Religious Liberalism**" (new and revised), by John Horsch. One of the best books of its kind ever published.

"**Doctrines of the Bible**," by Daniel Kauffman, an exhaustive treatise on the great doctrines of the Bible. A valuable book for the home library.

"**Teachers' Bible**," 5 $\frac{3}{8}$ by 7 $\frac{7}{8}$ with complete help for students and teachers. Imitation leather.

For twenty new subscribers all four of these books may be obtained, or any number if the required five subscriptions for each are sent in.

Club Subscriptions

Many congregations find it convenient and practical to have some person responsible for a club subscription for the Monitor. The rates for clubs are most liberal, as follows: Ten or more to separate addresses, 75 cents each; ten or more to a single address, 50 cents each per year.

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Additional names and addresses of those who you think may be interested in sample copies may be enclosed on a separate sheet. Special anniversary numbers will be sent out as long as they last.

A PHILOSOPHY OF MISSIONS

(Continued from page 208)

which holds them in bondage. What light will a study of their origins contribute?

The Apostle Paul suggests that they have had an adequate revelation at the outset—God's revelation through nature and through man's conscience (Rom. 1), but that they have perverted the religion based on that revelation into a human corruption—"changed the truth of God into a lie, and worshiped and served the creature more than the Creator." He further suggests that men's sinful passion had some connection with this perversion and corruption of original revelation and religion.

What we know of history confirms Paul's statements. The non-Christian religions all seem originally to have been associated with the spiritual world back of the world of nature, but early blighted by the worship of the material, or the creations of (false) human concepts. Practically all the great leaders in these religions did was to attempt to free their religions of the more manifest evils, or to modify them according to the prevailing spirit and philosophy of the times. This is true I believe of Buddha, Confucius, Lao-Tse, and others—they were religious reformers, perhaps only ethical or philosophical reformers. But in practically every case—and this is significant—the ideas and ideals of these reformers were changed by their followers to a heathensim comparable to that existing before. Sometimes the religion of the people was changed by these reformers by borrowing ideas from revealed religion, e. g., Mohammed and perhaps Zoroaster.

In other words the history of these religions is one of people failing to live up to the revelation they have received. And each individual born nowadays in these groups has the same revelation—he can have; even Helen Keller shut out from the world, arrived at the idea of God—and if he fails to live up to his revelation, he is responsible. Paul says in the passage referred to, "they are without excuse." Yes, they are lost, they are the ones for whom Christ died and rose again, and are the ones to whom He has sent us.

Having determined the basis of Christian missions, and to whom they are to reach, as well as some idea of the nature of their religions let us now consider our approach in mission effort. We can again gain some suggestions from the Bible. We have the record of one case where Jesus "converted" one who had a different religion—the Samaritan woman in John 4. Beginning on the physical plane, He led her to think of spiritual things. She thought of controversial issues, but He won her by showing in Himself the fulfillment of the best feature of her religion, the Messianic hope. Paul did the same thing in Athens to the pagans there, beginning with their worship of an invisible God, quoting true statements about Him from their own poets, and, enlarging on these elements of truth in their religion, pointed them upward to Jesus Christ. Philip did not attempt to correct first what was wrong in the Ethiopian's religion, but taking its best feature, his interest in the Scriptures, showed how they pointed to Christ. Whatever there is of

truth in any non-Christian religion, will, if carried to its logical conclusions, lead to Christ. Our approach is simply to show them this. Let us amplify, by a study of the religion of the American Indian.

Personally, I think in its main features the religion of the American Indian generally was about the most "unspoiled" religion of the non-Christian religions. But, of course, there were and are many variations and corruptions of the basic beliefs. Yet these basic beliefs are not far from the truth. Being "very religious," the Indian believes in some great Power back of all nature, in existence after death, in propitiation for sin; he practices the use of prayers, songs, meditation, vows, sacrifices. Would it not be possible to teach him of God, the God of nature, and the Father of Jesus Christ, the Supreme

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Propitiation for sin, and the eternal life which He gives? And this is only suggestive. Much more might be done.

From missionary approach we proceed to missionary method. What methods are fruitful? There are many. We shall name only some "classical" ones. We begin with New Testament missionary methods. They are: (1) oral preaching often itinerant—the outstanding work of the apostles, of Christ, of missionaries since; (2) teaching—included in the Great Commission, systematic instruction has always been part of the program of missionary effort; (3) use of strategic centers e. g., in New Testament times, Jerusalem, Capernaum, Antioch, Ephesus, Corinth and Rome; (4) personal work and social intercourse; (5) establishing of indigenous churches; (6) training of native workers; (7) literature and letter writing. Modern missionary methods, if permanently effective, are,

if not the same as these, but variations or developments.

Finally, let us consider where we are to begin in this great work of missions. We remember that the entire world is our field—shall we start just anywhere? In His commission, Christ suggested the order—"in Jerusalem and Judea, and in Samaria, and unto the uttermost part of the earth." In other words, start at home, then go to the neighbors, then those beyond them, and so on till every part of the earth has been reached. Is there a need right at our door?

Of the 87 million (approximately) individuals in U. S., over 12 years of age less than 52 million, or about 60 per cent, are members of any religious groups. Of the 34 million children of school age only about half are receiving any definite Bible instruction. Home mission workers have often pointed out some needy groups: the Indians, 265,000, of whom only 70,000 are church members; the Negroes, 12,000,000, only 5,000,000 communicants; Orientals, most of whom are not Christians, distributed as follows—Japanese, 140,000, Chinese 75,000, Filipinos, 60,000; etc. But such statistics reveal that these groups form but a small part of our unchurched population—a large part of irreligion must exist among the main body of American citizens.

And let us take note of another fact. By no means all of the 52 million adult American church members are true followers of Jesus Christ—included in this number are 15 million Roman Catholics, 3 million Jews, over half a million Mormons, who knows how many modernists, besides many smaller heretical sects. There may be true Christians in the groups I have just mentioned, but they are more than outweighed by the great number of mere professors in the evangelical Christian bodies. Indeed there is no group in which may not be members who are not true Christians and who may be in need of the true light. And by group, I mean not just religious groups, but any association of individuals with whom we have social relations.

This brings me to the conclusion of my philosophy—there is no place where we are not to witness for Jesus Christ. We are to witness in our world, and my world may not be your world, nor yours mine, but each in his own world shall witness. Of course our world should eventually include the entire globe, but till then we are to witness in the world in which we move and have our being. Jesus never said, "Preach only to those who are not church members," or "Witness only before heathen," but, in effect, "Witness everywhere, and all the time." That in essence, is my mission philosophy.

Perkasie, Pa.

Those who wait for the opportunity to make a big hit usually are knocked out by failure before the opportunity gets to them. Opportunity never promotes us unless we have the ability to promote the opportunity. Many opportunities have been squandered because they fell into the wrong hands.—The Church of God Evangel.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

CALEB: LIFE-TIME DEVOTION Numbers 13:26-33; Josh. 14:6-15

Lesson for July 10, 1938

Golden Text.—Let us go up at once, and possess it, for we are well able to overcome it.—Numbers 13:30.

Numbers 13:26-33. The superstitious and the fearful see ghosts as they walk through the cemetery of an evening; but the rest of us enjoy the fragrance of its flowers. The unbelieving spies saw a few giants and reported that the people of Canaan were all giants. The believing Caleb and Joshua saw the Great Promises of a Great God, they saw the land flowing with milk and honey; and the obstacles in the way towards its possession and occupation seemed as nothing. Now is the time to enter in and claim the promises of God. Unbelief and rebellion will mean years in a terrible wilderness, while faith is enjoying the blessings of Beulah Land.

Joshua 14:6. Forty years after the children of Israel turned their backs on Canaan and God, Caleb and Joshua and a new generation of Israelites crossed the Jordan into the Promised Land. At the end of another five years the conquest was virtually completed and the land was divided among the children of Israel.

Verse 7. Do not hesitate to claim all that the Lord has promised you. You would hardly hesitate to claim your share of the family inheritance. You are now an heir of God. Lay claim to all that He has promised you. Some, like Caleb, proving faithful when others fail, are promised special portions. See the special promises in store for those who suffer martyrdom, being faithful unto death. Caleb was not a martyr, but he was just as faithful. His expressions of hopeful confidence came from an honest and believing heart. Such testimony is acceptable to God and brings rewards on earth.

Verse 8. The commission Moses gave to the twelve spies did not include the privilege to come back and discourage the people. They were asked to find out what they could about the land and to report that. The Lord has given us the Great Commission. It is good and proper that we should investigate and learn conditions in the world to which we are to take the Gospel of salvation; but God has given to no man the commission of Official Croaker and Prophet of Despair. But the church today is full of men engaged in such gloomy forebodings and prophecies; so much so that many church people have taken the position with the murmuring Israelites that the only hope of better times is

to die. God promises victory to His people now as they go forth in the battle. You will not wear the Victor's Crown over there if you are a prophet of defeat here. When the children of Israel went forth to battle even the fearful were to be sent back lest their fear infect the hearts of the brave. Let us quit lending our ears to those who would discourage us and go forward as did Caleb and conquer earth's giants. Every generation has its giants of evil that must be slain, but can only be slain by those who go forth believing in the Lord and fighting in His name. Wholly follow the Lord.

Verse 9. Was Caleb an Israelite by birth? It is doubtful. But there is no doubt about his being a child of Abraham by faith, which is much more important.

Verses 10, 11. Mental and physical powers usually decline as age advances. Godly living and faith postpone the day of senile decay. But though the outward man declines, the spiritual, the inward man, is renewed day by day. It is a law of life that decline only comes when decay is swifter than recuperation. As this is unnecessary in the spirit life there is no reason for faith and spiritual powers to fail as age advances.

Verse 12. When is a man at his best? Caleb was at his best when he was eighty-five. He never went backward. It is the privilege of all believers to do likewise. Caleb made his greatest venture of faith at a time when most men want to sit down and stagnate. Action keeps body and mind young; inaction accelerates decay.

Kirjath-arba (The city of Arba, the giant) became Hebron, the possession of Caleb, a residence for priests, and a City of Refuge for manslayers. Like the sword of Goliath, there is nothing that brings more glory to God than those things that are wrested from the giants of evil by victories of faith. If you can win over the giant, you will have no trouble over lesser foes.

DEBORAH: EMERGENCY LEADERSHIP.—Judges 4:1-5:31

Lesson for July 17, 1938

Golden Text.—Who knoweth whether thou art come to the kingdom for such a time as this?—Esther 4:14.

Golden Text.—The Most High ruleth in the kingdom of men, and He has never failed in having some one to do the work that He wants done. His ways are mysterious and past finding out. It is only when the work is done that the hand of God in the details can be seen. Knowing what Haman would do to the children of Israel, God prepared Es-

ther to frustrate his plans and to cause the judgment that he desired upon the Jews to fall on his own head.

Judges 4:1-3. Man has a fallen nature. As such, it is much more congenial for him to do wrong than it is to do right. All the ways of a man are right in his own eyes, and each man goes in his own way; but the net result is that men do evil in the sight of the Lord. The history of the human family has been one of repeated wanderings from God, and only calamity has brought men back to him. Psa. 107. When men sell themselves to do evil then the Lord sells them to suffer evil. Israel maintained her place in Palestine because of God's grace and care. When she spurned her Lord, she lost His protection and blessing. If people cried as hard to the Lord to be kept out of sin as they cry for help when they are suffering its consequences, there would be little sin in the world.

Verses 4, 5. In Christ Jesus there is neither male nor female. Spiritual gifts and graces are not bestowed on that basis, but God gives these to worthy souls who will allow Him to use them. In the world of men the sexes are so constituted physically, mentally, and emotionally that each is peculiarly adapted for its own station in life. It varies from humorous to tragic when either wants to take the other's place. Life's greatest work is always accomplished when they work side by side for the common good. Deborah was a mother in Israel. No doubt she had children of her own, but she had the mother heart and wisdom to such a superlative degree that all Israel turned to her for counsel and help. Even Barak spoke to her as a little boy would to his mother when she asked him by the word of the Lord to destroy the armies of Jabin, "I'll go if you will go along." What the world needs more than great generals is great mothers—women whose largeness of heart compels them to shower their maternal gifts on all the needy of the race. But, alas, few women are wise and good to their own offspring, and a good stepmother is hard to find. An emergency mother, who will be a true mother to any human that needs care and counsel is much rarer. Such, in our times, have been Mother Clarke of the Pacific Garden Mission, Chicago; Evangeline Booth of the Salvation Army; and Jane Addams of Hull House, Chicago. If, instead of the few, their names would become legion earth's problems would have their solution.

Verses 6-9. The family of Heber the Kenite did not work together. Heber was a friend of Jabin the Canaanite, and informed him of the movements of Barak. Because of this, the armies of Jabin, under Sisera came to the Valley of the Kishon. And when defeated, this friendliness of Heber's caused

Sisera to flee to his tents for refuge. But Jael, the wife, was of a different mind, and when the opportunity came she slew Sisera and reported the matter to Barak. Even such conflicting family conditions did the Lord use to accomplish His purposes.

Chapter 5. The dearest songs of earth are a mother's lullabies to her little babe, the saddest are lamentations over sin, defeat, and death; the most exultant, and that call out the loftiest strains of praise, are songs of victory and deliverance. The song of Deborah belongs to the last. It praises the heroes of Zebulun and Naphtali who willingly offered themselves to the Lord in the battle against the Canaanites; it invokes curses upon the Reubenites and the inhabitants of Meroz who could not make up their minds to come to the help of the Lord against the mighty; it particularly praises Jael the wife of Heber the Kenite who by her strategy and resourcefulness overcame the oppressor of Israel. It praises God above all things who sent waters causing a flood and drowning the fleeing armies with their chariots of iron in the narrow pass of the Kishon. Truly victory is of the Lord. But God wants us to do our share in repentance and conflict to be deserving of its blessings.

GIDEON: FOLLOWING GOD'S PLAN Judges 6:1-8:35

Lesson for July 24, 1938

Golden Text.—Have not I commanded thee? Be strong and of a good courage.—Joshua 1:9.

Chapter 6. It was not because the Midianites were better than the children of Israel that the Lord permitted them to oppress the Israelites. But Israel was His child and had been very wayward, and needed correction. This was God's way of bringing His wandering child back to Himself.

We sometimes think of Samuel as the last of the Judges and the first of the prophets. Such statements at best are but generalities, and liable to subvert the truth. There were prophets before the Noachic flood, and there were prophets before Moses. Miriam was a prophetess. God has always made known His will to man through men to whom and through whom He could speak. And that day is not past. God has also made Himself known through heavenly messengers, and by revelation of the Spirit. It is well to make sure that God is speaking, for there have been many false prophets, and revelations of spirits which were not the Spirit. God does not censure Gideon for asking proof before he proceeds, but even suggests to him as to how he can be made more certain of his call and God's leadership. But tests which border on tempting God should be carefully avoided.

You can build upon the ruins of the past, but you must make ruins of the past. Before Gideon was ready to build an altar to the Lord, he was under obligations to destroy the altar of Baal and the Asherim by it. It takes courage to do what you should, and especially so when that will conflict with established religious customs and practices. It usually means persecution, and not infrequently bodily injury and loss of life. Was it love for the Lord or love for Gideon that

made Joash protect his son from those who would have done him injury? I don't know, but I am glad that somebody stood with the young man who obeyed God.

Chapter 7:1-7. It is by the mercy and blessing of the Lord that we are what we are. Yet it is so easy to say, "Mine own hand hath done this." To keep men from boasting God hath chosen the things that are not to bring to naught the things that are. And it oftentimes happens that God takes a nobody and uses him, only to have that nobody get the idea that he is somebody, and that he was called to the work because of his superior qualifications. Then God has to also throw such a one into the discard. If there is one superior qualification I need, it is the superior degree of humility that makes me feel as though I were less than the least of all saints. As long as I have that God can use me. Gideon kept it, but Saul lost it. Gideon had one man to every four hundred and fifty Midianites. Against such odds man is helpless unless God helps.

Verses 8-15. For such a conflict as this of our lesson there must be faith unmixed with doubt. There are similar spiritual conflicts, but God prepares the sincere heart for the emergency. In the ordinary occurrences of life a man may have truth and error, faith and doubt, etc., badly mixed up and muddle through somehow and may even thank God for His care when it was nothing but blind nature's working, but for our own good we need to come to the place where we realize that we are naked, and helpless, and wholly dependent upon Him for life and victory.

Verses 15-21. Gideon worshiped. He did not go back and tell His companions in arms that he could lick the Midianites, but he did say that the Lord was going to do so in the present tense, as though the Lord had already done it. When He hears us we know that we have the petition that we desired of Him. It is certain, though the fact may not be realized. So we have eternal life, but its realization will be at the revelation of the sons of God.

Did God tell Gideon what to do? No doubt. The empty pitcher was a symbol of their own emptiness, and it had to be broken before it could no longer be used to hide the light. The crash of the pitchers and the sudden illumination drove the Midianites into a panic, and the sword of the Lord and of Gideon destroyed them.

Chapter 8:4. The battle is not over until the enemy is entirely destroyed. Too often we get faint and cease in the struggle into complete victory, only to have the enemy recover and again bring us into bondage. I speak of spiritual conflicts. I must keep on, even though those who should help me will not.

SAMSON: STRENGTH AND WEAKNESS.—Judges Chapters 13-16

Lesson for July 31, 1938

Golden Text.—Be strong in the Lord, and in the power of his might.—Ephesians 6:10.

Chapter 13. Israel was in a dire strait, and all but helpless under the iron heel of the Philistine oppressors. Even in the days of Saul they were not allowed to have a smith

in the land. How must it have been before Samson began their deliverance? But to begin this work God had to prepare a man for the place. This He did in preparing Samson as a life Nazarite, and endowing him with almost unlimited physical strength. If only his moral and spiritual strength had been equal to the physical! It is a common observation, however, that superior physical strength and good sense seldom go together.

Chapter 14:1-4. Did God want this man to intermarry with the Philistines? It is hard to think so in the face of express commands to the contrary. But if he was determined to do so, the Lord would use this means to help forward the deliverance of the children of Israel from the Philistines, even though this forbidden course would eventually bring blindness, bondage, and death to His servant. What could he not have done if he had fully followed the Lord, instead of his own caprice!

Verses 5-20. Weapons are the tools of the weak. It takes no valor to drop bombs upon helpless women and children. Samson had no weapons and needed none. The killing of the lion was but an incident not worth talking about to this man. But the incident of a swarm of bees using the carcass of a lion for a hive was unusual and could take place only in a very hot and dry climate where the carcass would dry up before it had opportunity to decay. Even then it was so unusual that thirty men in seven days could not solve the riddle.

The one who tries to wheedle secrets out of you by pretending to love you, is a spy. Some of the world's greatest men have suffered their downfall through such women. It may have been true that Samson didn't show love when he kept things hidden from his espoused wife, but she showed less when she asked him for the secret. Samson should have learned something from this experience, but his conduct with Delilah shows that he did not.

Chapter 15. One wrong and then another is the course of life when started wrong. Samson did wrong, his bride did wrong, her father did wrong, and then Samson felt that he had to avenge the string of wrongs, and did another wrong. The immediate result of the chain of wrongs was the destruction of the Philistines' crops, the extermination of a family, and the slaughter of more than a thousand men. No man, howsoever strong can overcome the law of sowing and reaping.

If these three thousand men of Judah would have come to Samson and offered to help him drive the Philistines out of the land something worthwhile might have been accomplished; but their subserviency of fear to the Philistines showed that they were not ready for freedom. Outward conditions are the fruit of soul conditions. People do not sell nor surrender their freedom until they have lost the spirit of freedom. The man with the soul of a slave will remain a slave even though exalted to a throne.

Chapter 16:1-14. God's greatest gift to man was woman, but she has also proved his greatest curse. A good woman can make a man out of a stick, but a foolish, wicked woman can wreck almost any life. Only those you love can drag you down. Affection

is stronger than will. If Samson had not fallen in love with Delilah he would not have stayed in her presence long enough to have her influence him. And if he had remembered his first experience with a Philistine woman he would have taken warning and escaped her net.

Verses 15-20. If you try often enough to see how close you can skate to the airhole without breaking in you will finally find out—when you are in. If you try often enough to see what risks you can safely take with your automobile you will find out—when you are wrecked. It is so in the moral world. And there is nothing gained by such adventures. He lost his strength, his freedom, and then his life. And it is little compensation to think that he had the sweet (?) revenge of killing upwards of three thousand Philistines, including their lords, in his last desperate break with circumstances. Samson was the weakest strong man whose life is recorded in the Bible.

RUTH: ADVENTUROUS FAITH

Book of Ruth

Lesson for August 7, 1938

Golden Text.—Thy people shall be my people, and thy God my God.—Ruth 1:16.

Chapter 1:1-5. Years of great abundance are usually followed by years of short crops, as if God through the economies of Nature were trying to teach us not to waste anything, even in times of plenty. But in Palestine the Jewish people had a special warning that the Lord would withhold their crops if they failed in being true to Him. Was this the cause for the famine recorded here? Probably. What is the remedy? Come back to God. Instead Elimelech went to the heathen. The result was three graves in Moab, and a broken-hearted mother, and three widows, and poverty.

Verses 6-18. Naomi did wisely in going back to her own people. It is probable that the loving daughters-in-law would have given her a home and comfort in her old age, but home and the God of her fathers called her irresistibly. It seems that she herself did not realize the vast difference between her God and the gods of Moab. She was like so many parents today—they are satisfied if their children join some church, it doesn't matter much what they believe or practice. Had she realized that those who worshiped the gods of Moab lived and died without hope, would she then have urged her daughters-in-law to return to their gods? You know she would not. May God give us all more clarity of vision and understanding in these things.

These three women must have been persons of superior qualities of character. There was more than ordinary affection between them, and they had been lovable and kind to their husbands.

Young folks want homes and children. Naomi could wish her daughters nothing better than homes of their own. Not being able to promise them any such prospects if they returned with her to Bethlehem, she advised them to return to their own people. Each in her own way made her choice—Naomi was determined to return to her own peo-

ple and die in the faith of her fathers; Orpah was lured by the prospects of an earthly home to return to her people. Not that she didn't love Naomi and believe in Naomi's God, but that she thought first of earthly things; and Ruth with the full knowledge that it meant a complete break from all her past associations, and departure to a foreign soil with no social prospects but that she could be with the mother of her dead husband and no prospects of welcome into the religious fellowship of Israel, yet she made the choice preferring the crumbs that fell from the God of Israel's table to the banquets of heathendom.

It meant something to Ruth to make such a choice. She gave up all for that which our own sons and daughters often neglect and forsake. But God honors those who thus honor Him. Those who esteem the reproach of Christ greater riches than the wealth and glory of the ungodly world will find God showering upon them blessings an hundred-fold for this life, with life and glory everlasting in the world to come. It pays to forsake all for Jesus. Ruth had a steadfast mind, and there is no evidence that she ever wished herself back in Moab bowing down to Moab's gods. The bane of many pleasant lives is that they are unstable as water, running after every strange thing and never being steadfast to anything. Not so with Ruth.

Chapter 1:19-2:23. In the modern Homecoming Weeks we rush to the place of our birth to meet a few old friends and talk about what a wonderful place our old home is and then rush off to a place we like better; but with Naomi this was a genuine homecoming. They came home to stay. It had always been the best place in the world to Naomi and would be so too to Ruth. Everybody welcomed them and all showed kindness to them. What is the reason so many people leave the church and find religious consolation elsewhere? Why do people move away from the old home neighborhood? There may be many contributing causes, but the main reason is that love and fellowship are lacking. People do not leave a church or a community where everybody loves and is kind to everybody else. Not doctrinal differences but loss of love causes separation.

Chapter 3. Let no man seek his own but every man his brother's weal. That is New Testament teaching, but it was practiced by Naomi and Ruth. Ruth sought the good and comfort of Naomi, and Naomi sought the comfort and happiness of Ruth. Neither sought anything for herself, but Naomi got a daughter that was worth more to her than seven sons, and Ruth became the wife of the wealthiest man of Bethlehem, the mother of Obed, and ancestress of our Lord. It pays to give up all for Jesus.

"I AM GLORIFIED IN THEM"

(Continued from page 201)

after I realize salvation in Him that His glory becomes of vital concern to me. Previous to this I may have an intense interest in proper living. I may show unfailing devotion to high ideals and motives. I may be unceasing-

ly engaged in unselfish service. Yet the fact of prime importance is: He is not glorified in me when I reject His fundamental claim. He stated it thus: "And, now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

The words of Jesus, "I am glorified in them," are not only for the moment of salvation nor do they refer only to that fact. "I am glorified in them" means now and continually. The redeemed never doubt Jesus to be the Redeemer. In this faithful acceptance of the fact of Jesus' claim he brings glory to Jesus. It seems though that there is another sense in which Jesus continues to be glorified. In this lies the challenge to me as one saved by grace!

If someone should challenge me with the question, "Why are you a Christian?"—what would be my answer? Briefly this, that in the great propositions stated by Jesus Himself lie the greatest challenges to test the metal of the most stalwart, enterprising, and courageous man that ever lived. In spending my energies and submitting my will to the task of living in His will I can find adequate expression to all the enthusiasm of youth, to the fixed purpose for useful accomplishment of manhood, and the satisfying calm of a life well spent when He summons me.

Who are the "poor in spirit," "they that mourn," "the meek," "they which do hunger and thirst after righteousness," "the merciful," "the pure in heart," "the peacemakers," "they which are persecuted for righteousness' sake" and yet rejoice and are exceeding glad? How do I meet the challenge to love my enemies, to pray for them who persecute me, to love the Lord with all my mind, soul, and body, and my neighbor as myself? Do I do unto others as I would have them do unto me?

How do I meet the challenge in my relationship to my Indian servants? Do I express proper brotherly kindness when I show by my speech and manner of address that they are my inferior and see to it that they do not forget it? Is LOVE the constraining force that not only has brought me here, but also keeps me here? Is my concern for the lost and my hope for his salvation a consuming fire in my breast? Is this what motivates my attitude to other Christians? Do I co-operate with my fellow worker in such a way that he is encouraged to more effective service? Am I constructive in criticism and helpful in advice? Do I wholeheartedly devote myself to every opportunity of unquestioned evangelistic effort of the church? Am I faithful to the trust reposed in me by the ones who have sent me here and are making it possible for me to stay? Am I a faithful steward?

What about my inner-closet relationship with God? Do I travail in prayer? Is Jesus gaining pleasure through me? Does He now as in that day pray, "O, Father, all mine are thine, and thine are mine; and I am glorified in them?" Is He glorified in me?

Dhamtari, C. P., India.

Worldly-mindedness and Heavenly-mindedness are two opposing principles.—T. H. Atkinson.

Educational

A FARM BY THE BROOK OF GIDEON

By Anis Charles Haddad

This article supplements the Sunday-school lesson for July 24, "Gideon: Following God's Plan."

On Easter Sunday I came to the Plain of Esdraelon upon which many young Jews have made new farms, eager and flourishing. It was upon this plain, you will remember, that the Midianites and the Amalekites were gathered to make war against the Children of Israel, and where Gideon's voice was raised, pleading to God to help to save him.

The scene of one of the most glorious victories, and of one of the most disastrous defeats in the annals of Israel was before me. It was with no ordinary interest I proceeded to survey the battlefield, so as fully to understand the sacred narrative.

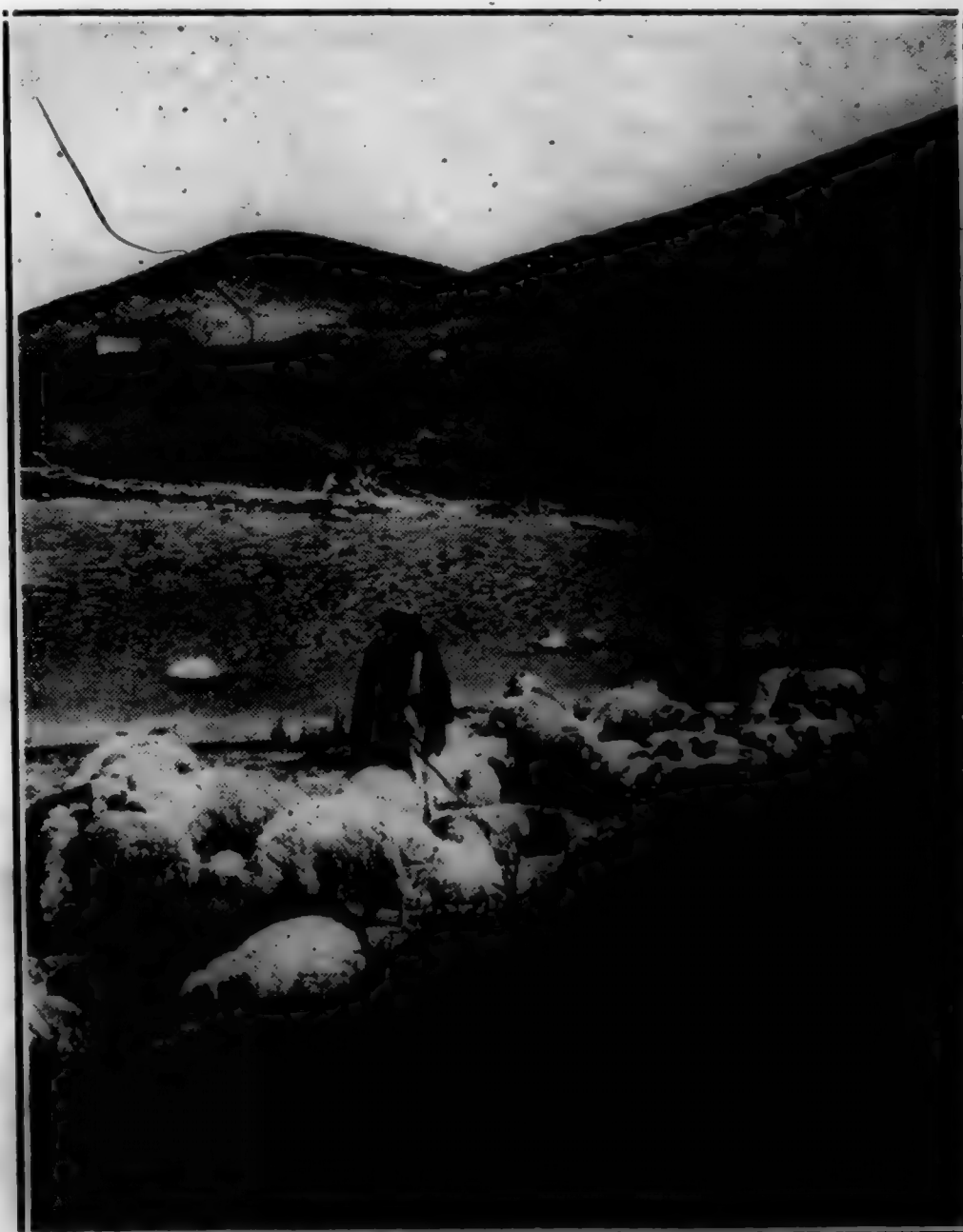
A mighty man of valor, Gideon was summoned by the angel of the Lord to undertake the task of deliverance. He began by throwing down the altar of Baal. The invaders at once gathered their forces to crush the rising spirit of resistance. They pitched their tents along the Valley of Esdraelon. Gideon and his men were encamped on the Mountains of Gilboa. Just where the mountains subside into the plain a spring of water gushes out in such abundance as to form a pool of considerable size, and then it flows down to the Jordan. Gideon who had already reduced his numbers by dismissing to their homes all who were fearful and afraid, was now ordered to reduce them still further by bringing them down to the fountain to drink. The great majority went down upon their hands and knees and drank from the stream. But three hundred hardy veterans were satisfied to take a little water in the palms of their hands and "lap it as a dog lappeth," whilst they stood alert and erect upon their feet. This was the little band by whom God was to work deliverance for Israel. The smallness of the number would show that "God saveth not by many, nor by few but by his own power." And the selected few men, vigorous, temperate, and self-denying, were fitting instruments for Him to work with.

Night had now closed over the scene. Gideon and his servants, having crept down amidst the sleeping hosts overheard the narrative of a dream told by one of the invaders to his companions, returned and prepared for the attack. The attack was at night and in all probability, just before the beginning of the day. Moreover it is the invariable custom of these "modern Midianites—the Bedouins" to select that hour for their assaults. It is probably the darkest, and both men and animals are then buried in deepest sleep. The very watchdogs become drowsy. Besides, if successful, they want the opening light of day to complete their victory, and secure the plund-

er; and if defeated, they need the light to gather up their scattered troops, and make good their retreat. Gideon, had, therefore, the entire day and that in harvest time to collect the surrounding tribes and pursue the flying foe.

Dividing his men into three companies of a hundred each, they rush upon the unsuspecting enemy. The trumpets peal out the shrill and startling blast; the lamps flash forth in the midst of the tents; the war cry of Israel, "The sword of the Lord and of Gideon" is heard rising loud and high above the din; and the Lord set every man's sword against his fellow throughout all the host; and the host fled in wild confusion and disorder to the fords of the Jordan, a few miles to the eastward. Here as they attempted to cross, they were attacked a second time, suffered a second defeat, and two of their chiefs, Oreb and Zeeb—the Raven and the Wolf—were captured and put to death. Gideon and his three hundred heroes, "faint yet pursuing," continued to press upon the rear of the flying foe. Finding that their kings Zebah and Zalmunna had slain his brethren, the sons of his mother, he put them to the sword.

This disastrous defeat finally broke up the confederacy. Never again whilst the Jewish commonwealth lasted did "the children of the East" attempt an invasion.



Refreshing Is the Cool Brook of Gideon Lying at the Foot of Mount Gilboa

I there saw how not only every detail of the battle was accurate, but how every incidental expression of the sacred historian was illustrated by the topography of the battlefield.

How many times at school and church I had listened in wonderment to the reading of that true story! How glad I should have been, if I, drinking at this very well, had been proved trustworthy and chosen because of my alertness!

I walked upon the ground where the Lord appeared to Gideon. It was here that the Lord said to him, "The people that are with thee are too many for me to give the Midianites into their hands." Here it was that the Lord bade Gideon divide the people and that only the brave and wary might fight with him against the Midianites.

I came to Gideon's brook upon the edge of the plain, where the Lord chose the three hundred fighters for Gideon's army in this way. He bade Gideon to bring his vast army to the water of the spring and there he should choose between those who lapped the water with their tongues, and those that drank lifting their hands to their mouths. Three hundred were chosen to be Gideon's soldiers because by keeping their heads raised while drinking they showed themselves wary, watching to the right and to the left while they drank.

It was about this brook, set in the rock, that I found a settlement of young Jews who are husbanding fifty acres of land. The Jews were all young, both boys and girls, and they numbered thirty. Their ideals and purposes were different in some ways from those which stir in other settlements. Some came out of Jerusalem and all are sons and daughters of Palestine. They are living upon the land near where David lamented over Saul and Jonathan, and cursed the earth upon which they were slain.

"Ye mountains of Gilboa let there be no dew, neither let there be rain upon you, nor fields of offerings."

The land about Gideon's spring was yellow with mimosa and daisies as if the settlement were blessed with a cloth of gold. The day was warm and the wild anemones burned with the drying grass. From the lowland I climbed the slopes, the cursed slopes, where the Philistines slew Jonathan and where Saul fell upon his sword.

The Brook of Gideon was very welcome to us all. Some plunged into it, others waded, but we all lapped like Gideon's little army, for the water is very clear!

The clear, cool spring sheltered by an overhanging rock, marking a natural grotto, burst from the very feet of Gilboa, and mainly out of it, but also fed by other springs. It is possible to dig almost everywhere in this region and to find water at a short distance from the surface.

I sat there among the wild anemones and the poppies and I looked out over the plain. Everywhere were signs of energy.

Long ago these waters were allowed to go to waste and formed a pool quite

fifty feet wide and three feet deep. Now to eliminate the danger of malaria, a huge swamp neglected for generations, has been dried up, canals cut, pipes and subsurface tile drains laid down. Having a direct supply of fresh water, an engine-propelled pump has been installed supplying the needs of the settlement. This improvement work was an essential preliminary step to the settling of the colonists, and at the same time, it enormously improved the land and the prospects of the settlers. The cultivatable area was at once extended by drying up the swampy ground. Water is no longer drawn primitively from the spring by buckets, the land is irrigated scientifically, the water remains pure instead of forming stagnant pools, and is available outside the settlements by merely turning on a tap! I appreciated this change and in place of marshes surrounding the ancient brook, there is adequate supply of drinking water throughout the settlement. The Bedouins were astonished to see the water long allowed to go to waste so exploited, resulting in a blessing for the whole district. Such a use of the ancient brook had never been made either in their time or that of their ancestors. Indeed by these means no less than four thousand acres of marsh lands, formerly a source of malaria for the whole district, have been brought under cultivation.

Wide plantations and fields, divided by roads along which the rhythmic camels walked, with swaying Bedouins upon their backs. Here upon the farms, Jews are energetic. Their babies laugh and are fat. The men are brown and strong and the women busy and happy. I looked out upon a scene different from the malaria-ridden plain of a few years ago. The eucalyptus tree sheltered the edges of the fields. Then I lay back on the grass and I watched the rim of the blue sky between the tall red poppies.

And I thought again of David and Jonathan. Jonathan swifter than an eagle, stronger than a lion. Surely if he came again, David would lift this curse from the land, and let the dew fall and the rain! As I lay I heard a rustling in the grass and sitting up I saw one of the young Jewish boys standing near me. He had climbed the hill in my wake. His back was straight and beneath his scant shirt and shorts, his strong body was like iron. His eyes were clear. There were both fire and peace in them. The slope of Gilboa is so steep that he stood against the burning blue sky. The weapons of war were perished. The boy came with a gentle story of work in the fields and of the hope of harvest.

"How many are you in the settlement?" I asked. "Thirty," he replied. Then I asked him how they used their leisure, when the work in the fields was over. "We have music and discussions over the table. Every two weeks we have an exhibition of reproductions of pictures. We gather these from all over Palestine."

He led me down the hill into the settlement. The simple clean houses were built with gardens about them and in one we walked on tiptoes for there were babies of the settlements. Figures in khaki color were working in the fields. These wide acres have been bought by the Jews and turned into gardens.

They have already planted many acres with trees, both of timber and fruit varieties.

I left the settlement, and the Mountains of Gilboa became deep-colored, full of shadows and edged with gold, in the increasing distance.

But the picture was not tender to the end. As we traveled along the road we came upon water channels stretching like grey serpents over the green grass. Irrigation will bring the end to David's curse.

And in this lies the difference between the old Jews who are bent over their books of law, and these young Jews who have

straightened their backs. The old men still bend their black hats over the thumbmarked books as they read: "Ye mountains of Gilboa let there be no dew, neither let there be rain upon you."

The young Jew throws aside his book in the university and he comes here with his spade and his irrigation scheme to dispel the prophecy of David and where nature has decreed that the land shall be parched and without dew or rain, he will build his canal and force the land to flow with milk and honey.

Jerusalem, Palestine.

VALUES N EDUCATION

By Edward Yoder

Bro. Yoder gives us an excellent appraisal of the values of education, using that term in the real sense of the word.

The time seems to be past when it is necessary to urge upon young people the value of having high school and college training. High schools have become general and attendance therein, in some places at least, has been made obligatory. The halls of colleges and universities, especially of state-supported institutions, are overflowing with young men and women who seek to pursue their education beyond the high school. Seemingly great numbers of people believe that a college education is worth while. The movement towards college education has taken on almost the semblance of a mass movement.

It is this phase of present-day educational tendencies which suggests the question as to what are the real and essential values to be sought for in getting an education, and particularly a college education. In a past day when in large groups of people the young man or woman who went to college was the rare exception, the real values of such a course were more sure to be well considered. At present, when going to college is becoming the customary thing to do, when young people feel the pull to follow the crowd, there is occasion for emphasizing anew the real values of such education. The following are bare suggestions as to what a few of these values are.

Manifestly, one of the things to be sought for in getting an education is knowledge. Unless the pupil has an innate thirst for knowledge, he is not likely to learn much even in college. On the contrary, possessed of such a thirst for knowledge, he will learn, whether he goes to school or not. Remember that schools have no monopoly on knowledge nor on the means for acquiring the same. Keen observation and "attendance to reading" will give to anyone in the course of years a valuable fund of useful knowledge. In small children the desire for knowledge is termed curiosity. It is a God-given instinct which impels them to discover for themselves the world about them. Too often is this natural thirst for knowledge in childhood and youth repressed by parents and teachers unwisely, whereas it should be carefully fostered.

But knowledge alone is of little value. It is not an end in itself. "Knowledge is power," says the old adage. "The wise man is strong,

yea, the man of knowledge increaseth strength," says the Bible. But unfortunately it can be a power for destruction as well as for construction. It is an instrument, a weapon, a high-powered motor, and its worth depends on the one who uses it. This fact, however, makes out no brief for wilful ignorance. Self-mastery must be attained. "He that ruleth his own spirit is mightier than he that taketh a city." A second important value, then, in obtaining an education is a noble purpose, an ideal that triumphs over selfishness and personal ambition and gives direction and dignity to the whole life.

A third value in education is the attitude of love and respect for the truth. Truth it is that "shall make you free." Truth frees men from ignorance, from superstitious fears, and from bigotry. It is precisely the quest and search for truth that ennobles and sanctifies the study of facts and the acquisition of knowledge. Nor is it easy to find the truth. Falsehood and error are oftenest found on the surface, while truth must be laboriously searched out of the depths. Common experience teaches that mere appearances are often deceptive and erroneous. The earth appears flat, but the courage of some intrepid navigators who sailed around it first proved that its shape is not what it appears to the human eye to be.

Another value in education is the attitude of humility of mind. The temptation to pride of intellect is often particularly insidious. And yet an assumed attitude of humility is even worse than pride. It is always a mark of scant knowledge and shallower learning when a student is puffed up over his intellectual achievements. The men and women who have studied longest and gone farthest in their intellectual pursuits are invariably the last to assume the attitude of intellectual superiority. No one is truly learned until he has learned that all he knows or can know is but a mere trifle compared with what he does not and cannot know. We are all as children picking up pebbles beside the great ocean of truth. Some find a few more pebbles than others, but the difference between their small collections is really negligible. This viewpoint, while hard to achieve, leads men and women to be modest in setting forth opinions of their own. It fosters a charitable attitude toward the opinions of other people.

Furthermore, the fact that knowledge is a power, suggests that its possession is not an article of personal adornment, but a solemn trust and responsibility, and fosters a feeling of modesty.

Also fundamental as a value in education is the attitude of labor and application. As in any other line of endeavor, so in the pursuit of knowledge, patient labor and toil is the price of achievement. It is a delusion to seek an education to avoid hard work and so try to find an easy way to make a living. The prolonged intellectual application necessary for success in learning is even more exhausting than physical labor. "Much study is a weariness of the flesh," was the observation of a very wise man already long ago. Schools and colleges are sometimes guilty of catering to the natural indolence of students by allowing them to pick out only such courses of study as are easiest for them and require the least effort on their own part. But the wise and thoughtful student who desires fullest returns for time and money spent will select some courses that are hard and that demand real effort from him. Such application gives him the necessary mental training and discipline for success. The brilliant student is rather at a disadvantage because he is tempted to pass his courses without exerting himself, while the duller student who practices severe application will in life generally outstrip his brighter fellow. The one who cannot attend school can by diligent study and application realize this same value, equally as well as the student in school.

The ability to think critically is also a value worth seeking in getting an education. By this we understand the habit of testing for one's self the ideas, opinions, and theories that enter into his experience. "Prove all things, hold fast that which is good," is the advice of a keen thinker of long ago. No idea is necessarily perfect merely because it has been inherited from the forefathers. Neither is any idea better simply because it is new and modern. Critical, sober thinking is necessary to evaluate the things that come into a student's experience. Much havoc especially is wrought by the student's failure to distinguish sharply in his thinking between proved facts and the mere opinions and theories of other thinkers. Such critical thinking does not repudiate the value of authority as a source for truth. Since the human mind has definite limitations, the critical thinker will accept truth from reliable authority equally with truth experienced or discovered for himself. College training can help a student to form the habit of critical thinking. But too often it fails in this also. Sometimes students, coming from communities where certain ideas are traditional, into a college community where different ideas obtain, swallow down uncritically the new ideas and are further deluded by the notion that now at last they have begun to think for themselves. They have uncritically exchanged one set of ideas for another, and may not have learned the art of thinking for themselves at all.

Finally, personal religion is a fundamental value in getting an education. "The fear of the Lord is the beginning of wisdom." The student needs to make the necessary personal adjustments toward such great and fundamen-

tal facts and realities as God, sin, and immortality. Without such an adjustment his life is out of tune, a sad misfit, and an eternal tragedy.

Last of all, it needs to be understood that any or all of these values of education can be realized by any student whether in or out of school. In one sense there are no self-made men, because everyone is dependent upon and makes use of what others have

done before him. But in another sense everyone is self-made, because success in learning depends ultimately upon the individual's own labor, application, and initiative. Courses in school aim to give opportunity for learning in a logical and systematic manner. Instructors can give direction and inspiration to the student, but the actual labor of learning rests finally with the student himself.—Mennonite Year Book and Directory.

THE BIBLE A SUPERNATURAL BOOK

VII. The Old Testament

By Lewis C. Miller

As Christians we, of course, recognize the New Testament as our rule of life. But we must remember that the Old Testament also was given by inspiration of God and that we need its message to illuminate and help us to understand the later revelation of the New Testament. "The New is in the Old concealed; the Old is in the New revealed." Both together constitute the complete revelation of God to man.

The Old Testament is that portion of Holy Scripture before the days of Jesus Christ upon earth. The Old Testament is also called the First Covenant. It is composed of thirty-nine books classified as follows:

1. Historical, contained in the Pentateuch or the five Books of Moses.
2. Prophetical, made up of the minor and major prophets.
3. Poetical, made up largely of the psalms.

The Jew divided the Sacred writings as follows:

1. The Law, (Torah) also called the Pentateuch; or the five Books of Moses.
2. The Prophets, (Nebiim) include the Books of Joshua, Judges, I and II Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets.
3. The Holy Writings (Ketubim) containing (a) the Psalms, Proverbs, and Job in one division; (b) Ruth, Lamentations, Ecclesiastes, Esther and the Songs of Solomon in a second division; and (c) Daniel, Ezra, Nehemiah, I and II Chronicles in the third.

History, law, poetry, prose, doctrine, prophecy, song and reverential devotions are interwoven in a remarkable way throughout the Old Testament Scriptures.

That these Scriptures embrace the great original documents of the national and religious life of the Hebrew Race, no one familiar with facts will attempt to deny. That the Old and New Testaments are a harmonious whole every student of Scripture knows. One sublime monotheism pervades both from "in the beginning" to "the grace of our Lord Jesus Christ be with you all. Amen!" Both reveal one personal God in the same attributes, relations, and general program. The plan of Salvation and the Gospel of grace which come forth in radiant splendor in the Person of Jesus Christ and the New Testament following Him, have the promise established and the way prepared in the Old Testament preceding Him.

The entire volume made up of both Old and New is absolutely divine in Spirit yet truly human in body, a structure analogous to the structure of the Person of our Lord. Both the Bible and Christ are called the Word of God (Logos), and in both divine perfection and humanity are inseparably aligned. The God, who was in the beginning;

and the man, whom God has created, throughout the Bible are inseparably linked together and eventually eternally reunited.

It would be folly to attempt a "book review" of the Old Testament. Such a work would be a reproduction of the entire volume. I shall rather give a few statements of facts concerning the Old Testament that bear testimony to the supernatural.

1. The Old Testament is accepted as genuine and authentic by Jews and Christians everywhere. Through the entire career of the Hebrew people the Old Testament has been recognized as a true and genuine history of God's dealings with His people. These Books were translated from the original Hebrew and shoulder texts into Greek about three hundred years before Christ (300 B. C.) and at that time were universally known as the Holy Books or Scriptures by the Jews.

2. The New Testament makes several hundred references to the Old Testament recognizing it as the sacred Book of the Jews and universally accepting it as such. The proof is common property that it was complete and circulated precisely in its present form two hundred years before Christ (200 B. C.) in the well-known Septuagint translation. Among those who referred to it who lived many years before Christ are:

(a) Hecataeus of Abdera four hundred years before Christ (400 B. C.).

(b) Manetho of Egypt contemporary with Alexandria.

(c) Lysimachus of Greece contemporary with Alexandria.

(d) Eupolemus and

(e) Hellanicus who was contemporary with Herodotus. These all give indisputable evidence that the Old Testament was in existence at least four hundred years before the time of Christ.

3. The Old Testament is mainly a historical record which investigators of every age have verified. Detailed facts of Egyptian, Assyrian, Hebrew, and Persian History could have been collated from no other source known to man. Back of the Old Testament writings there are no other records from which this material could have been gathered. Yet the facts recorded there have been verified by discoveries of Layard, Rawlinson, Smith, and every other archaeological investigator who

has delved into past records of nature for truth. These facts therefore must have been extant and accessible when the Sacred Record of the Old Testament was written. Many archaeological proofs have added their testimony to the truth of the Holy Scriptures with **not one single authentic conflicting evidence.**

4. And finally the Christ (Messiah), toward whom every volume of the First Covenant focuses, came as announced and recognized the Old Testament as the Sacred Scriptures and Himself as the fulfillment.

"This day is this scripture fulfilled in your ears" (Luke 4:21).

The next point of consideration to which I shall call attention is the sublime literature of the Old Testament.

1. The simplicity and accuracy of the account of creation, how perfectly it harmonizes with the entire body of creation (cosmos)!

2. The fall of man into sin and the calamity caused by this fall; every step of man and the testimony of his whole being verifies this account.

3. The story of the flood of waters that destroyed the old world; the geological record as interpreted by man tells the same story.

4. The great nation of Hebrew slaves delivered as if by magic from the hands of the mighty Pharaoh of Egypt by a shepherd from the back side of the desert; history records this identical fact with many added assertions. All these historical accounts are written in the most rational and most intelligent and illuminating manner.

5. Of poetry there is none more profound, more beautiful nor more uplifting than that of the Old Testament; how these early Hebrew poets portray the complete emotional career of the human soul! The hope, the love, the delight; yea, and the despair, the hatred, and the sorrows that only the soul of man can know.

6. What drama is found in the Book of Job, climaxed when a human soul is laid bare by the light of God's presence!

7. What height of oratory is found in the Book of Deuteronomy where Moses exhorts his people to be true to God and denotes attending blessings for such devotion!

Illustrations might be multiplied fixing the superiority of this Book, the Old Testament, above every book before the time of Christ, a Book which all who know attribute of the supernatural. Oh, the sublime pathos of the literature of this Book of Books, how matchless, how divine!

In conclusion, the prophecies of this Book which have been unfolding page by page, as recorded in the Old Testament before they happened, deserve particular mention. Of these I shall here recount only a few. The "honest heart" will find many more if he shall take time to read the Book with an open mind:

1. Genesis 12:3: "In thee shall all the families of the earth be blessed." This was a promise made to Abraham. Let us remember that Abraham at the time was one hundred years old and childless. "As good as dead," he said of himself. Today it is a well known fact that every race of man gives unbounded homage and honor to Abraham, the Father of the Faithful.

2. Genesis 3:15: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Who has been able to explain, aside from the revelation of the Scriptures, the cause of the existing enmity between woman and the serpent? We who believe and trust the Word of God are truly glad for this early promise of a Redeemer to save us from the wiles of the serpent.

3. (a) Isaiah 7:14: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

(b) Jeremiah 23:5, 6: "Behold, I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. This is his name whereby he shall be called, **The Lord Our Righteousness.**" These prophecies concerning our Lord, the one fulfilled and become an established and universally recognized fact in history, the second partly fulfilled and partly future, are beautiful in their perfection and illumination, for they lead to Jehovah through our Redeemer.

4. (a) Leviticus 26:33: "I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate."

(b) Jeremiah 32:37, 3: "Behold, I will gather them out of all countries, whither I

haved riven them in mine anger, and in my fury, and in great wrath and I will bring them again unto this place [Jerusalem], and I will cause them to dwell safely: and they shall be my people, and I will be their God."

What a word to the great Hebrew nation and how literally fulfilled is the Scriptural reference found in Leviticus. How truly the prophecy of Jeremiah is now being fulfilled before our eyes. The facts related in profane history "looking backward" are not one whit more clear, nor accurate, than the prophecies of the Old Testament "looking forward."

These facts and many more related in the Old Testament are inexplicable within the province of history, philosophy, or reason, unless the supernatural is recognized. Truly the Old Testament is a marvel of the most authentic history, of the profoundest and most palatable literature, of the most reasonable and reliable scientific evidence; and of the most soul-satisfying ethical values: for it is a message from God and brings man to Christ the Son of God, and a fuller and more abundant Covenant.

Manitou Springs, Colo.

SATAN THE HINDERER

Can Satan hinder God? He can certainly hinder God's children. He can do only what God permits him to do—and it would seem that God may even permit Satan to hinder, or delay, certain divine plans and purposes. A Christian woman, whose true testimony and teaching are being greatly blessed to young people, writes to a friend about work she longs to do: "That too shall come in God's time. It seems to me, however, that much of the work of the Lord is hindered by the same hindrance which delayed the answer to Daniel that time. As I talk to the burdened and suffering saints these days and see the turmoil of the affairs which surround their lives, and as I see the things, in my own life which so hold me down, I am concerned for the unsaved with a concern surpassing anything I have ever known before."

Daniel had spent a long time in fasting and prayer. He had agonized in prayer. He was praying in accordance with God's will, and praying for that which God longed to do. But the answer had not come. Then came a message straight from heaven: "Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days" (Dan. 10:12, 13). We know from the teachings of Scripture that this "prince" was one of the mighty evil spirits under the direction of Satan, giving himself to delaying and, if it were possible, to defeating the purposes of God and His children. Delay he could; defeat he could not. So God looks to us today to "pray without ceasing," which means to pray clear through, until every obstacle and delay and resistance of Satan and of men has been overcome.—S. S. Times.

"To have earned more than we have received is better than to have received more than we have earned."—Exchange.

"NOT I"

By Joanna Sudermann Andres

"Not I, but Christ,"
So came I to the Cross
In all my weakness
And in all my dross.
"I would believe;"
So said my heart to Thee;
"Yea, I would die,
That Thou canst live in me."

What was my life
But failure, shame, and loss,
And longing only
For the wondrous Cross
Where Thou wouldst take
And change this self for Thee,
And then not I
But Thou wouldst live in me.

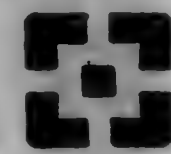
God brought me there
Beneath the Cross that day.
I died, and all of self
Was washed away.
I felt the surge
Of life within the breast—
Thy life, new-born,
That rose and spoke and blessed.

How can it be
That self, once dead, can rise
E'en for a moment
In its sinful guise;
That I should want
Myself instead of Thee,
When self is loss
And Thou art gain to me?

No, Lord, not I;
There is no need of me;
The world is waiting—
It hath need of Thee.
Here at the Cross
I would forever die;
There at the Cross
Forever Thee, not I.
Newton, Kans.



BIBLE STUDY



TABERNACLE STUDIES

LXXVI. Our Bodies a Living Sacrifice

By the Bible Study Editor

The subject of this chapter has been referred to a number of times during the course of this study of the Tabernacle, but it is necessary in the course of these studies to understand the nature of our priestly offerings since we are so intimately connected with the high priestly ministry and service of Jesus Christ, our great High Priest, who was once offered for all. He was offered for us, but He was never offered without a sense of being offered for us, and we with Him. Had it not been for us He would never have needed to be offered in death in order to become a sacrifice by death, and be made a High Priest to offer blood in ministry for the sins of others.

There are those who have offered the suggestion that even Satan and the fallen angels will be reconciled unto God by the death of Jesus Christ for sin; but this idea is not sustained in view of the fact that the blood atonement was meant for those in the flesh who had sinned. His blood atonement can only be effectual for those who in the flesh had sinned. Satan and the angels are not fleshly beings and can not be included in the redemption that is made by blood. Nor is there a token of the redemption and restoration of the spiritual fallen creatures. They are consigned to the darkness and chains, and to the lake of fire forever. II Pet. 2:4; Jude 6; Rev. 20:10. Jesus was offered in the flesh for the shedding of His blood, to make atonement for the sins of men, and has become a High Priest for men only. He is the High Priest of those who come to God by Him, who are made kings and priests unto God to offer up spiritual sacrifices unto God by Him.

Offerings of Believers

The term "offering" and to "offer" is used generally in the Scriptures as applying to that which is presented to God at the altar. In any sense it applies to the idea of presenting a matter or object to another or to God. To offer in the sense of presenting sacrifices is largely an Old Testament idea. It is not used so frequently in the New Testament. Yet in the New Testament the thought of presenting to God those gifts which may be of the nature of an offering is mentioned and understood to be sacrificial in character.

As a holy priesthood unto God the believers are to offer unto God spiritual sacrifices, acceptable unto God by Jesus Christ. I Pet. 2:5. To this idea of offering spiritual sacrifices, the apostle to the Hebrews also agrees. Heb. 13:15. The presentation of the "fruit

of our lips" in praise to God is a spiritual offering. Jesus implies that the life of those who are godly will be of the nature of godliness manifested to all men. They will offer only the good even to those who are their enemies. The man who is smitten on the cheek will offer the other also. He who asks an egg will not be offered a scorpion. Then, in the judgment of Christ, Peter, and James, the offerings of those who are righteous will be of such a nature that it will be to the praise of God, and will show forth the praises of Christ our Lord. The offerings of a godly life will manifest the spirit and nature of Him in whose honor the life is devoted to righteousness and to goodness.

The Praise Offering

The sweet savour offerings were of two kinds,—the whole burnt offering and the peace offering. These were sweet savour offerings because of the manner of their offering. Both had the blood and the fat burned on the altar. The flesh of the whole burnt offering was consumed on the altar, but the flesh of the peace offering was eaten by the priests and by the person who offered. The fat of every sin offering was also consumed on the altar. There was a curse pronounced upon an individual who ate the fat of any sacrifice. Lev. 7:25-27. The fat represented the praise part of each sacrifice. The blood of a sin offering was never placed on the altar, although the blood of a trespass offering was sprinkled on the altar to mingle with that of the burnt offering and peace offering that had previously been sprinkled there. Since only the fat of every sacrifice could be burned it represented that of each offering that was acceptable unto God.

There is no question as to the preciousness unto God of the whole burnt offering, in which no blemish or imperfect part was found. The outside of the animal sacrifice was as perfect as the inside. It was a true figure of the perfect Son of God, in whom God in heaven was well pleased. Everything about this offering was delightful, owing to its perfection. The fat was the fuel of the fire and was expressive of the glory of the offering. Its inner nature of excellence is typical of those inner virtues which are acceptable unto God.

There was also fat in the sacrifice of the peace offering and of the sin offering. But the peace offering needed not always be perfect, neither was it required that it should be a male offering. The sin offering could be either male or female, according to the re-

quirements of the occasion, and should also be a perfect specimen of its kind, but it was associated with the confession and judgment of sin, and therefore could not be said to be a "well pleasing" offering; for it represented the sinner who should be judged for his offenses against God. But the fat was to be burned on the altar. There was virtue in the approach to the altar, for the one who brought his peace offering did so because of his devotion to God. There was virtue in the approach of the sinner who brought his sin offering to the altar, and that faith which sought the altar was the inner virtue represented by the fat which was consequently burned on the altar.

The one common quality of every believer who comes to God with an offering is that of faith. There is a difference between the man who sins and does not repent and that transgressor who returns to God with a confession of his sin and who seeks the forgiveness of his sins. The sin offering on the day of atonement was offered as every sin offering was presented. The fat was burned on the altar, the blood poured under the altar and the flesh was burned outside the camp. But that one offering did not suffice for the atonement of the sins committed during the year which had not been confessed by the personal offering for sins and for transgressions. The personal faith of the sinner was expressed by his presentation of his offering for sin at the time the knowledge of his transgression came to him. The fat of that sin offering was the token of his inner virtue of faith which sought the fellowship of God through the forgiveness of his sins.

There were two men who went to the Temple to pray. The first one had forgotten to bring to the Temple the sin offering required by the law, for he had neither sin offering nor the spirit of a sin offering as he stood praying with thanksgiving for his good deeds and for his own personal excellencies, above those of his fellow men. The second man may not have had a sin offering with him on that day, but he brought the fat of his own spiritual offering for sin as he confessed, "God be merciful to me, a sinner." The latter had faith in the sin offering. The former had presumptuous confidence that he was the fat of the whole burnt offering. There was leanness in his soul as regards the required sin offering for his justification. The publican went down to his house justified rather than the other.

The third offering used in the sanctuary was the peace offering, and the fat and blood were accepted on the altar as was the fat and blood of the whole burnt offering. This was the praise part of the peace offering. There was thanksgiving expressed in it for the parts that were given to the priest and

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high priest were in appreciation for the services done on behalf of the people for whom they ministered before the Lord.

In the three kinds of offering the common presentation of the fat to be burned on the altar constituted that which expresses praise to God and the spirit of obedience and pleasure in the will of God. The fat was the expression of faith and of the virtue of obedience and honor to the Lord. "To obey is better than sacrifice, and to hearken is better than the fat of rams" (I Sam. 15:22).

The thought of inner virtues excelling the nature of the flesh and the works of men is prominent in the New Testament teachings. Justification by faith is the only perfect justification. Walking by faith excels the walk of the physical life. The inner or hidden man of the heart is more to be praised than the external man. Faith pleases God and is acceptable to Him, because it brings to God the life of the Spirit that is blessed with the spiritually appropriated blessings that come through Christ who dwells within the heart. The offerings of faith and of the heart are the acceptable offerings of every sacrifice.

The Body Is Not a Sin Offering

In the light of the text (Rom. 12:1,2) the body cannot be a sin offering. The sin offering is not presented to the altar as a flesh offering. The flesh is either eaten by the priests and their sons, or it is burned outside of the camp.

The sin offering body does not escape death, for its blood is shed and its fat is burned on the altar. This could not be possible without the death of the body. The body of the believer is taken into consideration in the matter of justification by faith, as in Romans 8, but the justification is by faith, while the body is "dead because of sin; but the Spirit is life because of righteousness" (Rom. 8:10). As a sin offering Christ went without the camp, bearing reproach, and we also go with Him without the camp with reproach, and it is that altar which we must consider when we think of our bodies as sin offerings. No one has a right to eat of the sin offering that goes outside of the camp. It is unholy and bears the judgment of God. Heb. 13:10-13. But it is possible to offer the sacrifice of praise in the spirit. v. 15.

Christ was the only one who could make of His body a sin offering. In that body He bore the judgment of our sins and rose again, for there was no sin found in His own flesh. It is rather a mistaken idea that we suffer for our sins in our flesh. The body will die because of sin, but the atonement made by Christ for the sins of our flesh will enable our bodies to be raised from the dead. To think of our present sufferings and sicknesses as sent upon us for our sins would be to make our bodies sin offerings to atone for our present transgressions, and one would thus thrust away the sin offering that was made for us by Christ and assume the place of the sin offering with our own bodies. The atonement made by Christ is sufficient for all our past, present, and future transgressions, and we need not to offer our bodies as sin offerings. The sufferings of the flesh are the groanings of nature while waiting for the redemption of the body. Rom. 8:17-23.

It is not consistent with the faith of the Christian to entertain the idea that with our bodies presented to the Lord we are able to do penance for our sins. "The wages of sin is death," rather than suffering. The suffering which some are supposed to do after death, in a supposed purgatory, violates the efficacy of the atonement made by the sin offering of Christ. He died and rose again for our justification, and what of pain, or suffering, or death could add to what is in itself a full and perfect propitiation for our sins? If Christ has completed the offering made for sin, then the work of redemption is finished, and we have peace with God through our Lord Jesus Christ. If it is essential that we continue to suffer for our sins while in the flesh, or continue to suffer for the purging of our sins after death, then our redemption is incomplete, and we are yet in our sins and under judgment. It is not possible that we may continue to be a sin offering while in the flesh. Let us accept by faith the sacrifice for sin that was made by Christ in His body for us, and offer to God the fat of a believing heart and a thankful spirit, as from those whose sins are pardoned.

Our Bodies Not a Whole Burnt Offering

When one notes the perfections that were required of the whole burnt offerings, he hesitates to say that those perfections represent our own offerings. Perfect bodies are only conjectural. What may appear to be perfect in external formation may be deficient if it were possible to dissect the body as was the case with the animal sacrifices. Perfection in human bodies is but perfection according to human standards, and may vary according to varieties of standards. But the great proof of the failure of human perfection is indicated by God Himself when, in order to find One who was perfect, who could make atonement for sins, sent His Own Son from heaven. He was the only perfect man after the transgression of the first man, Adam. "The first man Adam was made a living soul; the second Adam was made a quickening spirit." It was the perfection of the second Adam that made it possible for Him to become a quickening spirit.

Those who come to God by faith for forgiveness of sin must come to Him like the publican—"Be merciful to me, a sinner." This presentation of himself could not be the gift of a perfect sacrifice, for he would come with his defilement and guilt. He could not make of himself a whole burnt offering in such a state. Then there is the question of presentation after repentance and conversion and purification by the blood of Christ. Is it possible that such an one can place himself on the altar as a whole burnt offering? One need but apply the conditions of divine perfection to this case also, and one will find that physical imperfections will prevent it; mental failures will prevent it; and spiritual defilement and contacts with sin are so persistent and general that at no time could one say that he is enjoying a state of holiness which would permit him without fault and blame to be presented to God as a whole burnt offering, even as Christ the Son of God was perfect.

The believer has a holiness and perfection

by faith, an attributed righteousness that is "holy, even as Christ is holy." This virtue is one of faith and not of the flesh. It is the fat of the inner life and not the flesh that is made holy and pleasing to God. If we are offered to God as a sweet savour of a burnt offering, it is through Christ and in Christ, and not in our flesh, and not in our physical life in which there are no perfections.

God expects His children to live in holiness, a holiness of the spirit and heart. This holiness exercised leads to a blamelessness, instead of a faultlessness. Our holiness is such that it is holy and without blame before Him in love. Eph. 1. The faultless condition of the believer will be on the occasion of Christ's presenting us to God "faultless before the presence of his glory with exceeding joy" (Jude 24). This is the only time that the believer is called faultless in the New Testament. Then only can we say that we are in a condition of perfection in which we may be presented to God a whole burnt offering, well pleasing and a sweet savour, because our perfection will then be completed by the power of Christ's atonement and by the power of His resurrection.

The testimony of John is quite definite regarding the question of our claims of perfection from sin. Including himself with other believers, he said, "If we say that we have no sin, we deceive ourselves. . . . If we say that we have not sinned, we make him a liar, and his word is not in us" (I Jno. 1:8,10). It is true that the power of cleansing lies in the blood of Christ. But the presence of the sin requires the constant cleansing of the blood of Christ, the propitiation for our sins.

While the believer may not present himself to God as a sin offering because he has not the power of atoning for his sins; and while he may not present himself to God as a whole burnt offering because he is unfitted by his imperfections and defilements; nevertheless there is a presentation possible for him as understood and taught by the apostle; and an offering that is a sweet savour and well pleasing to God. One may prove by his offering what is that good and acceptable and perfect will of God.

(To be continued)

EDITORIALS

(Continued from page 200)

to be diligent in warning against the sinister movements and influences in the world today that are sapping the spiritual life of many people and leading them to ruin. We want to do what we can to foster the missionary spirit and inspire our readers to engage in every good work that will result in the salvation of souls and the advancement of the cause of Christ. And last, and above all else, we want to be faithful to our Lord, "whose we are and whom we serve," and to whom some day we will have to give an account of our stewardship here. We ask an interest in your prayers that we may live up to these aims and ideals.

A believer who is wholly submitted to God will be owned and used of Him in any place.
—P. E. M.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

We might think of the Junior Topic on "Sowing and Reaping" as the central theme of all the topics of the month if we should wish to join them together under one head:

- Sowing and Reaping
- Prayer
- City Missions
- Attitudes
- God's Portion

There is scarcely any activity which we may think of which would not in some manner bring a harvest, so to speak.

* * *

These topics are also placed in a classification under the general list for the year as follows:

- Junior Topic
- Doctrinal
- Missions
- Christian Life
- Seasonal

All of them might be placed under doctrine since they contain some vital teaching. All of them contribute something to the Christian life as we meditate upon them and give them a place in our lives. We may give some junior adaptation to each one of them.

Thus there might be many ways of thinking and adjusting the lines of thought under varied heads. It shows how in the great fields of thought God has placed us in a varied setting depending upon what point of view we see life and thought. This leads us to remember that God has said, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:8-11).

All this meditation ought to lead us to use God's thoughts and ways more and more so that we may come into fellowship with the most profitable and fruitful ways that cannot fail. Man has ways of looking at God that fail to bring man any blessing. Man can yield his thinking to God and the leading of the Holy Spirit, and he will enter into the way of great blessing. Compare the counsel of the Saviour to the apostles as to what they should do under the trial of persecution. They were not to premeditate, but to let God give them in that hour through His Spirit what to say. Matt. 10:19, 20. And while it is well to meditate on many things of life before we meet the issues (I Tim. 4:15), it is always well to accompany our meditations with prayer and the yielding of our hearts to the leading of the Holy Spirit, so that God may use our meditations in preparation for the high things He has in view beyond any planning of our own.

We cannot but commend to our readers the Book of books as the source book for meditation and to the place of prayer for the insight needed to make our meditation profitable for ourselves and for those who hear what we may bring forth in speech. To this end we wish God's blessing upon all who are connected with the Young People's Bible Meeting.

SOWING AND REAPING (Jr.).—Gal. 6: 6-10; Eccl. 11:1-10

Topic for July 10

MOTTO

"Whatsoever a man soweth that shall he also reap."

MEDITATIONS ON THE TOPIC

I. **The Topic for Today** is one with which almost every one is familiar. We who live close to the soil, especially, are seeing some form of sowing or reaping continually. The thought of the Scripture with reference to sowing and reaping is figurative when it applies it to living deeds. The thoughts, words, and deeds which people do are either of the kind that produce good results or evil results. These are compared to seed being sown and which produce fruit, or crops, of some kind. And just as a natural seed with a normal growth will produce much more than is sown, so with the seeds of our life

actions. It is alarming when we think of the evil deeds that are done, to know that they multiply at such a large rate and keep on multiplying, since the seed once scattered grows up like a weed and goes to seed again and is scattered farther and farther till there is a discouraging, overwhelming increase that covers all the land. But it is indeed encouraging to think that the seeds of good will also increase, so that we may rejoice in time to come at the good harvest that is waiting and even scattering farther and farther till we can hardly believe that it could all start from the few deeds of righteousness which we sowed by our hearty action.

Sowing requires faith and hope and patience. We have faith that the seeds of good cannot fail to bring forth. Unlike natural seed, the seeds of life action are sure to bring forth. It takes faith to believe that the good we do will result in increase if we faithfully go on sowing. Then it requires hope and patience to wait for the harvest, by carefully cultivating the seed which has been sown, and nourishing it, till the time is here to reap.

II. **The Text.**—Gal. 6:6-10.—This passage contemplates the service that is rendered to encourage the Gospel teacher. Communication to him will encourage the Gospel seed, the Word of God, and bring a bountiful harvest unto life everlasting. But if we sow to the flesh, by seeking to nourish our selfish interests as well as to indulge our fleshly lusts, there is nothing but loss and death ahead. We are encouraged to do good at every opportunity, to all men, and especially to the household of faith, because in them there is a double assurance of increase.

III. **Suggestions for Junior Programs.**—The Juniors can easily catch the thought of sowing words and deeds. The result of kindness to animals or to people can be illustrated by stories of the treatment of pets, or the treatment of a child. Kind words often bring kind words back, while harsh and bitter words bring the same kind back and stir up much more evil. Tell the story of Moses as an illustration how a father and mother used their sowings in the heart of a little boy that brought a harvest of a great and useful man for God when he was grown.

The negative side may also be illustrated in a similar fashion by relating stories, or selecting some to be read in the meeting, which illustrate the bad sowings and their harvest.

The flesh, or the fleshly-spirit, in people leads them to do things that are purely earthly, sensual, and devilish. The Holy Spirit, dwelling in people, leads them to do things that please God and to bear fruit of a heavenly nature. We can make the boys and girls understand that the fleshly mind or spirit comes into us by the work of Satan, while the spiritual mind comes from the work of God by His Holy Spirit which is given to them that obey Him.

OUTLINE STUDY

I. Sowings.

1. To the flesh.—Gal. 6:8.
 - a. Its works named.—Gal. 5:19-21.
 - b. Another list of sowings.—Eph. 5:3-5.
 - c. The Colossian list.—Col. 3:5-9.
2. To the Spirit.—Gal. 6:8.
 - a. Its fruit.—Gal. 5:22, 23.
 - b. When the new man has sway.—Col. 3:10-17; Eph. 4:23-32.
 - c. Where love rules.—I Cor. 13:1-8.

II. Reapings.

1. From carnal sowings.—Gal. 6:8.
 - a. The carnal mind.—Rom. 8:6, 13 (death).
 - b. Impenitence.—Rom. 2:1-9 (Judgment).
 - c. Transgression.—Prov. 13:15 (hard).
 - d. Multiplication of evil.—Prov. 22:8; Hos. 8:7; Ex. 20:5.
2. From Spiritual sowings.—Gal. 6:8.
 - a. The spiritual mind.—Rom. 8:9-13 (life).
 - b. Working good.—Rom. 2:7, 10, 11 (glory, honour, peace).
 - c. A tree of life.—Prov. 11:30.
 - d. Bountifully.—II Cor. 9:6-11; II Pet. 1:5-11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Sow."
2. Sowings that Bring a Bad Harvest.
 - a. Thoughts.
 - b. Words.
 - c. Deeds.

3. Sowings That Bring a Good Harvest.
 - a. Heeding good counsel.
 - b. Seeking God's Word and way.
 - c. Doing good works.

For Seniors.

1. The Law of Sowing and Reaping.
2. Life Sowings for a Good Harvest.
3. Life Sowings That Bring a Sad Harvest.

PERSONAL THOUGHT

Let us look well to our sowings and then have patience till the reaping time has come. If we have sown evil, let us repent and begin to sow the good.

SEED THOUGHTS

Let us gather up the sunbeams,
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff,
Let us find our sweetest comfort
In the blessings of today,
With a patient hand removing
All the briars from the way.
Then scatter seeds of kindness,
For our reaping by and by.

—Mrs. Albert Smith.

Sowing the seed by the daylight fair,
Sowing the seed by the noonday glare,
Sowing the seed by the fading light,
Sowing the seed in the solemn night;
Oh, what shall the harvest be?

Sowing the seed by the wayside high,
Sowing the seed on the rocks to die,
Sowing the seed where the thorns will spoil,
Sowing the seed in the fertile soil;
Oh, what shall the harvest be?

Sowing the seed of a lingering pain,
Sowing the seed of a maddened brain,
Sowing the seed of a tarnished name,
Sowing the seed of eternal shame;
Oh, what shall the harvest be?

Sowing the seed with an aching heart,
Sowing the seed while the teardrops start,
Sowing in hope till the reapers come
Gladly to gather the harvest home;
Oh, what shall the harvest be?

—Emily S. Oakley.

PRAYER IN CHRISTIAN LIFE AND SERVICE.—I Tim. 2:1-10; Col. 1:9-12

Topic for July 17

MOTTO

"In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God."

MEDITATIONS ON THE TOPIC

I. **The Topic** is to consider the place we should give to prayer in our Christian life and Christian service. It is evident by a study of the Word that the Lord has given a very definite place for prayer for the Christian. He not only invites it and gives encouragements for it, but He has directed and exhorted that it be exercised continually (Col. 4:2), with earnestness (Col. 4:12), in faith (Jas. 1:6), in everything (Phil. 4:6).

Some one has compared it to the "Christian's vital breath". Just as important as breathing to the body is a relationship with God in which prayer is not hindered but can be exercised continually as before a great and loving Friend. We would feel very badly if we were deprived of talking or communicating in some way with a dear friend, or if that friend would cease to give answer to our speech. Thus we should not mar the fellowship between ourselves and God nor fail to respond to the loving kindness and the many ways in which He speaks to us. We will surely feel pressed to speak our gratitude very often day after day as we receive

so many tokens of His love. And we will expect when we make petition or express our gratitude that there will be some evidence that He has received our prayers and given the blessing in our hearts and lives.

Then we would not want to be engaged in some service for Him and never ask for wisdom nor for guidance. We would not want to be shut off from pouring out our hearts concerning the work and to enlist His help in blessing it and prospering the labors in which we have engaged.

II. **The Text.**—I Tim. 2:1-10.—This passage shows that it is God's plan that the Christian should be interested in all men including the rulers of the land and should make them the subject of his prayers, thanks, and intercession. Col. 1:9-12.—Here we have the testimony of the apostle Paul as to the content of his prayer concerning the believers at Colosse.

III. **Suggestions for Junior Programs.**—The suggestive assignments for Juniors will give a number of questions which will find their answer in the Outline Study. These questions may be assigned and the juniors helped to discover the answer by the Scripture. The topics also given will find similar material in the Outline Study. This should make an interesting meeting for the Juniors if the work is carefully prepared and interspersed with appropriate songs and select readings illustrating the topic.

OUTLINE STUDY

I. God Invites Prayer from Man and Exhorts Him to Pray.

1. The disciples are to ask in Jesus' name.—Jno. 16:23-27.
2. They are assured of an answer.—Matt. 7:7.
3. Sinners who are penitent may pray.—Luke 18:13, 14.
4. Every one that is godly.—Ps. 32:6; Ps. 34:15, 17.
5. The afflicted are exhorted to pray.—Jas. 5:13.
6. Those lacking in wisdom should pray.—Jas. 1:5.
7. We should pray in everything.—Phil. 4:6.

II. The Service of Intercession as a Duty.

1. For all men, including rulers.—I Tim. 2:1, 2.
2. For all saints, including ministers.—Eph. 6:18; Phil. 1:19; Col. 4:3.
3. For friends.—Job 42:8.
4. For enemies.—Matt. 5:44.
5. For the sick.—Jas. 5:14.
6. For workers in the harvest of souls.—Matt. 9:38.
7. For the church.—Ps. 122:6.

III. Prayer Accomplishes Things.

1. Availeth much.—Jas. 5:16.
2. Whatsoever is asked in Jesus' name.—Jno. 14:13, 14.
3. For the obedient.—I Jno. 3:22.
4. According to His will.—I Jno. 5:14, 15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Pray."
2. Praying to God.
 - a. Who may pray?
 - b. Who may not pray?
 - c. What may we pray for?
 - d. How shall we pray?
 - e. When shall we pray?
 - f. Prayer for others.
 - g. Prayer for ourselves.

For Seniors.

1. Encouragements for Prayer.
2. Hindrances to Prayer.
3. The Call for a Service of Prayer.

PERSONAL THOUGHT

"Men ought always to pray and not to faint." Has this duty been impressed upon my heart?

SEED THOUGHTS

There is no burden of the spirit but is lightened by kneeling under it. Little by little, the bitterest feelings are sweetened by the mention of them in prayer. And the agony itself stops swelling, if we can cry sincerely, "My God, my God!"—Wm. Mountford.

Prayer is so necessary, and the source of so many blessings, that he who has discovered the treasure cannot be prevented from having recourse to it, whenever he has an opportunity.—Fenelon.

There is something in every act of prayer that for a time stills the violence of passion, and elevates and purifies the affections.—Jer. Taylor.

He that loveth little prayeth little; he that loveth much prayeth much.—Augustine.

OUR CITY MISSIONS.—Jonah 3:1-10

Topic for July 24

MOTTO

"While we were yet sinners, Christ died for us."

MEDITATIONS ON THE TOPIC

I. **Our City Missions.**—As a church we have representatives in the cities to bear the message of the Gospel to the lost. The names of the cities may be learned by a study of the reports that appear from time to time in our periodicals. The Mennonite Year Book contains a list of these city missions with the names of the workers who are laboring there. These cities are located in the various parts of the United States in reach of the congregations of the districts in which the cities are located. It will be well to take a survey of the places in which City-mission work is done and then give a special study of the missions that lie in reach of your congregation.

But in the study of our missions, it might be well to consider how many of them may be in a strategic position for the reaching of others such as the city of Rome was in the days of the apostles, and especially as the city of Jerusalem was from which the message was carried to the uttermost part of the then known world. It might be the part of wisdom to seek how we might follow such a course in city missions by which similar results might be accomplished in our day.

In studying the activities and the opportunities, it might be well to consider whether there are any other lines of activity by which more souls may be reached and more unreached cities might be touched by the influence of our service.

What cities are still untouched and what parts of the cities in which we work are yet unreached by the message we bear?

II. **The Text.**—Jonah 3:1-10.—This gives a service of a man, Jonah, whom God sent to a wicked city to warn them of impending wrath determined upon their city. The people of the city had better judgment than the spirit of the messenger who gave them warning, for they repented and received mercy from God.

III. **Suggestions for Junior Programs.**—The suggestions of the outline and the suggestions for Juniors may be followed with profit for the junior meeting. It would be well to have the assignments made for some time ahead and to secure some careful study on the subject before having a meeting.

OUTLINE STUDY

I. Our City Missions.

1. Their locations.
2. Their workers.
3. Churches developed from them.
4. Activities conducted by them.
5. Needs.

6. Problems.
7. Opportunities.
8. Unreached places.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Teach," "Teaching."
2. City Missions.
 - a. Let the boys and girls secure answers to the points in the outline as far as possible.
 - b. Secure some articles from our papers or reports from which to discuss points of interest and profit.

For Seniors.

1. Specialize on Points 4, 5, 6, 7, 8 of the Outline Study.

PERSONAL THOUGHT

We can more intelligently pray for our cities if we know their need and what our missionaries are doing and not doing there.

SEED THOUGHTS

Go work in my vineyard, there's plenty to do,
The harvest is great and the lab'ers are few;
There's weeding and fencing, and clearing of roots,
And plowing and sowing and gath'ring of fruits.
There are foxes to take, there are wolves to destroy,
All ages and ranks I can fully employ.
—T. C. O'Cane.

Preach the Gospel as if God
Sinners lost through you were seeking;
His salvation through the Word,
Speak as if the Lord were speaking.
—El Nathan.

Throw out the Life-line to danger-fraught men,
Sinking in anguish where you've never been:
Winds of temptation and billows of woe
Will soon hurl them out where the dark waters flow.—Ufford.

VICTORIOUS LIVING—ATTITUDES TOWARD OTHERS.—Luke 10:25-37; Eph. 4:17-32

Topic for July 31

MOTTO

"Thou shalt love thy neighbor as thyself."

MEDITATIONS ON THE TOPIC

I. **Victorious Love for Fellow Men.**—The Spirit of God alone is able to fit us to take a proper attitude toward others. Man by the depravity of his nature will take a selfish attitude toward others. But when we know the salvation in Christ and know the love of Christ possessing our heart and life, we shall find a new nature impelling us to love our fellow men with a self-sacrificing love in which we are ready to lay down our lives for their good.

This victorious love must be attained through the regular plan of salvation and by meeting the conditions on our part. The Holy Spirit is the gift which is given to all who belong to Christ. And if we walk in the Spirit, He will lead us into the attitudes of love which Christ Jesus manifested to the world of lost souls. As long as we follow selfish ends, that long the Spirit is hindered from His work in us and our life will be one of defeat. On our part there needs to be an effort to "keep the unity of the Spirit in the bond of peace." Since as human beings we are imperfect and our fellow Christians and all our fellow men outside of Christ are imperfect, it follows that we must exercise grace which God will give to meet both the evil and the imperfect in that manner becoming one who has been redeemed by a Saviour who loved us and gave Himself for us. All this requires a surrender on our

part to all the will of God. We need more grace. God will give the supply we need if we humble ourselves before Him. And we shall find increasing satisfaction in serving others in love.

II. **The Text.**—Eph. 4:17-32.—This passage indicates a separated walk from evil doings in the world. It sets forth the walk in which we do everything for the good of others and to the will of the Holy Spirit who seals us unto the day of redemption. Lk. 10:25-37.—This passage sets forth the spirit of the law of love to our neighbor which God requires of us, illustrating what that love is like as it manifests itself, not only to those of like nationality, but of different nationality and social standing.

III. **Suggestions for Junior Programs.**—There is scarcely any one, however selfish but will feel the warmth of the love which a true child of God manifests toward his fellow men in the world. The boys and girls will see the beauty of such a life and can understand how it feels to come in touch with such a life, even if selfishness is predominating in their own life. It is well to endeavor to show forth the Scriptural standards of an attitude toward others and then to lead upward those who feel the power of self holding them in bondage from expressing a true love for others. When we can succeed in getting the boys and girls to desire salvation from sin and self, we have led them to a place where Christ can be presented to them and they may become willing to receive Him.

Take up the assigned topics and the Scriptures that will make them plain. Secure select readings that illustrate the unselfish life and have some of them read by persons in the meeting.

OUTLINE STUDY

I. A Victorious Life in Relation to Others.

1. Humility.—Phil. 2:3; Rom. 12:10.
2. Unselfish service.—Phil. 2:4-8.
3. Loving kindness.—Col. 3:12, 13; Eph. 4:32.
4. Nonresistance and forgiveness.—Matt. 5:38-48; Mark 11:25, 26.
5. Purity.—I Thess. 4:3-7; Eph. 4:29; 5:3-6.
6. Truthfulness and honesty.—Eph. 4:25, 28.
7. Self-sacrifice.—I Jno. 3:16.
8. Compassion and sympathy.—I Jno. 3:17, 18; Rom. 12:13, 15.
9. Condescension.—Rom. 12:16; Jas. 2:1-9.
10. Sociability.—Prov. 18:24; Ps. 133.
11. Spirit filled.—Gal. 5:22, 23; Col. 4:6.
12. Forbearing.—Eph. 4:2, 3.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Love."
2. How to Feel Toward Others.
 - a. Giving them the best.
 - b. "It is more blessed to give than to receive."
 - c. Kindness in words and deeds.
 - d. Returning good for evil.
 - e. Being true and pure.
 - f. Lowly.
 - g. Friendly.

For Seniors.

1. Loving Thy Neighbor as Thyself.
2. Esteeming Others Better than Yourself.
3. Practicing the Life of Self-denial.

PERSONAL THOUGHT

Have I learned the way of love? Lord, teach us not only to know with our heads but to know the promptings of love in our hearts.

SEED THOUGHTS

I expect to pass through this life but once. If therefore there be any kindness I can show, or any good thing I can do to any fellow being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.—Mrs. A. B. Hegeman.

If we knew the baby fingers,
Pressed against the window pane,
Would be cold and stiff tomorrow—
Never trouble us again—
Would the bright eyes of our darling
Catch the frown upon our brow?
Would the prints of rosy fingers
Vex us then as they do now?
Then scatter seeds of kindness,
For our reaping by and by.

Ah, those little ice-cold fingers,
How they point our memories back
To the hasty words and actions
Strewn along our backward track!
How those little hands remind us,
As in snowy grace they lie,
Not to scatter thorns—but roses—
For our reaping by and by.
Then scatter seeds of kindness
For our reaping by and by.

—Mrs. A. Smith.

THE FIRSTFRUITS—GOD'S PORTION.—Deut. 26:1-15

Topic for August 7

MOTTO

"Honour the Lord with thy substance and the firstfruits of all thine increase."

OUTLINE STUDY

I. The Firstfruits Required of Israel.

1. In what they consisted.—Ex. 22:29.
2. How they were offered.—Lev. 2:12-16.
3. The priest's portion.—Num. 18:12; Deut. 18:3-5.
4. An example.—II Chron. 31:5-7.
5. The law fulfilled.—Neh. 10:35-39.

II. The Firstfruits in Figure.

1. The firstfruits of our inheritance in Christ.—Eph. 1:14; II Cor. 5:5; Rom. 8:23.
2. The believer is God's firstfruit.—Jas. 1:18; Rev. 14:4 (Num. 3:12, 13); Rom. 11:16; I Pet. 2:9.
3. An expression that all belongs to God.—Deut. 26:5-11.
4. The Christian expression.—Col. 3:17; I Cor. 6:19, 20.
5. Giving of our substance with ourselves.—II Cor. 8:3-5.
6. Material gifts to be given as well as spiritual.—II Cor. 8:7-9; Heb. 13:15, 16.
7. Good stewards of God's grace.—I Pet. 4:9-11; Rom. 12:1, 6-15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Firstfruits."
2. Giving God's Portion to Him.
 - a. Of our heart's devotion.
 - b. Of our powers of mind and body.
 - c. Of our increase of crops or money.
 - d. Of each day for prayer and worship.
 - e. Of each week for a day of rest and worship.
 - f. Of each special blessing in appropriate thanksgiving and sharing with others.

For Seniors.

1. The Law of Firstfruits in Israel.
2. How Express our Acknowledgments of God's Gifts.
3. What We May Express in Material Gifts.

CONSIDERATION FOR OTHERS (Jr.).—Phil. 2:1-30

Topic for August 14

MOTTO

"Consider one another."

MEDITATIONS ON THE TOPIC

I. **Giving God His Portion.**—God, our Creator and Saviour, seeks to have us rement-

ber the sources of our blessings and to give a portion to His cause that we may thereby acknowledge His gifts in all things. Israel gave of the firstfruits of all their increase and in the regular season gave a tenth of all for the Lord's service.

While we are not living under the law of Moses we are living under the same gracious Creator and Saviour, and gratitude constrains us to acknowledge His gifts in ways that will prove that we recognize all as from His hand.

God asks that we give our bodies as a living sacrifice. Rom. 12:1. He wants us to do good with the gifts He has placed into our hands, gifts both natural and spiritual. It is but fitting that when He has blessed us with a bountiful harvest that we should bring a portion to Him for the furtherance of His cause. Doing good with our material blessings and by our deeds is a work acceptable to God. Heb. 13:15, 16. Whether we raise a crop or labor for the money there should be a feeling of obligation to Him who gives us the "power to get wealth". And we need to show our appreciation by giving Him a portion of it lest we begin to appropriate it all at our own pleasure and cease to remember that all that we have is His first. None of our possessions should be used in any way except in that which is in some way to His glory.

We are stewards of God's grace. Every gift in our possession is only for use in some way to His glory. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever" (I Pet. 4: 10, 11).

II. **The Text.**—Deut. 26:1-15.—This passage shows what God wanted Israel to remember concerning the gift of a home in Canaan by bringing the firstfruits unto His house in worship, and by the gift of tithes for the Levite, the fatherless and the stranger and the widow. Thus in gifts God can look down and bless the people and their land with further increase.

III. **Suggestions for Junior Programs.**—The boys and girls can understand with the grown-ups that God should have a portion. All our hearts and powers are His by right and should not be withheld. Daily, weekly, yearly, as the boys and girls live and grow they should be made to feel that God should be honored by prayer and thanksgiving and gifts daily, weekly, constantly. It would be well to show that God expects these gifts to be used for the service of the Cause and for the help of the needy both naturally and spiritually. Use the suggested topics of the work for juniors with such adaptations as you may need to suit your group. A consecration hymn like 405 in the Church Hymnal might be selected and sung at the appropriate time to impress the sentiment of the meeting. Other hymns like 407 or 409 might be fitting.

OUTLINE STUDY

I. Examples of Consideration for Others.

1. The Son of God.—Phil. 2:4-8.
2. Timothy.—Phil. 2:19-22.
3. Epaphroditus.—Phil. 2:25-30.
4. Paul.—II Cor. 12:14, 15.
5. Titus.—II Cor. 12:18; Acts 20:33-35.
6. Dorcas.—Acts 9:36-43.
7. The Brotherhood at Jerusalem.—Acts 4:34, 35-37.

II. Exhortations to Us to Consider Others.

1. The strong to bear with the weak.—Rom. 15:1-3.
2. We are not to cause others to stumble.—Rom. 14:21; I Cor. 10:31-33.
3. We are to serve others rather than to be served.—Matt. 20:25-28.
4. By the example of feet washing.—Jno. 13:13-17.

5. We should sacrifice life and goods for others.—I Jno. 3:16-18.
6. Preferring one another in honour.—Rom. 12:10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Others."
2. Select Characters of Examples Who Considered Others and Assign Them to the Juniors.
3. Talk or Essay: How May We Show Consideration for Others.

For Seniors.

1. Practical Service toward Others.
2. Christ Our Pattern of Unselfish Service of Others.

PERSONAL THOUGHT

Let us gladly bring our offerings in worship to the Lord in gratitude for His blessings and gifts to us.

SEED THOUGHTS

Thankfulness is the tune of angels.—Edmund Spenser.

Gratitude is the memory of the heart.—Sel.

Do not let the empty cup be your first reminder of the blessings you had when it was full.—A. Maclaren.

We thank Thee, O Father,
For all things bright and good;
The seedtime and the harvest,
Our life, our health, our food;
Accept the gift we offer
For all Thy love imparts,
And that Thou most desirest;
Our humble thankful hearts.

—Matthias Claudius.

RARE OLD VALUABLES

(Continued from page 194)

The coin book was found, and they looked in the half dollar section. Sure enough, that particular piece was listed, and it was worth from one to five hundred dollars.

"Oh Boy! What a break for a college fellow!" and Calvin hopped excitedly around the room.

"Too bad old Cougar Bill didn't know old coins were valuable." The minister had spoken before he thought.

"Aw, Dad, they don't need it so badly," but as Calvin looked around his father had already left the room. The boy knew it was done purposely in accordance with his father's policy of letting his son make his own decisions, unless he specifically asked what to do. He never criticized them either. It was his way of throwing Calvin on his own.

"I suppose I should take it back to Cougar Bill, but I need it so badly, and it is my money; I gave honest value for it. Perhaps Providence sent it just at this time; yet is it the Christian way of doing? But someone else would get it anyway sometime, and they likely would not give it back. Folks do not do things that way nowadays." Calvin started a little at the last thought.

What was it Speed had said about no one taking religion seriously nowadays? Perhaps there was some reason for his saying that. If he were in Cougar Bill and Speed's place, he certainly knew what he would appreciate. That was the way the Golden Rule should be observed, he supposed. Yet, he wondered just how many folks who claimed to do Golden Rule business did go that far.

He had heard a number of people say there was no getting ahead that way. What was it to get ahead anyway? Was the Golden Rule one of the rare and valuable things like old coins? By mulling the milling thoughts had crystallized into the decision to dare to try it. He would take it back.

"Hello," greeted Speed in surprise, when he saw Calvin. "Did you come to see that I wouldn't have a chance to back down on going to church?"

"No, no, not exactly, but I'd be glad if you would go with me. I came to bring back a half dollar you gave me yesterday. I'd like to have another in exchange," and Calvin held out the blackened piece of money.

"What's the matter; isn't it any good?" asked Cougar Bill.

"Any good! why man! it's worth all the way from one to five hundred dollars to collectors of rare coins!"

"Wha-what!" Speed's jaw dropped. "Why, maybe Granddad has more; he's kept some of that since he was a boy. Haven't you, Grandpap?"

"Um huh, and some my father kept. Of course, when they called in the gold, I sent that, but none was ever returned."

Speed was looking hard at his friend. "Say, Cal, why didn't you keep quiet about this? You could have used it—perhaps would have put it to better use than I. And we would never have known the difference."

"I thought of it," confessed the minister's son, "but there was the Golden Rule, and I knew very well what I would have liked had I been the other fellow."

"Oh, well, say, some folks do take their religion seriously," the young Indian was thoughtful. Then, "Let's see if Grandpap has any more."

A few smaller coins were found that promised well, and the boys were exultant. The Indian youth was the first to break the spell of excitement:

"Say, hadn't we better get ready for Sunday school? These will keep. But if they are as valuable as that book says, I might go with you to Laurelhurst."

"Is that a promise?" asked Calvin eagerly. "Let's shake."

Speed held out his hand. "Yes, and you needn't think I am going to keep it all. We're pals on this."

EVIL REPORTS

Let us be slow in believing evil reports unless they are absolutely authenticated. Some one reported that a minister in a rage went to a meeting, which his wife attended against his will, dragged her from the hall, and forced her to go home with him. In the columns of a paper the minister made this admirable defense: "In the first place, I never attempted to influence my wife in her views nor her choice of a meeting; in the second place, my wife did not attend the meeting in question; in the third place, I did not attend the meeting myself. To conclude, neither my wife nor myself had any inclination to go to the meeting; finally, I never had a wife."—The Watchman-Examiner.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

EUROPEAN JEWRY IN DIRE DISTRESS

Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.—Matt. 24:34, 35.

The above passage is among the momentous words which fell from the lips of the Son of God. The word "Verily" suggests the tremendous import of the words. The word generation refers to the Hebrews, the people he was speaking to. The Greek word "genea," is defined by all lexicons, as "race, kind, family, stock, breed." Consequently, we infer from this prophecy that the Hebrew race will survive the centuries and the ages. This they have, in spite of the bitterest and bloodiest persecution. That the word should be used in this sense (besides the evidence of the literary use of the word "genea"), is evident from the fact that it states that this "generation" or race would not pass until all these things be fulfilled. The word **all** is inclusive. It includes such things as the destruction of Jerusalem, the temple and city, the world-wide preaching of the Gospel, the great tribulation, and the return of the Lord. How marvelously his prophecy has been fulfilled. This generation—nation, or family of Israel—has been preserved until this day.

This nation—whom God still loves with an everlasting love. This nation—that gave the Christian Church and the world its Bible. This nation—which under God gave the world a Saviour, has been miraculously preserved. The present fires will only again evidence the foreknowledge of the Lord Jesus Christ, and the truth of the text, quoted beneath the caption.

A tidal wave of anti-Semitism has spread to Germany, Austria, Poland, Rumania, and has begun to inundate Great Britain and America.

The following current item reveals the situation in Rumania:

The following anti-Semitic program has been carried on by Premier Octavian Goga, in Rumania. At one stroke he decreed: (1) The suppression of every Jewish owned newspaper. (2) Forbidding the hiring of servants under forty years of age by Jewish families. (3) Ninety per cent of all Jewish employees must be Rumanians. (4) All licenses to sell alcohol and gasoline held by Jews were revoked. (5) Jewish doctors employed by insurance companies were replaced by Rumanians. As a result, thousands have been thrown out of work and become a burden to society. Such is the result in an authoritarian state.

The following states the situation in Poland, Germany and Europe:

In Poland there are 3,500,000 Jews, of whom 1,000,000 are starving, who are involved. Rumania has 1,000,000 Jews, while Germany has only 350,000 and Austria about 200,000. All these are menaced and for them American Jews are seeking to raise \$9,600,000 this year. Incidentally since 1914 American Jews have provided \$87,000,000 for the relief of European Jews.

In Germany, in addition to the Jews, there are about 1,000,000 non-Aryans, and in Austria 600,000 or more. Any man, woman or child with at least one Jewish grandparent, or one who is married to a Jew is classed as a non-

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Aryan and therefore receives the same treatment as a Jew.

Thus there are approximately 7,000,000 folk in Europe who, because of Jewish ancestry near or remote, are unwanted by their fellow citizens. And partly because of anti-Jewish sentiment, but more largely because of unemployment crises, they are not wanted anywhere else. Even in Palestine the number actually able to enter there in one year has been reduced from 61,000 in 1935 to less than 10,000 in 1937. Moreover, the Jew-Arab conflict in Palestine, coupled with the British Partition proposals, has served to arouse the Moslem world and to increase the anti-Semitic sentiment there.

One of the terrible nightmares of the Jewish people is the abuse their youth suffer in the universities in Poland, Rumania, Hungary, and elsewhere. It is even difficult for the Jews to get into these universities, and to pursue their studies is still more difficult. Only the more courageous have attempted to continue their studies. These students have endured a reign of terror. By far the worst record is that presented by the universities of Poland. Here the students are attacked by the "endeks," a national democratic party. In the ancient academies of Cracow and Vilna, and in the more modern ones of Warsaw and Lemberg, the corridors and lecture rooms often re-echo the cries of Jewish students, of both sexes, who have been beaten by bands of "endeks" and bludgeoned into such a state that they must be taken home, or, as is often the case, to a hospital. They are spit at, often thrown downstairs, and trampled upon, while their books and instruments are destroyed. They are forced to sit on the "left side" of the lecture room.

During a lecture at the Vilna University by Professor Rudnicki the endeks attacked the Jews several times, whereupon he asked them why they did not leave the Jews alone. They replied, "Because we are Christians." To which the Professor retorted, "If Christ had been alive today He would have taken his seat on the left side of the lecture room."

In Rumania Jew-baiting has become worse in recent years in consequence of the activity of the fanatical "Iron Guard," the Rumanian nazis.

One night in a dark street in Jassy, three Iron Guard students attacked Professor Bratu, dean of the local university and a former president of the senate, and attempted to cut off his head with butcher knives. They slashed his face and cut off his right ear, leaving him in a grave condition. Professor Bratu had recently been condemned to death by the Iron Guard for his determined opposition to Jew-baiting.

The violent persecution of Jews in the universities is one of the most disquieting aspects of the anti-Semitism rampant in Central and Eastern Europe. One would naturally expect the exercise of tolerance at a seat of learning, if anywhere. But, worst of all, the alumni of all these institutions will provide the future administrators and legislators of their countries. What prospect faces Jewish communities in these regions under government officials, cab-

inet ministers, judges, and magistrates who have spent their university days in orgies of hooliganism and have imbibed the poisonous doctrines of "racialism?"

The question arises, Why this terrific opposition to a people? In the first place, they are the object of Satan's hatred, because they are the "covenant people." This means they have been given the word of Jehovah that they would have a glorious future. With this future comes the judgment of God upon Satan and all the powers of darkness. In the second place, they are rich and endowed with the faculty of making money. They are rarely attacked during prosperous times. They control millions of dollars of the world's gold. In the third place is the unfortunate behavior of some individual Jews—their business shrewdness, and in some cases, dishonesty. But who persecutes Gentiles for such depravity? In the fourth place is "Hitler's Racial Ideology," which teaches that the Germans are a superior stock. We grant that the Aryan race is a good stock, but they never gave the world grander men than Abraham, Moses, Joseph, Joshua, Caleb, Daniel, Samuel, Isaiah, Jeremiah, David, Solomon, Elijah, Elisha, Matthew, Peter, John, and Paul. In the fifth place, they are accused of fostering and championing "Red Communism." It is true that some brilliant communists are Jews, but it is not true that the Jewish people, as a race, are communistic. Because of their attitude to the person and teachings of Jesus Christ, they are fertile soil for propagandists. But why accuse a race because of its degenerates? This attitude reminds me of a comment of a wise social sage, "The average family is quite appreciative of some shade in the family tree." This is true of family groups, this is true of the Hebrew people, for that matter of any people.

Now that we have briefly pointed out some of the reasons for the opposition, we want to ask another question, What can be done about the situation?

First, we can pray about it to the Lord, who still loves His ancient people. Second, we can treat them like Christians ought. The best way to win a Jew for Christ is to demonstrate clearly to him that you love him. Third, we can preach the Gospel to them, for when they believe in Christ, they make good Christians. Fourth, we can refuse to believe all that is said against them by propagandists. Sixth, we can seek to create the spirit of good will between Gentile and Jew in so many ways. Seventh, we can help them in their distress. This the American Jews, 4,500,000 in number, are seeking to do; they are attempting to raise \$9,600,000. This vast sum is for the relief of ostracized and persecuted Jews in Europe and to aid in their settlement in Palestine or elsewhere, as circumstances permit.

The solution of the Jewish problem is difficult. The Jews of Europe form a minority of approximately two per cent—seven million Jews scattered among 380 million non-Jews. This small minority has found itself opposed by this huge majority over a period of 2000 years. Part of this situation was caused by two different attitudes. Formerly, they were the only monotheistic nation in a polytheistic world; then also they were a non-Christian community in the occidental world. They have largely maintained these

two different characteristics. In believing in one God they were right. In rejecting Jesus Christ they were wrong. May not the last wrong be partly our crime? Have we evangelized them properly? Have we lived before them as Christians ought? Answer please!

Political specialists have suggested two means of solving the problem. First, by **assimilation in marriage with other races**. This they refuse to do, and now in some nations are forbidden to do. The other solution is "**Zionism**," that is, to move the Jews that are unwanted to Palestine. This is the method that England has been fostering. But the Jews in Palestine are now facing the opposition of the Arabs and the Moslem world. Consequently, they have reduced the number of colonists accepted from around 61,000 in 1936, to about 10,000 in 1937. Thus, both assimilation and Zionism have come to a dead end today. The question now is, What next? Is there a new way out?

There is one way out—the opening up of "**New Settlement Districts**," large enough and rich enough to take up the bulk of the millions of Eastern Jews, and assure them comfortable existence.

There are districts—in the table-lands of Africa. It is sufficient to indicate Rhodesia, which is larger than France and Germany together, with a population of two and a half million blacks and 70,000 whites. If such localities are to be preserved for the white race there must be a great surge of colonization. A Jewish settlement here could become of vast importance for the future of the colonies. England was willing to establish a little Jewish dwarf state in North Palestine; how much more valuable would a Jewish-African colony be! A vast new settlement district would be opened up that would absorb all the Jews of East Europe, and at the same time profitably exploit the natural resources of an undeveloped country for the British Empire.

Now, what about the fate of the Jews in Central Europe? Here the two inclinations towards assimilation and Zionism are merged. Assimilation is now impossible for the hitherto assimilated Jews of Germany, and emigration becomes their only hope. It is the duty of every European government with jurisdiction over colonies to help realize this emigration, not only in the interests of the exiles but also in the interests of the colonies themselves.

There are almost a million Jews in Austria, Hungary, and Czecho-Slovakia, part of whom are assimilated and part animated by an intense Jewish nationalism. A clear decision is necessary here between the assimilationists and the Zionists. Every Jew is on one side or the other, he has no alternative but to choose between the two.

Is there no other way? We have purposely left the best way until last. That is the "**Return of the Lord**." God scattered them to every nation for a purpose. When that purpose has been met, He who scattered them can also bring them back to their land, to Himself, and to the better way. This not being a **Bible Teaching** section of the Christian Monitor, we leave this conclusion with you, and request you to read without comment, Zechariah 13 and 14. Come to your own conclusion. If those conclusions are different from those of some others in Christ, be tolerant, and wait until "**the mists have rolled away**."

THE IMPRISONMENT OF PASTOR NIEMULLER

Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: wherein I suffer trouble, as an evil doer, even unto bonds; but the **WORD OF GOD IS NOT BOUND**.—II Tim. 2:8,9.

The history of the Christian Church has been one of constant conflict with the "powers of darkness." These sinister evil forces have been opposing the church in many forms.

Sometimes through evil men inside, sometimes by powerful opponents from the outside. This opposition in the great controversy sometimes comes from the "seats of learning" through false philosophies. Be-
times, the "powers that be" array themselves against the Lord and His Christ.

The conflict in Germany is still raging. It is estimated that some six hundred ministers are detained in detention camps, or imprisoned otherwise. Among this large number is the widely known Pastor Martin Niemuller, leader of the "Confessional" Protestant group in that land. He was tried, after being charged with employing the pulpit for political ends, of inciting disobedience to the law of the land, of making malicious attacks on the state and the governing Nazi party. This trial was kept in secret. He was declared not guilty. On his release he was immediately taken charge of by the secret police. He is still in a detention camp. In these camps many ministers have already died of age, infirmity, and abuse, for the cause of religious liberty. Day by day new restrictions on the nonconformists make life harder.

The **Presbyterian Magazine** discusses this conflict as follows:

There are many evidences that Germany has become engulfed in a tide of materialism, and the truths of Christianity have largely lost their hold upon the masses of the people. It is true that a small body of true believers under such earnest men as Pastor Niemuller are making an heroic stand but the foremost intellectual and political leaders see in Christianity a threat to the whole Nazi philosophy. One of Germany's outstanding publicists, Graf E. Reventlow, in a recent book, entitled "Where is God?" frankly acknowledges this irreconcilable conflict. We quote a single significant paragraph, which affords a close-up view of what is taking place among German youth:

"These powerful tendencies, particularly marked in the younger generation of our nation, result in a turning away from Christianity and all things Christian, as well as from the Personality of Jesus. This generation wants to treat the historic period of Christianity in Germany as an episode which now for it and for the German people as a whole has come to an end. The alienation from Christianity, here, is a total one. Christianity is considered to be a harmful obstacle which prevents the German people from coming to its own self. There is, generally speaking, no inclination to deal with Christian doctrines in detail, other than for purposes of argument. There is no doubt that this movement will gain in importance to an extent hitherto unknown with each new generation in Germany. This movement, indeed, will be decisive to an extent hitherto unknown for the religious future of the German people. This movement, though a negation of Christianity, and not mere indifference, is the first stage of the religious awakening in Germany. This negation does not originate from a spirit of negation as such. It is, on the contrary, the expression of a religious longing and of a need not satisfied by Christianity. . . . All this has developed quite genuinely and naturally."

In this conflict Niemuller represents a great cause, for the cause of religious liberty is not insignificant. It involves one of the choice blessings of humanity. It has been purchased and handed down to this generation by blood and tears. During the last two thousand years millions have died for this boon benefit. Nevertheless, it seems that this generation is bent upon prostituting this precious result of the Gospel of Jesus Christ. The "blood of martyrs" is still the seed of the Church. However, the heroic example of this man is not without its beneficial results.

It may be in the Providence of God that He may allow the adversary and the "powers of darkness" to cause us to suffer. It may only be that out of such a crucible of suffering may emerge a moral virile and energetic Christianity. It may be that we are too

soft, too comfortable, to be usable for God—as of yore.

Thousands have protested to the German powers, and our own Mennonite Church in bygone years often appealed to the "powers that be." But it seems that some mistake has been made in the form of the appeals. Many German pastors have been unwise in their attitudes and spoken words as well. Let us notice this bit of advice:

In regard to the petitions presented to the German Government on behalf of Pastor Niemuller, Dr. Henry L. Henriod, general secretary of the Universal Christian Council for Life and Work, issues this warning; no protest should be made on a **political basis** because this would increase the danger in which Pastor Niemuller stands. It is important that churches should state clearly that the reason for their protest is that he has taken his stand entirely on the basis of the **right of the Christian Church to proclaim the Word of God**. Expressions of sympathy on any other basis would only increase his danger. **The German Government should be informed in no uncertain terms that concern for Pastor Niemuller is very widely felt.**

Dr. Henriod also calls attention to the gravity of the present world situation, manifested by Niemuller's continued imprisonment after being cleared in a trial. Christian churches should be awake to the danger at the root of such a situation in its religious and ethical implications.

Pastor Niemuller's spirit remains unbroken, as is shown by the following extract from one of his letters to his wife:

"Somehow in these last six months the ship of the Church has got afloat again. The color is dimmed, the masts are broken, the whole appearance is not handsome; but the Lord Christ still sits at the helm, and the ship moves forward. . . .

"And I think my imprisonment also belongs to the holy humor of God. First the mocking laughter: 'Now we've got that fellow' and then the imprisonment; and what are the consequences? Full churches, a praying community."

"To get bitter about such things would be shameful ingratitude."

TID-BIT NEWS ITEMS

The Attention Now Being Bestowed upon the Jews by Christian people and organizations is significant. Our Protestant churches need to be awakened to their opportunity and duty, as this report from England shows:

"A Jewish correspondent to the Jewish Chronicle complains that young Jews, dissatisfied with the synagogue, are seeking spiritual reality from Church of England padres and Roman Catholic priests. Here is a challenge to those who really possess the Bread of Life!"

* * *

What Subject Can a Minister Preach persistently for sixty years, and not only keep his congregation, but make himself famous as well? The answer was given by Dr. Dinsdale Young, famous English preacher, whose sixtieth anniversary as a minister was widely noticed, the King himself congratulating him. Dr. Dinsdale's jubilee sermon contained this:

"I have been preaching the Gospel for sixty years, and I have nothing else to preach now and never shall have. They say that we who say that we are not ashamed of the Gospel today are old-fashioned, but some of the best things in the world are old-fashioned. The sunshine that brightens us here is old-fashioned."

* * *

Legacy of \$25,000 Refused! That is exactly what the Y.W.C.A. of Wimbledon did lately. They considered card games and dances worth more than that. A Mrs. Murray left this amount to her local "Y" on condition that no dancing or card playing be permitted

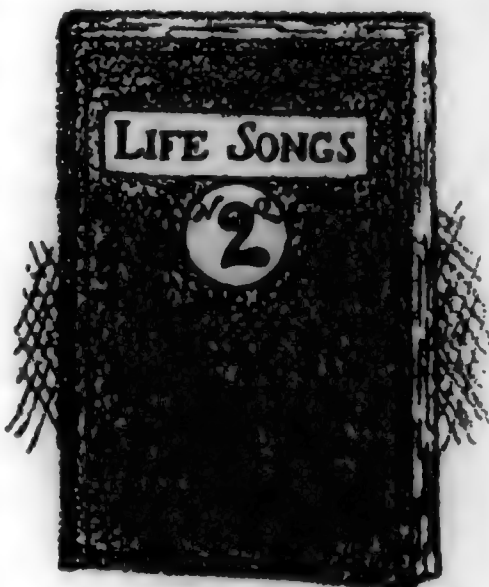
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The committee purposely used very few songs which appear in our other songbooks. Therefore this book should bring new life and variety into our worship. By special arrangement with one of the largest publishers of religious song books, we have use in this book of a great many of the general favorite selections.

A fine spirit of co-operation has been extended us by some of the leading music publishers of America and through special favors and grants, we have been able to collect an exceptional list of copyrighted songs, as well as some new titles by Mennonite authors which appear for the first time. The book is of standard size 6 x 8 1/2 inches. Size of music plates 4 1/2 x 7 1/4 inches. It contains 288 pages, 320 songs with the music, 20 familiar hymns in words only. Issued in both shaped and round notes. The Shaped Note edition is available in two bindings, Cloth and Bristol Paper; whereas the Round Note edition is available in Cloth binding only. In ordering please mention notation and binding desired. Shaped notes will be sent unless otherwise specified.

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in the club. On the grounds that such restrictions would hamper the freedom and development of the society, the committee refused the bequest. We wonder what the godly founder, Sir George Williams, would think of such an action. "Having a form of godliness but denying the power thereof."

Apparently Not All Corporations are Soulless. One of the exceptions is reported and commended by the "United Presbyterian": "Bausch and Lomb Optical Company, of Rochester, N. Y., recently rejected war material orders from abroad amounting to several million dollars. This needs to be heralded through every nation of the world. It is cheering to see a great corporation willing to lose such an immense business in the interest of peace."

Physicians Universally Recognize the influence of the mind upon the body in combatting disease. But comparatively few recognize the influence of the patient's religious attitude. A writer in the "Methodist Protes-

tant Recorder" quotes this unusual statement by a physician, Dr. Richard C. Cabot, of Boston, as given in an address before the Massachusetts Medical Society:

"The body has a super wisdom that is biased in favor of life, rather than death. What is this powerful force? It is God—the healing power on which all of us depend in order to be here today. I earnestly commend the medical profession to let the patient know of this great force that is working within him, working on the patient's side, on the doctor's side. It adds to the patient's confidence in his own life, in the doctor, in the drugs and therapeutics. It does the profession no good to avoid the word 'God'."

One of England's Most Noted Pastors, the Rev. J. D. Jones, recently closed a pastorate of thirty-nine years at Richmond Hill, Bournemouth, and a retrospective farewell address included this remark, which may largely explain his fame:

"I have tried to keep abreast of modern developments, and to keep in touch with modern

knowledge, but through all the years I have carried on what people call an 'evangelical' ministry. I do not see that historical criticism or scientific discovery or the new psychology invalidates in the slightest degree the central and essential Gospel that God was in Christ reconciling the world to Himself.

It is By No Means Useless to write in protest to Congressmen, public officials, editors and other leading men against various wrongs. Persons so placed are naturally quite sensitive to public opinion. Private citizens of a republic have probably no more effective way of giving their views force. Referring to the offenses of certain publishers, "The Watchman-Examiner" thus urges the expression of "high resentment" with respect to the press:

"Only yesterday we came across two examples of profanity in a popular magazine which as a Christian we resented. This profanity should have been left out or the editors should have rejected the articles. Christians should write candid letters to these careless magazines informing the editors that profanity is not acceptable to them. There is no need to split hairs as to what constitutes profanity."

Those who are truly crucified with Christ are joyously triumphant in their daily life. They do not mind earthly things.—R.

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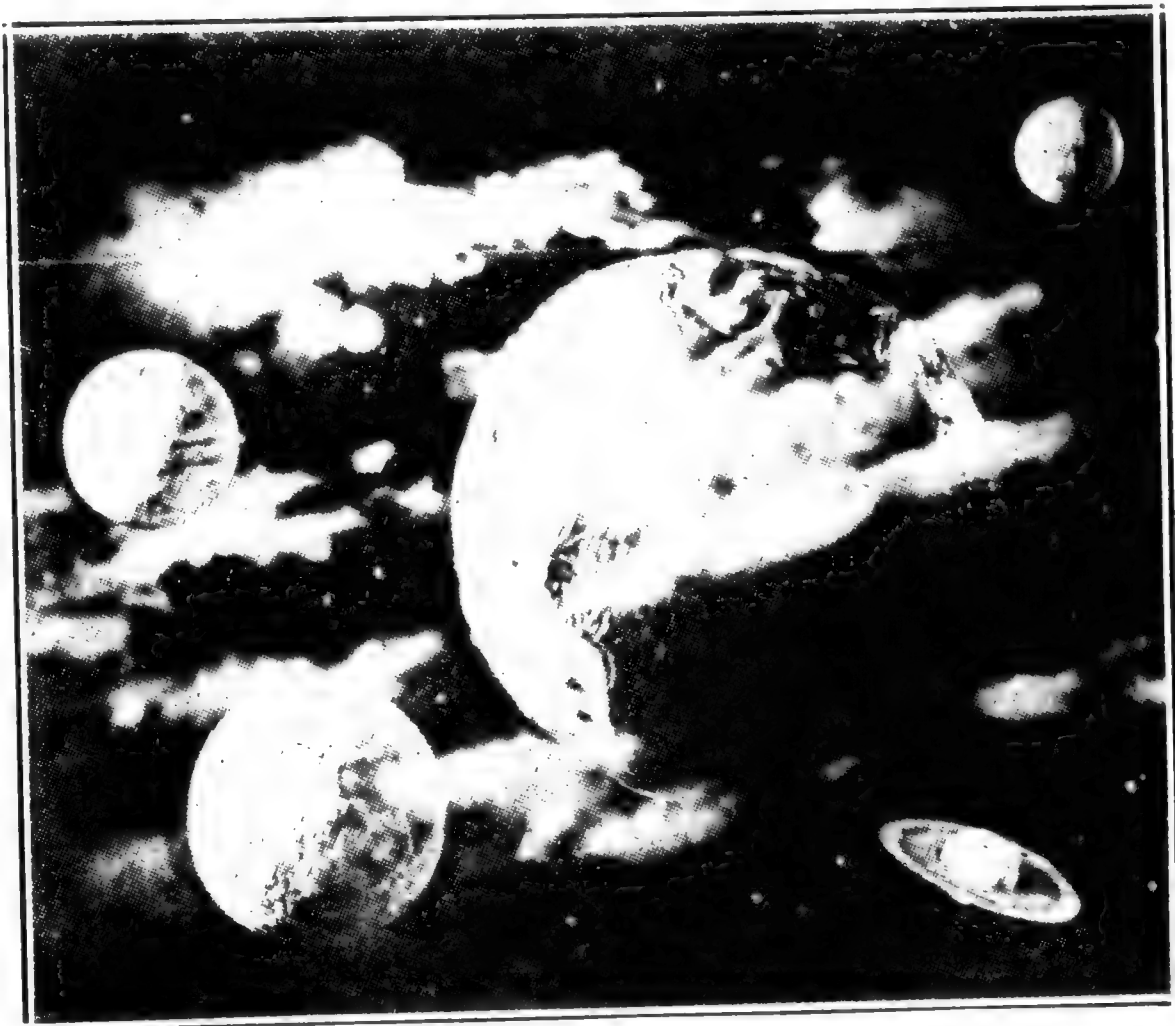
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A CUP OF COLD WATER

By Mary Miller



JENNY'S spirits were flagging. Her back was sore, her feet were tired, and her mind was sick. For two or three weeks now she had done nothing but work—work hard and long—and she saw no open place of ease and rest to work into. A long line of undone tasks piled up ahead. There was the patching. And the garden was growing up in weeds, while the neighbors' gardens all about her looked immaculate. The beets ought to be canned, the onions pulled and hung away, the cellar cleaned.

Her heart sank. Just that morning the neighbors had brought word that the grocery clerk's mother had died. All morning her mind had been at the house where the dead lay. Death always did things to her—riled up her mind. She couldn't fathom it. People lived—and then in an instant stopped living—and no matter what you'd do or wish or say or think, never—never again would their eyes light up—or would they speak or smile in understanding. Instead they were taken out in any kind of weather, the rattling clods were pitilessly spaded down on them and—there Jenny always tried hard—desperately hard—to stop her mind.

When Jim had gone back to his shop after dinner, Jenny knew she had to stop work for that day. She had hoed too long and too hard out in the hot sun. Little six-year-old Don was already deep in his afternoon nap on the dining-room sofa when she sat down in the easy chair with the patching basket beside her. Her mind was troubled about Jim too. He was so careless about his shop lately. He slept overtime in the morning—didn't seem to care when he opened up. She knew he didn't pay his bills regularly; she had seen some of the duns he had got—threatening ones at times. She knew his partner was disgusted with him, and she knew her relatives and the church people were dissatisfied with him—and pitied her. And Jim smoked so incessantly again—smoked and read magazines. She remembered how faithfully he had promised her and her mother to stop smoking before she had married him.

And Don—poor little Donnie Boy—could she bring him up right with such a pattern before him! Don's little heart was right now; she knew that. He loved his Bible; when she read to him or told him stories, he would tug at her and plead tearfully and nervously for more. And when he heard in Sunday school that smoking was wrong, he would run for the bedroom every time his daddy took out his cigarette, throw himself on his knees, and cry heartbrokenly, "Please God, make Daddy quit smoking!" Jenny remembered how she had nearly gone frantic at those times when Jim had persisted in going on smoking right during the anguished little prayer in the bedroom adjoining. She loved Jim—sure! She wouldn't talk about his faults to anyone. He was good to her—in his way. But oh, how she wished things were different! She wished—she didn't know what she wished! She thought of the grocery

clerk's mother. She was dull, tired, listless. She wondered what the use of it all was anyway—if living was merely being miserable—more miserable—most miserable!

She heard a knock at the back door—and opened it to find—another tramp! Their town was simply lousy with harvest tramps. She had fed three or four that week already—had done it gladly as one feeling conscious of doing a good deed. But when this thin, old man who seemed to have the beginning of shaking palsy mumbled something about

SOME DAY WILL BE THE LAST

The Lord . . . shall suddenly come.—Matt. 3:1.

Some day will be the last,
For the toiling, and the trying,
For the weeping, and the dying—
In a moment, all is past!

Some day—such a day as this,
In a moment, the skies sunder!
In a moment, caught up yonder!
Oh, the rapture, and the wonder—
We are with the Lord in bliss!

Some day will be the last,
For the Church's long affliction,
Striving for earth's benediction,
Mourning for her Lord's rejection—
In a moment, all is past!

Some day—such a day as this,
Suddenly, the Lord descending,
Victory His steps attending,
Suddenly, the conflict ending—
Share we His triumphant bliss!

Some day will be the last,
For the daring sin, and scorning,
For the greed, and vain adorning,
For the unheeded words of warning—
In a moment, all is past!

Some day—such a day as this,
Suddenly, the trumpet sounding,
Sinners, Satan, Hell, confounding,
(Awful moment!) Earth astounding—
Every eye the "Just One" sees!

Some day will be the last!
Keep us, Lord, from idly throwing
Hours away, so quickly going;
Let us use each moment, knowing
Sunset shadows lengthen fast,
Some day—and it may be this—
In a moment, work is ended;
No more marred and no more mended;
Past, the time for work intended—
Wheels and whirl of labor cease!

—J. R., in Morning Star.

"a handout" her soul half rebelled. She stood there without answering—wondering what she could give him. There hadn't been anything left from dinner and there were no eggs nor meat in the house. The man repeated his plea, rather pitifully. Maybe he had asked at every house all the way down the street. People were getting tired of feeding tramps.

"Yes, I'll fix you something. We don't have much, but I'll try to find something," she replied half impatiently.

When she carried the tray out to him he mumbled something about "making her so much trouble" and he did it so appreciatively that she was half ashamed of her rebellious

feeling. She refilled his coffee cup and he said, "Sure's good coffee." She opened up then and talked to him about his work, his family.

"Naw, they won't give me work any more. I'm too old, I guess," he mumbled in his old man's voice.

When he had cleaned up the plate, he carefully shooed the flies from the screen door, and as he handed in the tray he said, "Good-bye, thank you, and God bless you," in such an earnest, heartfelt way that her spirits stood still and the tears came.

As she went back to her patching, her soul was singing quiet, sacred music. Don had yawned, stretched, and gone out to play. A few minutes later there was a commotion in the street and Don rushed in crying, "Mamma! Mamma! Two cars were coming and they runned over the tramp. Come quick, Mamma!"

Already a crowd had gathered. She ran up to see if she could help. As she stood by while the doctor worked with him, the old man opened his eyes. They wandered about, lit on her, and a light glowed in them. He slowly lifted his shaking, bony finger, and wavered, "You—you—a Christian woman—you kind like Jesus—you—pray—pray—for me."

She knelt beside him, put her hand on his hot forehead, and prayed—prayed as she had never prayed before—and while she prayed his spirit tore itself away and a smile overspread his wan face. She knew it was well—with him.

When she walked back to the house, Jim was beside her. Don clung to her hand on the other side. Impulsively Jim seized her hand, pressed it hard—so hard that she winced—and said huskily, "Listen, Jenny, pray for me too; pray hard—hard!"

Hesston, Kans.

THE UNDELIVERED MESSAGE

A poor wayward boy died of cold and hunger in a western city, and his parents' hearts were broken, because a message from his father, forgiving him and entreating him to come home, failed to reach him. The boy was down-and-out. He had reached his row's end. At first rebellious and determined never to return, he soon grew weary of his folly and confided to a chance acquaintance that he would go back on account of his mother, but he was sure his father would drive him away, and it was no use.

At that very moment there was a message from his father, posted in Jim Goodheart's Mission in the Denver slums telling him to come home and all would be forgiven. But the boy never saw it, and he died in his rags and in his misery—died for the want of food and warmth and love—all of which were awaiting him in abundance in his father's house not very far away.

There is a message in your hand for your generation, a message so big and so important that Jesus died on the Cross that it might be delivered. If you are a Christian, if you are a professed disciple of the Lord Jesus Christ, that message is in your hands. Are you delivering it?—S. S. Times.

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"WE BE MEN OF PEACE"

By Ada Zimmerman

This story is told upon request to visitors of the Ephrata Cloister. However, the author acknowledges indebtedness to "The Great Book," by Elsie Singmaster, for some of the material in this story. There are eight survivors of the Cloister group who at present worship at the Saal, or Chapel. The Seventh Day Baptists had an origin in common with the Dunkers and should in no sense be confused with Seventh Day Adventists. It is to be regretted that the Cloister buildings are at present in poorly kept condition.



HUMP! Thump! Thump! Brother Jabez stirred. Thump! Thump! Who could be pounding at an old man's cabin at this early hour? Dawn had not yet touched the Ephrata hills; it had not even touched the eastern fringes of

Lancaster County. It was a long way from the cloister of the Seventh Day Baptists.

Brother Jabez was weary. He had slept, but a few hours as always. At midnight he had prayed in the chapel with the Brothers and Sisters. There was need for eternal vigilance to keep one's soul on the "straight and narrow way." For was that not why the Cloister throughout had been built with narrow halls and doors, while low ceilings taught the proud the way to humility?

The continued pounding upon the door brought Brother Jabez to his feet quickly. His bed was a bare board eighteen inches wide, with a wood block for a pillow. Feebly he reached for a candle, which he lit with the help of a brazier.

The light of the candle revealed a low ceiling and walls of white-washed plaster. There was a low table beneath a tiny window on which were ancient books in German print and script, an ink stand, a stand of quills, and a leather-bound book of penderous proportions.

For a moment he leaned over the candle's flame. In that moment the dim flicker of the candle strangely marked the hollow eyes and snowy beard; marked him as a man of great piety and self-sacrifice. He bowed his head for a word or two of prayer. There were always Indians to be feared.

"Enter in the name of the Lord," Brother Jabez called, as he pushed the latchstring through the hole in the door.

The tiny door swung on its wooden hinges. Before him stood a young

brother, cowed in a gray woolen gown and hood like that worn by Brother Jabez himself. Fear hung upon the words of the young man as he spoke in gasps,

"Come quickly! War has reached the peaceful cloister today!"

Brother Jabez reeled, but straightened. War! They had feared it. For this reason, he, as a boy, and many other Seventh Day Baptists had fled Europe. Together they had built the Cloister at Ephrata which at once became a center of peace and pious worship. The Mennonites and Dunkers, too, had come to settle in Pennsylvania because they loved peace. Had war come even to peaceful Ephrata? Rumors had reached them of the battle of Lexington and Concord. Now and then one heard of a new patriot enlisting in Washington's army.

"Come," beckoned the young man, "there are soldiers in uniform with their officer. They have come for paper to make wadding for their guns."

"There is but a little paper."

"They have come for the great book."

"The Martyrs' Mirror!" Brother Jabez turned pale. "Some one has betrayed our secret. We cannot give the great book."

Drawing his large hood and cloak about

him Brother Jabez stepped into the chill dawn. A grey mist hung over the peaked roofs of the cloister (as it does on an autumn morning) enshrouding them in a mystic pall. The cold dew of the deep grass clung to their swishing skirts, chilling their bare feet and ankles.

As the Brethren reached the open court of the Sister House and Saal (chapel), they saw the soldiers clustered about the door, impatiently waiting. Filing through the low door of the great Sister House, came the sisters, gowned like the men in gray (woolens) with terror written across their pale faces.

The soldiers raised their muskets and stood at attention as the serjeant greeted Brother Jabez with,

"Good morning, Sir!"

"Peace be to you," was the calm reply.

"We are told there is paper here," began the officer at once. "All the paper in the country is needed. We have come from Philadelphia with two carts. We need your entire stock for the armies of General Washington."

"There is a little paper," said Brother Jabez.

"There must be a great deal," was the serjeant's shrewd remark.

"Let us speak!" cried the sisters.

"We have no paper," said one. "We have books—the great Martyrs' book—the book of peace. It cannot be used for war. Bro. Jabez translated it from Dutch to German. There was no Mennonite at the time who could undertake so great a task. It is a record of Christians of Europe who suffered be-

cause of war and cruelties of man. They have left it as a testimony for their children so that they may know the dangers of heresy and war."

"Three years," interrupted a brother, "we worked day and evening to grow the flax, make the paper, and set the type. It meant days and days of hard labor."

"Are all the copies here?" asked the serjeant.

"Enough have been sold to clear the heavy debt that fell upon the Brotherhood, because of this work," replied Brother Jabez.

"We will show you the book," said the young



Bird's-eye View of the Cloister, Ephrata, Pa.

man who had first met the officer. He led the way to the Saal where the Baptists worshiped. Mystery lurked in the dimly lighted chapel. On the walls hung large mottoes of intricate quillwork in German. Low benches of plain wood were arranged on two sides of the room. In the center of the room were long tables used by the Brothers and Sisters for their love feasts.

"See," said the young man as he lifted the great book from the shelf of a cupboard in the chapel, "it is a beautiful book. It is printed in a clear type. It will last forever. Read for yourself the stories of those who suffered."

While the soldiers gazed in wonder at the quaintness of the small chapel, the officer bent over the great book. Quickly he drew back.

"I cannot read German," he said with slight embarrassment at having showed any humane interest in the volume.

"Our time is short. We must be going at once." Then a bit more kindly he added, "I do this by choice of headquarters, not of my own self. Show the men to your store-room."

WITHIN THE CLOISTERS OF A PLACE OF PERPETUAL PRAYER

By Anis Charles Haddad

In one of the most frequented streets of Jerusalem, there is a chapel and convent well known to the residents of the city, but seen by few visitors, although of unusual interest.

It contains women of every nationality—German, French, Spanish, Maltese, Italian, American and converted Bedouins and Jewesses. In the chapel prayer is continuously being offered day and night throughout the year.

I decided to stop and visit them. There was a dust storm blowing, and I was glad to stand in the shelter of the porch as I rang and waited. There was no reply, and I thought they could not have heard me. I rang again. Still no reply. Perhaps they are praying, I thought, and was turning to go when a tiny piping voice arrested my attention. I could not see where it came from, nor did I know if it were a sister who spoke or some woman who had passed behind me in the street.

Then I heard the voice again and looking up I saw a small iron grill behind from which a white-veiled sister was gesticulating and calling to me in French.

I opened a door which led into a reception room, and sat down on a highly polished chair. The room was hung with paintings of nuns in various attitudes of adoration. In a far corner was a photograph of the pope! A door burst open, and a nun walked swiftly towards me.

"This is a cloistered convent," she told me hurriedly. "I cannot show you round." I explained that I wished to know something about the "Blue Sisters." She sat down readily, and I asked her if she was happy, if she did not miss her home, did not regret that she had vowed never to go home.

The younger Brother sought the face of Brother Jabez with a questioning gaze.

"Go," submitted the aged man, "we be men of peace."

The young man led away the soldiers to the Brother House where the great volumes were dropped to the ground from an upper story. Tears and sobs expressed the feelings of these men and women of peace.

With books piled high, the soldiers started away with their rumbling carts and followed the road that led to Philadelphia and then to Massachusetts. The sun's rays dipped and touched the high peaked roofs of the Cloister. The mist rolled away from the one-handed clock on the tower of the Cloister school.

"Come, it is the hour of prayer," said Brother Jabez. "Let us pray that men's hearts may be softened," and he led the way into the chapel.

But most of them lingered at the chapel door until the sound of the cartwheels had died in the wilderness, for their hearts were still with the precious books.

Ephrata, Pa.

"I am very happy here," she said. "I do not want to go home. Everything is so peaceful and lovely. I pray for eight hours a day—one hour of meditation, one hour of mass and thanksgiving, one hour of spiritual reading, and divine office three times a day. For two hours I examine my conscience. No, I do not tire of worship. We are the only order in Palestine which has the Blessed Sacrament exposed night and day, which means, that always one sister has to pray before it."

As she talked I looked at her robes. They were finely stitched in two colors—a lovely pale blue and a rich cream. The cingulum cord around her waist was blue, her flowing headdress of the same color. Beneath the headdress a close-fitting frilled skull cap was of cream serge. The front panel of her dress was embroidered in blue.

"When we have occasion to go out—to change convents we robe ourselves in black and veil our faces," she said, "but it is very rare for a sister to leave the convent. Some of us have not been out of doors for ten years. But none of us regret our decision, for we were each given ample opportunity to recant. When a young girl enters a convent she has to impress her superiors sufficiently to make them believe in her vocation. After six months' postulance, when she is dressed in ordinary clothes, only black if she is still resolute, she takes the habit. She is not allowed to make any vows for two years. Although a priest sanctions the taking of the habit, officially the girl is still free—even the first vows are only temporary—for five years. Hence seven years and six months at least are given each girl in which she can recant before she makes her perpetual vows."

"The living conditions are not exceptionally hard. They are bourgeois. On fast days we take a little bread in the morning with plain coffee—no milk—or plain tea. In the middle of that day we have soup or vegetables, at night more vegetables and bread with jam and plain tea. I do not think that is a bad menu for a convent. I think mortification of the body really does one good. All the nuns here are extraordinarily healthy."

The nuns engaged in this service number about forty of different nationalities and mostly from influential families. The nuns kneel before the altar and pray, being changed every hour during daytime and every half hour during the night. Five times a day the bell calls the community to the chapel for mass, benediction, and office, which is chanted by the choir led on special occasions by an organ.

Unlike most convent chapels, this one is open from sunrise to sunset, except for two hours during noontime, so that persons may go in, rest and meditate. This unusual sight of continuous prayer, day and night, causes many a person to turn aside from the heat and dust of the city and spend a quiet time in this place of perpetual prayer and adoration; and watch for a while these women whose whole life is given to this object in the midst of a busy city so dear to all classes.

"Although I am so sorry, I cannot show you round," she said as she ushered me towards the door. A bell had just clanged through the convent and I thought that perhaps it was her turn to pray in the chapel, for she had begun to fidget with her hands.

Now the Angelus rang again: All Catholicism is at Benediction. Only one brother, pacing the long roof of the convent, and he is saying his prayers!

"But if you like," she went on, "you may go into our chapel and hear us singing. Of course you will only see our backs from behind an iron screen, but I should like it so much if you could come now."

I accepted her invitation gladly and walked out of the convent and pushed open a heavy iron-studded gate. Pulling aside a red plush curtain I found myself standing in a tiny church, with pews stretching away each side of me. They were in darkness and I could but dimly make out the forms which knelt in them. Half-way up the church an iron grating screened off the kneeling sisters. I found four tall candles shining in the darkness and in their soft radiance two veiled and kneeling figures.

As I stood watching, the nun who talked to me, entered. I could not see her face, for she had veiled it, but I knew it was she for she paused for a moment before she went to her pew and I felt she was looking to see if I were there.

I sat down after a moment and knelt with the tiny congregation. By then my eyes had become accustomed to the gloom, and I could see a brother was praying there, and beside him a woman. There were about forty sisters kneeling in front of the screen, and their voices as they sang the divine office, were sweet and mellow.

Two candles burnt on the altar, flickering on the golden chalice which held the Blessed

LEARNING FROM OTHERS

By Dorothy Kemrer

This is the first of a number of articles on educational topics furnished by representatives of our church schools. Two others appear elsewhere in this issue, and we expect to print similar messages in the September number. Sister Kemrer is a member of the faculty of the Eastern Mennonite School.

"Of making many books there is no end." But not all knowledge is contained in books. One would expect that we are in school to study from books. But in addition to book knowledge there are things to be gained that will last long after much of the printed page has been forgotten. In a church school this is especially true. The lessons we have learned from observation of the lives about us are invaluable.

To get along with others one must learn to take the bitter of life with the sweet. The one who resents anything which does not happen to be according to his wishes or tastes will never learn the art of making and keeping friends. The give and take of life is a part of the process of learning. The congenial student has many friends. What makes him congenial? He is always agreeable, quickly gives up his own way and aims to please others. He follows the example of his Master Teacher, for "even Christ pleased not himself."

Cheerfulness

We all enjoy the cheerful disposition. It is one thing to be cheerful "when life goes by like a song," and quite another "when everything goes dead wrong." It is the person of whom it can be said, "He is always cheerful," who teaches what real joy is. "Rejoice evermore," says Paul. The Christian is the only one who can always rejoice, for he has joy not because of circumstances but in spite of circumstances, because he trusts the Lord. Happy is he who has found through some fellow student the secret of being glad.

Courtesy

Then there are the lessons of courtesy. I have always been glad for Emerson's remark, "Life is not so short but that there is always time for courtesy." Some people are seen hurrying about, often behind because they did not start in time, and therefore think they must push through in order to get "there" on time. But how we do appreciate those who, regardless of how many duties

press, always have enough time to answer courteously when spoken to, to let others go first, to open the door for another, to wait his turn, or to help carry another's load. And these people are usually on time.

Helpfulness

Don't you like the one of whom it is said, "He is so willing to do things for others?" And then you too would like to be worthy of that description. During the days and months when we associate together in the halls, classrooms, and campus, we observe many like that, some whose greatest delight is to do something for someone else. We see what a blessing such are and we are made to understand better what our Saviour meant when He said, "Whosoever will be great among you shall be your minister, and whosoever of you will be the chiefest shall be servant of all."

Patience

We marvel at the patience of some. How calmly they meet interruptions! One has just closed the door and settled down to work when his help is sought and he gladly gives up a little of his valuable time. Even though the lesson is difficult for him and it seems to have taken so much more time than it should have, he still keeps at it. His perseverance is rewarded by the satisfaction of a task well done. In him we have seen the beauty of a patient spirit.

Industry

"— does not waste time," was said of a very busy girl. She had much to do, for in addition to studying she was working to help meet her school expenses. One could hardly see how she could get so much done. She was full of energy and yet she had time for wholesome recreation. The secret was she used her minutes. "Dost thou love life? Then do not squander time, for that is the stuff life is made of."

Kindness

We see so many acts of kindness that we realize there are opportunities on every side to show genuine Christian love. I believe someone has defined kindness as "love in action." It is just the natural outcropping of the love which Christ puts in the heart. That is why it is so easy for some folks to be kind. Christ dwells within and His heart never knew anything but love. He says to His own, "Be ye kind one to another."

Varied Personalities

We learn to appreciate varied personalities and to see that each fills a place. The quiet and reserved type wins admiration because it is noticed that there is often deep thinking and careful speaking in such a character. Idle words do not come forth so frequently, nor the harsh words which are regretted as soon as spoken. There is strength in quietness. Then there is the more open

Sacrament. Above, the stained glass windows shed patches of green and yellow light on the marble chancel. I did not stay there long.

I ascended the roof of the convent and looked eastward and saw the Dead Sea lying like a blue lake among the purple and golden hills. The tumbled masses of the hills, bare and of curious gold-brown, between the Mount of Olives and Jericho are most strange and desolate looking. I thought how beautiful the Mount of Olives must have been with its crimson soil, olive garden, and stony mule-paths before a carriage road was constructed. This fine view to the east, Jerusalem to the west.

In the garden below me two fathers were strolling round the grassy paths under the pepper and eucalyptus trees.

The sunset's red finger touched the Mount and the ruddy walls of Jerusalem, its pale crowded cupolas, its slender towers and minarets. The purple dome of the Holy Sepulcher grew deeply like a dark jewel. Now the sun dips and the city is grey, but the Mount of Olives gathers rosy light.

Below under an angle of the wall lies the convent garden. There are cypress trees, beds of fruits and vegetables, and clumps of rosemary. Benediction is over, and a man with a tucked-up blue and white gown is moving among the shadows.

Those cypresses, like ardent and somber prayers, typify the spirit of this place. It is a house of prayer. The candles are always burning upon the altar; the voiceless song of prayer never dies away.

As I walked out into the streets I tried to ask myself whether Christ meant women to shut themselves away from the world in this manner! Matt. 28:19, 20.

Still puzzling, I walked slowly home. It was evening, the dust storm had gone, and the air was soft.

Jerusalem, Palestine.

FIGURES (OF DEATH)

You cannot find in the New Testament any of those hateful representations of dying which men have invented, by which death is portrayed as a ghastly skeleton with a scythe, or something equally revolting. The figures by which death is represented in the New Testament are very different. There are two of them which I think to be exquisitely beautiful. One is that of falling asleep in Jesus. When a little child has played all day long, and becomes tired out, and the twilight has sent it in weariness to its mother's knee, where it thinks it has come for more excitement, then almost in the midst of its frolicking, and not knowing what influence is creeping over it, it falls back in the mother's arms, and nestles close to the sweetest and softest couch that ever cheek pressed, and, with lengthening breath, sleeps; and she smiles and is glad, and sits humming ungeared joy over its head. So we fall asleep in Jesus. We have played long enough at the games of life, and at last we feel the approach of death. We are tired out, and we lay our head back on the bosom of Christ and quietly fall asleep.—H. W. Beecher.

THE FEW

The easy roads are crowded
And the level roads are jammed;
The pleasant little rivers
With the drifting folks are crammed
But off yonder where it's rocky,
Where you get a better view,
You will find the ranks are thinning
And the travelers are few.

Where the going's smooth and pleasant
You will always find the throng,
For the many, more's the pity,
Seem to like to drift along.
But the steepes that call for courage,
And the task that's hard to do
In the end results in glory
For the never-wavering few.

—Publisher Unknown.

personality which can so easily assist in conversation and can contribute so much to the pleasure of a group whenever present. We have seen those who are not too self-centered to do their part in entertaining and yet with sufficient reserve. Some are leaders, others followers. Only a comparatively few good leaders are needed in God's service but many good followers. If one has learned to be a good follower of that which is good, he has found one of the secrets of success.

Devotional Life

The influence of a deep devotional life is unmeasured. Someone once said to a fellow-student, "———, I know you have been in prayer, I can see it in your face." Those of our friends who have regular quiet times with God are those whose lives have power with us. Those are the lives which are not so quickly ruffled and not so easily shaken by storms. From such many have learned that a life is happy and useful because it is directed daily by an unfailing Guide. He takes care of the problems which are met during the day. He fights the battles and wins the victories. And what He does for one, He will do for all. He is not partial.

Our thoughts, our conversation, our attitudes, our ideals are influenced largely by the people with whom we live. From the many strong Christian young men and women who mingle together are learned those lessons of character building without which a life is powerless for service.

Charlottesville, Va.

A LESSON FROM HEBREW GRAMMAR

A man of high character but ordinary education was addressing a roomful of school children and he said to them: "All of you know the verb which says, 'I am, thou art, he is'; and all of you know that verbs in English, French, German, Italian, and Latin run that way: I love, thou lovest, he loves or I walk, thou walkest, he walks. But do you know that that is a very bad way for a verb to run? Do you know that the old Hebrew people arranged their verbs the other way around: 'He is, thou art, I am'?"

Then he added: "That is the way to look at life. Say to yourself, looking up to God, 'He is'; then look at your neighbor and say, 'You are'; last of all, think of yourself and say, 'I am.' First God, then your neighbor, then yourself. That is the way to think and to live."

One who heard this story was so struck by the thought that he could not rest until he found a Hebrew scholar able to tell him whether it really was true that Hebrew verbs are conjugated in this way. He sought out a scholar and put his question. "Yes," said the scholar, "the Hebrew verb is conjugated as you say. Why do you ask?" So the other told him what the man had said to the school children.

"Well, well!" exclaimed the scholar with radiant face. "I have been studying Hebrew forty years, and never once has it occurred to me that Hebrew verbs have that wonderful and beautiful significance!"

He sat for some moments, saying: "He is, thou art, I am. How beautiful! Yes, to be sure: He is, you are, I am. Wonderful, wonderful!"—Youth's Companion.

HEARTS COME FIRST

By Helen Hoak Eikenberry

Mother was weary and discouraged. She had worked hard all day, and her back ached. But everywhere she looked she could see more tasks awaiting her. She was wondering how she could ever get them all done, when in burst little Johnnie, his face beaming, but his feet leaving grimy tracks on mother's newly scrubbed linoleum. In his eagerness to show mother the fine marks on his school report card, he had forgotten all about wiping his shoes.

He saw the look of despair on mother's face at sight of the tracks, and he was penitent.

"Mother, give me the cloth, and I'll clean the dirt all off!"

But to mother those tracks were the last straw.

"No! You can't do it right! I'll do it myself. How often must I tell you not to track on my floor? And today of all days, when I'm nearly dead!"

Now, that wasn't like mother. She was tired and unreasonable. Johnnie dare not even try to tell her how sorry he was to have forgotten, and he couldn't mention his report card either. He and mother had been looking forward to this day for a long time.



THE TASK

"I want to do big things," said he,
"The chance is all I ask;
I wish the world would give to me
Some great and glorious task."
"And are you working now?" said I.
"I am," the youth confessed.
A strange look came into his eye,
"At work which I detest."

"Oh," said I, "you wish to do
The splendid tasks which fall
To older, wiser men, but you
Disdain the duties small.
Think you your chief to larger deeds
Would send you down the way
If, with his smaller, lesser deeds,
You'd failed him yesterday?"

"And do you fancy men who rise
To leadership and fame
Have done no work which they despise
Before their glory came?
You ask a chance to prove your worth,
Think you the menial tasks they shirked
And waited till they'd reached the top
Before they really worked?"

"My boy, the brilliant man to-day
Was brilliant as a lad,
To every task which came his way
He gave the best he had.
Wail not at fate or circumstance,
They do not run the earth,
If you've a job you have the chance
To demonstrate your worth."

—Publisher Unknown.

But now those good marks he had worked so hard for didn't matter at all, because mother didn't even want to see his card. He guessed she didn't love him any more, and he was afraid of her too.

Johnnie appeared to be looking out of the window in the next room. He had to have his back toward the door where mother was, because he wasn't sure he could hold back the crying.

But already the storm was over, and mother regretted her words. She could hardly believe she had acted so. Quick as a flash she realized how she had wounded her precious little boy's heart, and her heart yearned toward him. She saw his little form shaking before the window, and then the crying which he had been bravely trying to hold back burst out in one great sob.

And then mother was there with her arms about him, and he knew she really did love him.

"Mother's so sorry, dear."

"It's all right, mother. You were so tired, and then I spoiled your nice floor with my tracks. I guess it was my report card made me forget."

"Yes, dear, of course it was. Now let's look it over together, shall we?"

That night mother prayed, "O Lord, deliver my soul from becoming enslaved with the everyday tasks which sometimes seem so important. Help me to remember that hearts come first, and may I never, with a fretful spirit, rob them of joy, and play and love."—Gospel Messenger.

NATURE'S CLOAK OF BEAUTY

There is no season of the year that can equal the autumn season for lovely dress. Nature has a peculiar way during the autumn season of dressing itself with robes of gorgeous beauty. At the time of this writing, the trees are taking on hues of gold, and red, and brown, and these hues, mingled with the greens that yet remain from the summer season, produce an artistic effect that no human hand and brush can possibly equal.

To many people the autumn season signifies death, but to the mind artistically inclined it is a season of real beauty and charm. There is the presentation of enchanting beauty as nature prepares herself for the experiences of winter. Even those phases of autumn which suggest death, when carefully analyzed, are simply indication of preparation for the new life that is to burst forth when the cold days of winter give way to the call of spring.

WORTH-WHILE THINGS

There are so many worth-while things to talk about, if only we would turn our attention to them. Books, for instance. What fruitful time friends can have talking over the books that they have been reading. Music and art make good topics of conversation. If each of us would resolve to lift his talk a little, the level of gossip would rise and everybody would be better off.—Sel.

"Responsibility builds men up, while authority blows them up."

CHRISTIAN MONITOR PULPIT

GRIEVING THE HOLY SPIRIT

By W. H. Turner

And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.—
Eph. 4:30.

Paul is here speaking to a grade of Christians who evidently have the Holy Spirit and are sealed, yet he admonishes them not to grieve Him. We often wonder why it is that we see so little of the mighty power of God in religious services. Is it not because the rank and file of professing Christians grieve and insult the Holy Ghost?

When a man falls in love with a fair young woman, it is not long until he is aware that certain things please her and other things displease her. When he finds the things that are displeasing to her he quickly avoids them. On the other hand, when he learns what pleases her, certain kinds of flowers, candy, and such things, he is quick to do those things. In like manner when one falls in love with the Lord, he will not be long in discovering what things please or displease Him. If he truly loves his Lord, he will be exceedingly careful that he does nothing to grieve or displease Him.

Let us observe a few ways in which good people grieve the Holy Spirit, which we believe accounts for the present day lack of power and blessing.

Conversation

Most people talk entirely too much. Show me a person who is a great talker and I will show you one who grieves the Holy Spirit at least four ways:

1. **Evil Speaking.** John Wesley called this the universal sin. It is the sin that nearly everyone commits. It is almost impossible to go to the average home and visit for half an hour without hearing something said in criticism of others, or hear some unkind words spoken about mutual friends.

2. **Foolish Talking.** We are told that foolish talking should not be "once named among you as becometh saints." Here is where many people, both young and old, lose the keen edge of their Christian joy. Lightness of Spirit is the devil's substitute for the joy of the Lord. You cannot be profoundly spiritual and at the same time be filled with a spirit of foolishness. By foolish talking therefore we grieve the Holy Spirit.

3. **Unkind words.** There are very few homes where there are not harsh and unkind words spoken; where there is no scolding, no blaming, no insinuating. Few husbands and wives retain their honeymoon love for years. How seldom do we see them sit, or walk together arm in arm. Some children have never seen their parents show any very great affection for each other. Few have ever heard one of them apologize the one to the other for small inattentions or rudeness which would have been thought

out of place when courting. Too many homes are marked with a coldness that is alarming. These things, my friends, grieve the Holy Spirit of God, and cause a lack of power in our lives.

4. **A Spirit of Criticism and Fault-finding Among Church People.** This is the damning sin of church life. There is not a church on earth free from it. For twenty-five years I have evangelized over America and across the seas and I have never been to a church yet that this spirit was not there in a greater or less degree. Both sides in the church will generally run to the evangelist with their comments on the members of the other side. I am often asked by one element to preach on certain subjects in a revival in such a way as to wholly denounce the conduct of another group in the church. Before long a member or more than one, from this other group will want me to preach on something that is calculated to skin the opposite group. This is a sad situation to arise in any church. This grieves the Holy Spirit and He will not manifest Himself under these circumstances.

By the Way We Employ Our Time

Paul exhorted, "See then that you walk circumspectly . . . redeeming the time because the days are evil." Wesley said, "Never be unemployed; never be triflingly employed. He is idle who might be better employed." The failure to observe this has caused many to become an easy prey to temptations of various kinds. Another old time writer said, "There never was an idle man, if he be a healthy man, who was strictly a virtuous man." This is true, for just as certain as one is idle, the devil will find something for him to do. So thus being idle, wasting time, we could be using to advance God's cause, to seek the lost, and lead the wandering back to God, we are grieving the Holy Spirit.

By Failing to Answer His Call to Service and Work

Many a time when the Spirit speaks to us, we fail, as Christians, to heed that call.

He may speak to us to go to one of our fellows and win him for Christ, and we fail to obey. I believe that this is one of our greatest failures as Christians. All about us are thousands who are actually unsaved, but we church people are doing very little about it. If there is a heaven of bliss with happiness beyond compare, as we declare there is; if there is a hell, eternal in its burning, "where the worm dieth not and the fire is not quenched," as we believe there is, then does it not appear that we could not rest until at least we had the assurance that all our

friends had escaped this terrible place of damnation and gained heaven's bliss? But we do not act as if we believe in either a hell or heaven.

By the Way We Use Our Money

The right and the wrong use of money is of vast importance to real Christians. Jesus, when He was here, demonstrated His attitude toward money and its use. While He spoke over forty parables during His ministry, sixteen of them had to do with the right and wrong use of money. Taking the first three Gospels, Matthew, Mark and Luke, we find that one verse in every six deals with money. Surely this should indicate to us that we may go wrong in the handling of money. There is no wrong in the legitimate making of money; it is how we spend it that matters. To throw away money on luxuries, needless ornamentation, artificial habits learned usually in a life of wrongdoing, and useless dress, is certainly a sin. "Wherefore do ye spend money for that which is not bread and your labour for that which satisfieth not" (Isa. 55:2)? We may, therefore, easily grieve the Holy Spirit of God by the wrong use of our money.

By the Lack of Spiritual Life and Training in Our Homes

We wonder why there are so few young people today who are spiritual and God-fearing. There is really no wonder about it. Under the present home set-up, it would be a wonder if it were otherwise. Generally speaking, not one home in ten has any kind of spiritual exercise. Blessing at meals, Bible reading to children, and the old-fashioned family altar of our fathers have almost disappeared from the home life. A recent survey by a major denomination showed, it was reported, that only ten per cent of its families had a family altar. There is little discipline in most of our homes. Children go and come at will. They obey if it is convenient to do so. Parents live with the children instead of the children living with the parents. I personally know homes where the father and mother may not invite a godly minister to their home because of the antagonism of ungodly and worldly children. America needs nothing more today than to get back to the old-fashioned family altar, to the Bible, and a home life patterned after the ideals of Jesus. The condition of a large per cent of our homes must surely grieve the Holy Spirit. May we pray with the poet:

How oft have I the Spirit grieved,
Since first with me He strove;
How obstinately disbelieved,
And trampled on His love!

Saviour, I yield, I yield at last,
I hear Thy speaking blood;
Myself with all my sins I cast
On my atoning God.

—Pentecostal Holiness Advocate.

Editorials

Jottings

"Oh how great is thy goodness, which thou has laid up for them that fear thee; which thou has wrought for them that trust in thee before the sons of men" (Psa. 31:19)! This burst of praise from the heart of the psalmist should be the constant feeling and expression of the trusting child of God. And not only should it be, but it will be, if we stop to think of the multitudinous ways in which the goodness of the Lord is constantly extended toward us.

It is well to remember the companion truth—that God's justice demands that He also deal with severity with those who ignore His claims upon them, who rebel against Him, and who take pleasure in sin and ungodliness. "Behold therefore the goodness and severity of God: on them which fell severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off" (Rom. 11:22). Solemn words, these, but we must remember that God will certainly deal in justice with those who despise His goodness by living for self and sin.

"There shall be showers of blessing" (Ezek. 34:26). Thus wrote the prophet many years ago. The copious showers of rain with which the Lord is constantly refreshing the thirsty earth remind us of the spiritual showers which He anxiously waits to bestow upon those who are in condition to receive them. It is not a question of the Lord's readiness or willingness to shower upon us great and rich blessings. If we keep open the channel between us and God, our hearts cleansed by the precious blood of Christ, our lives free from the increments of sin, our spirits touched by the Holy Spirit, the blessings will be sure to come, and furthermore, our lives will be a blessing to others.

We can often learn helpful lessons from movements which we oppose as being unscriptural. Jesus stated this principle when He said, "The children of this world are in their generation wiser than the children of light" (Luke 16:8). Recently we read a report of some of the activities of the Mormon Church in which it was stated that over \$8,200,000 were expended by this body for various forms of their church work during 1937. We can learn at least two lessons from this report. First, the amount of money and effort which so-called religious movements that do not preach the true Gospel of Christ expend in order to propagate their beliefs and teachings, and from which we conclude that since they are teaching and spreading a false gospel at a great rate, the forces which preach the true Gospel of Christ should put forth double efforts to promulgate the true Christian faith. Secondly, if the followers of false cults are willing to give so largely in behalf of their work, why cannot the Church see the need of giving more bountifully for the work of the Lord? Many professed Christians do not seem as yet to have caught the spirit of giving which was exemplified by Christ nor to have realized the rich blessings that come to those who believe and obey the words of our Lord: "It is more blessed to give than to receive."

Some Alarming Trends

To point with pride and to view with alarm has been an art long practiced by politicians and others in order to further the particular movements in which they were interested and to depreciate in the minds of people the value of counter movements. That these means are still used no one needs to doubt if he reads any of the political propaganda of which the newspapers are quite full these days. Yet, on the other hand, one can not help but wonder if the matter of viewing unwholesome and ungodly trends in our land and in the world today is not becoming to a large degree a lost art, even among Christian people. We shall enumerate a number of alarming trends which it seems people are largely accepting in silence and viewing with little appreciable sense of alarm.

1. **Dishonesty.**—More and more the spirit of dishonesty seems to be creeping into the lives of people and finding its way into every phase of life. Telling lies seems to be taken as a matter of course, and dishonesty in money matters is alarmingly prevalent even among professed Christian people. People buy things without giving any serious thought as to whether they will ever be able to pay for them. Bills are ignored, and no effort is made to pay them, unless great pressure is brought upon people. We need a revival of the spirit of which Paul spoke when he said, "Provide things honest in the sight of all men," and that spirit needs to permeate the home and the church, and our business, social, and national life. This is one of the great needs of the American people.

2. **Shiftlessness and Laziness.**—Unemployment has been a serious problem in our nation, and our hearts go out in sympathy to those who have in recent years been unable to secure work. Relief and government help have been necessary and have saved millions of people from suffering through hunger and otherwise. But at the same time a spirit of shiftlessness and dependence has been fostered until many people seem to have developed the false idea that the world owes them a living whether they work or not. Paul says that those who do not work should not eat, and when millions of people in a nation lose that ideal, there is indeed cause for viewing conditions with alarm.

3. **Immodesty and Nudity.**—This spirit seems to be sweeping over the land in a great wave. But it has not come all at once; it has been coming for a decade or more. Certain types of clothing designed by fashion-mongers have always been noted for their immodesty. However, there was usually coupled with them a certain amount of restraint, but today all bars seem to be coming down. "Modest apparel" is almost an unknown quantity in the world, and it is rapidly becoming obsolete in the church. And the spirit of nudism, worshiped as a health measure, is breaking down all sense of modesty. Children are allowed to go about almost nude; half-grown girls have little to cover their bodies even in wintertime; while on the bathing beaches both sexes mingle almost wholly undressed. One must shudder to think what effect this will have on the morals of young people and future generations. No wonder there is a general loosening of moral restraints in the world today.

4. **The Breakdown of the Home.**—This is brought to our attention again and again as we see how the divorce mills are grinding out their products of degeneracy and unhap-

piness. But that is the effect rather than the cause. Divorces and other marital rifts are only evidences that the home has broken down on other points. People enter into the marriage relationship too lightly, acting upon impulses rather than sober thought and prayerful consideration of the issues involved. Marriage is considered as a matter of pleasure or convenience rather than of seriously assuming the responsibilities that go with it. The solemn vows attached to the ceremony are subscribed to as a matter of form and afterward are lightly broken, although with disastrous results. If these foundation evils are properly warned and guarded against, and if the sacredness of the home is properly appreciated, the blot of the all too prevalent unhappy American home life will gradually be removed from our national escutcheon.

5. **Sabbath Desecration.**—We can not help but be pained as we notice the increasing disregard for the Sabbath Day. Industry and sports have together done much to bring this about. Even in times when work is not heavy nor pressing corporations require many of their men to work on the Lord's Day. Record crowds throng the baseball fields on the Sabbath. Swimming pools and other pleasure resorts swarm with people, while the churches are nearly empty. Besides, many individuals have no scruples as to doing work on the Lord's Day that should and could have been done at some other time. America is rapidly following the way of Continental Europe in its disregard of the Sabbath.

6. **The Tobacco Craze.**—When one hears stated the amount of money spent for tobacco in one year in America it staggers our comprehension. This in itself is a great evil—spending millions for that which is not bread, when so many people need bread,—but probably still greater is the wickedness of breaking down the health of boys and girls and men and women because they are induced to indulge in a habit which soaks their body with the terrible poison of nicotine. Due to clever but insidious advertising campaigns, America is rapidly becoming a nation of slaves to Lady Nicotine. Yet only a very small number of people, even among the churches, seem to dare to raise a voice in protest.

7. **The Liquor Evil.**—Everything that was said of the tobacco evil and much more can also be predicated of the evil of indulgence in strong drink. It is probably our nation's number one evil, a companion and subsidiary of many other vices. It destroys manhood and womanhood, incites to crime, brings misery into the home, and does about everything that is evil, but through patronizing state and federal governments, it tries to maintain a cloak of respectability. But it is a monster evil just the same. It debauches both high and low, rich and poor, and works havoc in every strata of society. And yet how little we hear in protest and condemnation!

8. **Disrespect for Law and Authority.**—This is a most sinister influence that is abroad in the world today. Because of its universal prevalence all of us are subject to its subtle temptations, and it finds its pernicious way into the home and the church, as well as into the state and nation. It is undermining our religious, social, and national life. We must guard against it and raise our voices in opposition to it.

Other trends could be mentioned. We have given some that have especially impressed us of recent times. The Christian Monitor aims to speak out against these and other evils, as well as to hold up that which is good and right and true.

Our Drive for an Increased Circulation

In our special anniversary number last month we began a special effort to increase our circulation to six thousand. We are continuing efforts along this line and expect to keep before our readers some of our special subscription offers. They will be found in the last page of this issue. We ask you to read them over and if possible pick out something which you can do to help us to achieve our goal. You will, of course, in that way be helping us, but the Christian Monitor, along with our other church publications, is not being printed as a money-making project. Our aim is to be of service to others, and to the church especially. The material which we print is intended to build up people both mentally and spiritually, to strengthen the home and the church, and to reach out to the unsaved. We keep in mind especially the Christian worker and give material intended not only to strengthen his own life spiritually but to help him in his ministry of saving others and building them up in Christ. And so as you help us to increase our circulation and to get into new homes and influence additional lives, you will be performing a really helpful mission. But we realize that we also have a part to do. We must put into the paper messages that mean something in the lives of people. It is not our mission to entertain, but at the same time articles must be written interestingly so that people will read them. But, as we said, they must carry real messages that will help people to be more appreciative of God and His Word, to be more devoted and faithful to Christ and His Church, to be more on their guard against the subtle evils of the day, and to be more active in the service of the Lord.

We are grateful to those who have come into our family as new subscribers in the recent past. We hope that you will not only like the paper but will also get some of your friends to subscribe. We want to improve the paper both in appearance and content. As new features are added or introduced from time to time we want to give special notice so that you can tell your friends. In accordance with this idea we want to call your attention to a new series of articles on **Informal Astronomy**, by D. A. Lehman, for many years a member of the faculty of Goshen College. His first installment in this issue is on "Some Views of the Sky in Summer." Next month he will tell about "The Sun and the Moon as Related to the Earth." Of recent times many people have taken an interest in informal astronomy, and in some sections they have organized astral societies. All of these and many others will find these articles very interesting. They are written in language that those of us who are not astronomers can understand. It will be a help to all of us to make a study of the heavens, for the psalmist has said that they "declare the glory of God." We also want to call attention to the special educational articles in this issue. They are brought to us by representatives of our Church schools and are timed to appear at the season of the year when school plans are being made by parents and young people. Next month we are again planning some new things, one of which will be a religious survey of the state of Pennsylvania, by Ira D. Landis, of Lititz, Pa. Some new missionary and educational articles are also scheduled to appear. Every month we want to have something new as well as to continue our regular features. We ask that you remember the work of the Monitor in your prayers.

Christian Life

MAINTAINING OUR CONGREGATIONAL SINGING

By A. C. Kolb

An address given by Bro. Kolb, since deceased, at the Kitchener, Ont., Mennonite Church. We feel sure that our readers will appreciate this message on a subject which we as a church are vitally interested.

Favorable comment has been frequently made upon the singing usually heard in Mennonite churches, and visitors have wondered how this was possible in the absence of organs or other instruments.

The reason for this may not be hard to find. We have never accustomed ourselves to depending on instruments to supplement or lead the music of the church during seasons of worship. A housewife who takes personal interest in the care of her home and makes it a point to give personal attention to details, and particularly to the meals, which are so essential in producing a congenial atmosphere, has certainly a great advantage over the one who is always ready to leave the care of the most important things to someone else whose interest may be only superficial. Repeated performance points to proficiency, and this applies to anything requiring effort,—even to singing. Good singing may not be looked upon as something which comes by accident. No boy would ever learn to ride a bicycle well if there were always some one to hold the handles, nor could a girl be expected to learn to cook well without taking actual hold of pots and pans and kettles. No one may expect to develop any gift or talent without the exercise of self-reliance. No boy or girl would be able to walk or run well if always accustomed to using crutches to lean upon.

It is my opinion that one great reason why some churches fall down in their congregational singing is because they do not exercise themselves enough in it. Many have organs, pianos, or orchestras to which they are content to listen, instead of exercising self-reliance and producing the music for the season of worship themselves, by employing the voices God gave them with which to render Him praise. It is also my opinion that a congregation loses spiritual power when individual members do not take part in the service, and unless they share in the singing, they miss much of the joy which the service holds for them. They rob their souls of inspiration which can come only through engaging in the singing, for it is this which dispels spiritual lethargy and opens the gateway of the heart for the entrance of the spoken message. It seems to me that a good way to kill spirituality in any church would be to omit singing altogether. No one wishes to be guilty of being a partner in anything that would promote retrogression, and yet, may it not be possible that some are actually hindering spiritual progress by simply doing nothing,—not even helping to sing? By not helping to produce a proper atmosphere, or

by not helping to prepare hearts by mellowing them and breaking down the crust of indifference, which is one of the devil's most effective weapons against the entrance of the seed of Truth, they place barriers in the way of spiritual growth and progress.

I have not been asked to discuss the power and influence of song, though it is difficult to avoid bordering on that subject. In fact I shall not be able to treat this subject without referring to that phase to some extent. It is the "Maintaining of Congregational Singing" that is to be emphasized, so I presume it has been thought by some there might be a danger or a tendency of losing this.

How shall Congregational Singing be Maintained?

In the first place, it will be difficult to maintain it if there be no real interest. Congregational singing needs to be soulful if it is to be effective and maintained. Paul evidently realized the importance of right singing in Christian worship, for he speaks of it in several letters to those early churches. In one of them he refers to it as "singing and making melody in your hearts to the Lord." As our hymns are now conventionally sung, our hearts have often very little part in the singing. The words are sung mechanically and thoughtlessly, and their beauty and depth of meaning remain hidden from our eyes. This may be due in part to the fact that we have heard them so often that they have lost their freshness and their power to challenge thought. It may also be due to the fact that the same tune must be sung to all the verses. Little or no attention is given to expression, so that the meaning of the several verses may be entirely lost. To make congregational singing effective and something to be maintained diligently, it is necessary to enter into the spirit of the words, to catch the viewpoint of the poet when he wrote, and to feel after him the emotions that found their voice in his poem. Without this, no hymn can be sung as it should be. Worship is an exercise of the soul. Song is a very important part of worship, and therefore everything should be avoided which might mar or disturb the inspiring emotions which prepare the way for the spoken message. Closing hymns should also be carefully chosen in order to nurture the seed sown, and deepen the spirit of the message.

If congregational singing is to have value, there must be interest. There must be a reason why people like to sing. If they do not enjoy singing, there must likewise be a reason. What might be such reason? Or, bet-

ter stated, who might be the one to provide such a reason? We are so apt to try to push the blame on someone else when things do not go just as we would like, rather than voluntarily assume any such blame. Someone may say, "I don't enjoy the singing because it just doesn't go right." That may be very true, but why doesn't it? "Oh, well," comes the answer, "it just doesn't." Some people sing so sleepy-like, and others don't sing the right notes, but make discords; and others are so careless about the pronunciation of words that one can't tell what they are trying to say,—if anything,—and others are so listless that singing has no meaning."

These are all common faults. They are actual and true, but that does not preclude the possibility or the need of correction. Contrariwise they should by all means be corrected. Anything that is wrong should be corrected. I have often wondered why it is that we find people who seem to have formed the habit of being so careless or so thoughtless as to actually go through the performance of singing a hymn of joy or praise as though it were a bed-time lullaby or a funeral dirge. Every hymn has a purpose. If it be not expressed, the value of that hymn is lost, and it were better not to sing it. There must be rhythm, proper time, for that is one of the prime essentials of all music. Different hymns must be sung to different "tempo" or time, for if singing is to be musical, the singers must keep together, and voices must blend. Where there is a director, or leader, or chorister, attention should be given to the way he wants the hymn to be sung,—whether fast or slow,—loudly or softly. If people have no intention of singing together, or if they don't care, a chorister is of little use.

To illustrate: One time when the Ontario Bible School gave its closing program a very familiar hymn was announced for the whole congregation to sing—a hymn in which both the melody and the words were very familiar to all the adults (and practically all the children as well), so that it might well have been sung without the use of a book—yet, when Bro. Coffman started the hymn, and indicated the tempo or time in which he wished it sung, I took particular pains to look around (and the singing gave me a pain) to see how many, or I should say, how few, were sufficiently interested in what was to be done, to pay attention by looking at him,—a very simple thing to do. Is it any wonder that before he had gotten to the end of the first line of less than ten words, there were any number of people in the audience who were more than two whole words behind him? What kind of noise did that make? No wonder it gave me a pain. Was it singing? Hardly. It was merely a jumbling together of sounds without one word being intelligible. Why was it necessary for the people to fasten their eyes on the books? They knew the words, and they knew the melody, but they did not know how fast he might want the hymn sung, and apparently many didn't care enough about that to look up at him until they became aware that something was radically wrong. How could it be otherwise than wrong? The beginning of that hymn was utterly spoiled. Why? Just

because of lack of interest. They were just as careless about singing that hymn as a woman might be about putting salt in soup without balancing the quantity of salt and the quantity of soup; or as a plowman might be in trying to draw a straight furrow without having some flag pole or other object to show him the direction he intended going.

Here is an example of how a good hymn may be completely spoiled. Take for instance, the familiar hymn "Awake, My Soul, to Joyful Lays." Why should the chorister and those who are watching him, be singing the word "soul" while others who paid no attention were not yet through with drawling out the word "awake?" One could not call them asleep, and one could certainly not say they were fully awake to their opportunity to make a real contribution to good singing in order that this stirring hymn might prepare a proper atmosphere for an inspiring service.

Here is another illustration of this flagrant fault. In a certain congregation, they used the hymn "When the Roll Is Called Up Yonder, I'll Be There." Imagine the sopranos arriving at the end of the chorus, all through with their part, and then hearing the altos sing "there," to be followed by the tenors saying they were "there" too, and then the basses drawling out the announcement of having arrived "there" also,—a little late, perhaps, but they were "there." They should all have arrived "there" at the same time, instead of having that good hymn wind up with a "there," "there," "there," "there." Can you imagine any one putting on the brakes when the time arrives "when the roll is called up yonder?" Everybody will want to be on time, and, I may say, will need to be on time, if they wish to join the great heavenly chorus, for we have no record that any one's name will be called twice. If we are not there on time, we can expect nothing else than to be simply left out of that chorus.

So much for one great fault in congregational singing, which everybody should help to correct. Even in the case of some hymn which may not be so well known, most everybody can carry a few words in the mind, and in that way find enough time to look up at the chorister once in awhile to make sure they are singing "on time" with him. If the chorister does not stand before the congregation to direct the singing, and in that way keep the singers together, it becomes all the more necessary to listen carefully so as not to drag behind, and cause confusion. Or, in the event they find themselves lagging behind like a horse that doesn't want to pull right, it is no crime to speed up enough so that all may "pull together." Observance of this one suggestion alone, can assist very materially in improving our congregational singing.

Another grave error which people frequently commit is the horrible mutilation or mispronunciation of words. Two years ago while attending a Sunday-school conference, a man sat down beside me whose noise (I cannot call it singing) I shall never forget. We used the same book, so had the same words before us, but the pronunciation he gave to some of the words far exceeded anything my

wildest imagination in the framing of words could have possibly manufactured. I never heard anything like it before nor since. I don't know who the man was, but I feel sure he didn't derive much spiritual benefit from what he went through, for what he said had absolutely no meaning. He was no foreigner, for after the service I heard him talking, and he spoke good English. It was purely a case of rank carelessness, and a sloppy, disgraceful droning of sounds. Perhaps he had at some time or other heard some operatic singer who, it seems, sometimes thrill certain society leaders because nobody can understand a word they utter. It is funny how some people get the notion that to go through a lot of vocal gymnastics, and not letting anybody know what it's all about, is good singing. Just recently a young lady had the audacity to tell me she considered that to be an evidence of good singing. Suppose everybody in that whole conference had sung like the man referred to! What possible good could have come from it? Such a question needs no answer. It is very fortunate that not everybody sings that way, though far too many sing somewhat after that fashion. If a hymn is to be of any value, it must carry a message, and that message is absolutely lost if the words be not properly spoken.

If congregational singing is to be maintained, there must be genuine teamwork. There must be proper blending of voices and of the various parts. Some years ago while attending a Sunday-school conference in Indiana, the chorister seemed disappointed because the young people did not sing as enthusiastically as he wanted them to sing. He said something like this: "I don't know what is the matter with the singing today. You don't all take hold as you ought. Some of you are not singing at all. I like to hear lots of racket." Well, if his conception of good singing is that it should be likened to a "racket," his musical tastes and mine certainly differ very widely. Congregational singing is designed to arouse spiritual emotions, and make the atmosphere for worship pleasant and enjoyable. Good singing is intended to, and does, stir the soul. "Mak-

ing melody unto the Lord" certainly does not mean making a racket. Melody and racket are not synonyms. Congregational singing, in order to be helpful, must be the utterance of words intelligibly, blending them in pleasing harmony, in proper rhythm, with such interpretation as will inspire, and stir the finest emotions of the heart.

In order to accomplish what really lies within its province, congregational singing must have four distinct purposes; (a) praise and worship; (b) expression of religious truth and sentiment; (c) impression of religious truth and sentiment; (d) excitement to right feeling and action. Good congregational singing should never impress any one with the idea of having pleasantly entertained any one. When the great Handel first produced his Oratorio "The Messiah" in London, in 1742, King George II made a remark peculiarly complimentary to him personally, and the great musician, with a flush of indignation mantling his face, answered, "Sire, I have endeavored not to entertain you, but to make you better." That truly expressed the proper function of congregational singing, which should never be lost sight of.

Another necessary feature which will make congregational singing a permanent requisite to real spiritual life and growth, is the proper selection of hymns for the particular services where used, or the particular part of the service where singing shall implement or supplement the preaching. No machine can possibly work right if the parts are not properly put together, and while congregational singing is not to be likened to a part of a machine, yet we may draw a lesson from the following analogy. Some years ago, while I was chorister in a certain church, the pastor, at the morning service, asked for an opening hymn, to which some one in the congregation quickly responded "Number 92." On opening the book I found the words of the beautiful hymn read "Saviour, Breathe an Evening Blessing." Needless to say, that hymn was not used at that particular time. It would have created an improper atmosphere for the service.

I wish to mention one more difficulty which interferes with good congregational singing, and that is, that very often those who can read notes fairly well, pay little or no attention to the setting of the melody. It is unfortunate that in different books one often finds the same melody set to different harmonies. This often causes confusion. Some sing wholly from memory, and so it happens they employ quite different harmonies from those in the book used. One should be sure to keep to the harmonizing employed in the particular book used. If this be not done, the best hymns may be spoiled because of the discords which must inevitably result. To those who cannot read notes, may I offer the suggestion that they sing in a somewhat subdued voice unless they find out for a certainty they are singing the same as those who can and do read notes. Loud singing is not always good singing. One loud singer may easily spoil a whole service. Tones should blend. No voice should predominate so as to destroy the effect of blended harmonies.

Many other suggestions might be offered



GOD IS LOVE



Come, let us all unite to sing,
God is love;
Let heav'n and earth their praises bring,
God is love;
Let ev'ry soul from sin awake,
Each in his heart sweet music make,
And sing with us for Jesus' sake,
For God is love.

O'h, tell to earth's remotest bound,
God is love;
In Christ we have redemption found,
God is love;
His blood has washed our sins away,
His Spirit turned our night to day,
And now we can rejoice to say,
That God is love.

How happy is our portion here,
God is love;
His promises our spirits cheer,
God is love;
He is our sun and shield by day,
Our help, our hope, our strength, and stay,
He will be with us all the way,
Our God is love. —Anonymous.

which, if carefully observed, would contribute to better and more soulful congregational singing. I should also like to recommend a more general study of the rudiments of music as taught in the old-fashioned singing schools, such as conducted by Bro. Kanagy in Breslau and Waterloo during the past six months or more. It is time and effort well spent. This is the very form of exercise which has proved to be the backbone of whatever measure of good singing may be found in Mennonite Churches generally. I have not attempted to discuss voice culture. That is a subject all its own. But I would just like to drop the hint that an individual's skill in making the voice quaver so as to make it difficult to determine in which key he or she is trying to sing, is no indication of having mastered this particular study. Far from it. The singing of some

much resembles throes of agony, and subjects the hearer to mental distress. Suffice it to say that proper voice culture means voice control,—something which so-called would-be stage artists seem to overlook or ignore. The agony they produce should never fall on sensitive ears.

I trust I may have offered some suggestions which, if carefully observed, may contribute to better congregational singing and thus stimulate this important part of public worship, for after all, there is no music so beautiful as that of the human voice. Such music can penetrate where no other can even approach. The human voice is an inestimable gift from God, and if properly used, is capable of rendering service which cannot be equalled by the most cleverly constructed instrument ever produced by the skill of man. Kitchener, Ont.

CONSIDERATION FOR OTHERS

By David Alderfer

This article supplements the Young People's Bible Meeting topic for August 14.

Our thinking along the line of our subject is too often negative. If we don't cause others grief, and don't take advantage of anyone, and don't shift responsibility, there may be a temptation to feel that we have been considerate. If you have to go about it negatively, don't consider yourself and your likings, and the first step of consideration for others will be made.

"Try Giving Yourself Away"

There is a tendency among most people to look upon life as a process of getting. And how that idea may be carried to the extreme may be shown by the following regrettable incident which I have observed! If ever there is a time when our consideration for others should be mellowed to its highest state of beauty and completeness it is at the time of the observance of the Lord's death in the communion service and the washing of the saints' feet. Yet brethren have been seen to cunningly pick agreeable partners for the latter rite and scheme to be among the first to be served and finished; while in the same service a less appealing and more timid member finds himself without a partner. How can the blessings of so sacred an observance be granted us if such a feeling is in our midst?

A most striking article appeared recently in a well-known business magazine entitled "Try Giving Yourself Away." While the writer is a business man daily battling the competition and selfishness of the world, he is one wise enough to recognize that the highest joy in life comes not from acquisition but from giving—simply consideration for others in a positive way.

Everybody Can Afford It

To pass out dimes or dollars to everyone we meet would be unwise even if possible, and I doubt if such gifts would carry the good and return the joy that a little of "yourself," of which everyone is full, is capable of accomplishing. Some of the most prized memories of my life are of men who went out of their way a step or a moment to give

me a little consideration—a little of themselves. I shall never forget a simple kindly greeting extended to me by a man in a large automobile while as an insignificant barefoot boy I trudged along a dusty highway. More than a score of years has passed since that man gave a little of his attention—a little of himself to me, and my heart still grows warm at the memory. I never saw him before or since, but I love him!

Less Growling, More Glowing

Every day brings opportunities to exercise the grace of consideration of the needs and wishes of others and of doing our utmost to fill those needs. Instead of an impatient complaint to the tired clerk who fails to give you the good service you are entitled to, try a pleasant word of approval or encouragement about something—anything—which you can honestly say, and you'll get service—and make a friend. Tell your tired wife that her meal is prepared just right and that she's the best cook in the state, and that little thing will be the seasoning that will make your meal as good and as happy as any in the state.

Consider Your Influence

A very important form of thoughtfulness is when a strong Christian foregoes anything, which to him may be legitimate and pleasant, for the sake of a weak brother who might stumble and fall. I can imagine that the active, energetic life of the apostle Paul gave him a craving for heavy foods, for meat. But he said that although meat was lawful for him he would forego it if the influence of partaking it was harmful to the faith of others.

Let's Try It

If life isn't as full and as happy as we'd like, why not try "giving ourselves away" everyday to everybody we meet. I venture that all that is given—and more—will be returned.

Scottdale, Pa.

"Let brotherly love continue" (Heb. 13:1).

SHOULD THE AUTOMOBILE DRIVER DRINK BEER

Johnston Lewis

Here is an incident which may serve as an answer to that question.

Two friends were dining together in New York. One was a railroad engineer, the other was a lawyer.

"Say," said Brown, the engineer, "I hear you are going out of town tonight."

"Yes," answered Smith, the lawyer, "I am driving to Pawling where I shall spend the night. I don't especially care for the night driving, though."

"Huh," said Brown, "you have nothing on me for night driving. I take the 5122 on a special run tonight."

The two had just about finished their dinners when the waiter appeared and asked what they would have for dessert.

"Chocolate pudding," ordered Brown.

"Apple pie," said Smith. "We'll have to top this off, Brown; bring a bottle of beer, waiter."

"What brand, sir?"

"Oh, I guess—"

Here Brown broke in.

"I wouldn't do that if I were you, Smith," he said, "especially when you have a long drive ahead of you. A night drive!"

"Oh, my!" said Smith. "One bottle of beer wouldn't hurt a baby! Bring a bottle of Golden Top, waiter."

"Yes sir," said the waiter, and left.

"Listen here," Brown said, "you ought to take this drinking matter more seriously. You mustn't drive that distance under the influence of booze."

"It's not booze!" ejaculated Smith, "It's only pure, harmless, beer!"

"Pure, harmless beer!" mocked Brown. "It contains alcohol, doesn't it?"

"Yes," answered Smith, "but it isn't strong enough to do any damage!"

"That's what you think! Right now I'm in a position to prove that you are wrong. You know that we employees of the P. T. and L. A. aren't allowed to drink—though I wouldn't drink anyway. Well, the P. T. and L. A. has been making some tests of the effect of beer and liquor on a man—for the railroad's own use. The scientists found that even a glassful of beer dulled a man's senses enough to make him confuse signals and be slow-thinking. **Even one glassful** made him slow in comprehending conditions; it slowed up co-ordination of head and hands. It made him see less, hear less, think less!"

"Bunk!" said Smith, "I'm not going to drive a train!"

"No," retorted Brown, "You're not. But you will have to do almost exactly what the engineer must do. You must pick up signals accurately. By that I mean red and green lights, curve warnings, hill warnings, etc. You must think quickly; have co-ordination of head and hands; you want to be able to get the brake on in good time when you need it. You are really in more danger than the engineer, for you must gauge distances between your own and other automobiles, and stay in the right part of the road, while the

train stays on the track without much effort of the engineer."

"One thing, anyway, Professor, I'm not in charge of a lot of lives as the engineer is," said Smith.

"Oh, aren't you?" asked Brown. "How about all the pedestrians who are in enough danger from sober drivers?"

Here the waiter appeared with the orders. Smith poured himself a glass of beer and held it up, saying, "Here goes!"

Brown dug silently into his chocolate pudding.

* * *

The next day in the "New York Blade" appeared two items with which we are concerned. The first was on the front page.

120 Lives Saved by Quick-Witted Engineer

Last night about twelve o'clock a horrible disaster would have occurred if it had not been for the cool-headedness and quick-wittedness of Engineer Charles Brown. Due to the recent heavy rainfall the Cypress River Bridge had been washed out. Brown was taking the special, 5122, from New York to Poughkeepsie, and his course crossed the

Cypress River Bridge. As the train approached the point, Brown saw the glint of some light on the water, and, realizing what it meant, brought his train to a stop on the very brink of destruction. When interviewed by reporters he said that he owed his steady nerves to the fact that he never drank any alcoholic drinks. He was presented with a fine gold watch as a vote of thanks from those who would have gone to death and destruction if it had not been for his steady nerves. He has received a bonus and a commendation from the railroad company, etc.

The other item appeared under the heading,

Obituary

Mr. William Smith, 40, of New York, was killed in an accident at Ferguson Corners last night about 12 o'clock. He drove through a red light while under the influence of alcohol and his auto was hit and overturned by a car coming at right angles. The car which hit him was entirely within rights and suffered no injuries. Mr. Smith is survived by his wife and a daughter.

Do you think the automobile driver should drink? I don't.—The Covenanter Witness.

THE TOBACCO HABIT

"Know ye not that your body is the temple of the Holy Ghost" (I Cor. 6:19)?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1).

What It Costs

"The cost of the traffic, including accessories and indirect items for which it is responsible (such as fires, etc.) approximate \$3,000,000,000 annually."—Chas. M. Fillmore. It has been estimated that the entire world could be evangelized with \$500,000,000,—about one-sixth of the amount of America's annual tobacco bill. And yet there are professed Christians who seem to feel that they must have their tobacco, whether the Lord's great commission is carried out or not.

For the Government fiscal year ending June 30, 1931, the cigarette production in the United States was 119,632,271,950,—not far from a thousand cigarettes for every man, woman, and child in the country.

"Americans to the number of 2,700 begin the tobacco habit each day."—Helen G. H. Estelle.

"The reported annual fire loss in the United States in 1926 was \$560,000,000 and 12,000 deaths. Fully twenty-five per cent of this was caused by 'careless smokers.' . . . The best way to reduce fires is to remove the causes. Keep the boys and girls from learning to use tobacco dope and it will quickly reduce smoker's fires."—Dr. A. L. Warner. "We pay fifteen to twenty per cent more for fire insurance losses caused by smokers."—No-Tobacco Journal.

"There is perhaps a hundred million dollars invested in smoking cars, special smoking rooms, spittoons, etc., for the accommodation of the tobacco user, and it costs millions every year to maintain them."—No-Tobacco

Journal, Butler, Indiana. And yet the smoker pays no more for his ticket than the non-smoker. All must help to meet the extra expense whether they use tobacco or not.

"The employer of labor," says the *No-Tobacco Journal*, "pays for services he never gets because of the time lost in lighting pipes, rolling cigarettes, etc., and all of us who buy the product pay the bill."

It is true that the Bible makes no mention of tobacco, but the Bible does say that "love worketh no ill to his neighbour" (Rom. 13:10).

"The tobacco habit is an expensive one. A moderate smoker recently remarked that cigars cost him over one hundred dollars a year . . . Many children are denied shoes and clothing and sufficient nourishing food because their fathers waste too much money upon this costly habit."—Chas. M. Fillmore.

A man who had been smoking six cigars a day, which cost him on an average the sum of six and a half cents each, wisely decided to give up the habit and put the money in the bank at compound interest. Thirty-nine years went by, and this is what he said: "Last July completed thirty-nine years since, by the grace of God, I was emancipated from the filthy habit, and the saving amounted to the enormous sum of \$29,102.03 by compound interest. We lived in the city, but the children, who had learned something of the enjoyment of country life from their annual visits to their grandparents, longed for a home among the green fields. I found a very pleasant place in the country for sale. The cigar money now came into requisition, and I found that it amounted to a sufficient sum to purchase the place, and it is mine."

What Tobacco Is and What It Does

"The medical name for tobacco is nicotine, or nicotina, named for Joel Nicot, who first introduced it into Europe in 1560. A chemical examination of a tobacco leaf shows its

surface dotted with minute glands which contain an oil found in no other plant, the proportion being 7 per cent of the whole leaf. This oil is nicotine, one of the subtlest of poisons. The nicotine in one cigar if extracted and administered in the pure state would kill two men. Bocarme, of Belgium, was murdered in two and one-half minutes by a little nicotine. The Indians used to poison their arrows by dipping them in nicotine, convulsions and death being the result of these arrow wounds."—Dr. E. N. Robinson.

"Too much cannot be said against the evils of cigarette smoking. It stupefies the brain, saps the vitality, undermines one's health, and lessens the moral fiber of the man. No boy who hopes to be successful in any line can afford to contract a habit that is so detrimental to his physical and moral development."—Ty Cobb.

"Tobacco enfeebles digestion, produces emaciation and general debility. It lays the foundation for nearly every nervous disorder now common to the American people. It produces amaurosis and color-blindness, epilepsy, bronchitis, rheumatism and asthma, dyspepsia and catarrh, tobacco heart, and cancer of the stomach."—Dr. L. E. Keeley.

"Tobacco, more than any other poison, is responsible for the many sudden deaths among men at an age when they ought to be of the greatest service."—Dr. D. H. Kress.

"Few people die of overwork. The hardest job thousands of men have is the excretion of the nicotine they take. Many a man expends more energy eliminating the poison he inhales from his cigar, than he does in his business."—Dr. J. H. Kellogg.

"There is no vice or habit to which men are addicted the results of which are more certainly transmitted to posterity than those of tobacco-using."—Dr. Kellogg.

"Many a child is poisoned by the smoke in the air it is compelled to breathe in the home and if it does not die from the effects, goes through life with impaired health and dies before its time."—No-Tobacco Journal.

"That bereaved husband," said a physician to a friend, "would be terribly shocked if he knew what killed his wife. It was the poison of his tobacco." Moral: Don't marry a man who smokes.

Billboards at all entrances to Zion City, Illinois, contain notices reading in part as follows: "You have no more right to pollute, with tobacco smoke, the atmosphere which clean people have to breathe than you have to spit in the water which they have to drink."

"Love Worketh No Ill to His Neighbour"

Add this text to the Scripture quoted at the head of this tract, and then ask yourself if you can conscientiously indulge in the tobacco habit or in any way encourage its use by others. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).—Tract.

Leaves No Doubt

No doubt about the things of faith can ever make it doubtful whether you ought to be true or pure, or kind or unselfish.

Educational

WHY MENNONITE COLLEGES

By Sanford C. Yoder

In this article and the one following our readers are favored with messages from the presidents of two Mennonite colleges. These articles will help us in our thinking on present-day school problems.

Can the Mennonite Church afford to entrust the education of her young people to institutions outside of her own? This is a question I am asking in all seriousness, because there seems to be no united or unanimous agreement among our parents on this important subject. Each year we find varying members of our young people entering state universities or registering at denominational or interdenominational colleges, many of which are more interested in patterning after the popular educational models set by large non-Christian institutions, than they are in teaching the things that are so sadly lacking in our American life today. The chief justification for this deflection of attendance from our own colleges to other schools is nearness to home, lower cost to the student, and kindred arguments—all of which are important factors and in many instances real problems.

But let us stop for the moment and hear what some of the learned men of these great institutions, where some of your children are attending, say about the situation. A former student at one of America's oldest and largest seats of learning expressed his opinion in the following words:

"The breakdown of Christianity is particularly unfortunate in America, where our educators are so busy building new dormitories and thinking up new systems of instruction that they do not see how their pedagogical machinery exists. In so far as the colleges destroy religious faith without substituting a vital philosophy to take its place, they are turning loose upon the world young barbarians who have been freed from the discipline of the Church before they have learned how to discipline themselves. Perhaps this is what one of my least orthodox professors had in mind when he once said: 'There are only a few men in the world who have earned the right **not** to be Christians.'"

The writer above quoted is right and he is wrong. He sees the problem and recognizes the value of Christian principles and of the restraining influence of the church, but his conclusions are wrong. He intimates that there may be other philosophies that have equal value with Christianity and will do for people what Christianity does. What philosophy based on human reason, as non-Christian philosophies are, can be substituted for the principles and teachings of the Scripture that are as unchanging as the nature and character of God Himself because it is in Him that they have their source? Is it the philosophy of John Dewey with which the system of higher education of our land is shot through and through? Is it the speculations of the scientist who recognizes no higher sources of authority than human reason and no causations other than naturalism?

What moral or ethical goals does one arrive at that give stability to our social order when he follows the diverse opinions of what constitutes the highest good, as taught by these men? The appalling social, moral, and religious condition of our beloved America is the answer. If that is not adequate and if further evidence is needed, it may be seen in the condition of pagan nations, as well as in the condition of those countries that have legislated Christianity out of their domains.

And when does "a man earn the right not to be a Christian?" Is it when he has become filled with the diverse and conflicting opinions of many modern educators who tell him that Christianity is outmoded and man has outgrown its teachings? Never! No man has ever earned that right. Many have availed themselves of the liberty not to become Christians, but what new things have they added to the teachings of Jesus or substituted for them that have given greater stability to society or raised man from a lower to a higher spiritual, moral, or intellectual level? What ideas they offer in substitution for Christianity today will be thrown on the scrap heap by their successors tomorrow.

A statement made by the honored and loved president of one of those large and popular institutions strikes at the heart of the problem. After reviewing the educational situation as it exists today, he turns to the church, of which he says some things that no one can ignore if he believes in the reality of divine and spiritual verities.

"The church, on the other hand, has not taken its educational task sufficiently seriously. Its leaders have not been provided with resources to teach ethics and religion to the masses of the people; little has been done in the science and art of teaching honesty, truthfulness, industry, personal purity, and virtues essential to the stability of our social structure. As a result, while general illiteracy has decreased, spiritual illiteracy has increased. We have wealth, power, intelligence, but we have not implanted in harmony with them, those great ideals which guarantee the happiness and welfare of people. Hence, the crime wave; hence, social upheavals; hence, political unrest, economic panics, extreme poverty in the midst of great abundance."

This is right. We have failed economically, politically, and morally because we first failed spiritually. If this is true as this good university president indicates then the way out of the difficulty is to reinforce and strengthen those agencies which have to do with spiritual enlightenment and power. To do this, our schools and colleges should once more become what they were intended to be in the beginning of our American life—the

strong, right arm of the church in administering the mental, moral and spiritual disciplines of Christianity and to impart such a faith and knowledge of Christ and the Gospel as will enable those who leave their halls of learning to become a unifying, steadying, constructive force in human society instead of one that unsettles and distracts.

This is what J. S. Coffman and his colleagues had in mind when they laid the foundations of our schools of higher learning forty-five years ago. Long before that the church gave away her privilege to educate her children in the rudiments of learning, and without foreseeing all the consequences, allowed the state to exercise that right. More and more the state has extended to its citizens the resources of its educational system, wider and wider has become the gap between what these schools and what the church holds essential to a good education and training for life's duties and responsibilities. Years ago a few men saw this drift and realized that the church can preserve its life and principles only by providing schools where the truths of the Scripture are held inviolate and are taught in addition to the knowledge of the day. During the course of the years three schools sprang up in the church to carry forward the work begun by those pioneers a half century ago. Today these schools are becoming more and more acceptable, and the need for their existence is becoming more and more recognized by the church they represent, but there are still large numbers who do not see sufficient value in what these institutions have to offer to lead them to make a sacrifice in money, or convenience, to send their children there.

One of the most recent statements of the conditions that exist in these great schools comes from one of America's greatest educators, who now teaches in one of the large state universities attended by many of our own young people.

"The American State University," he says, "has progressively tended to subvert the higher interests of American democracy. It has devoted itself to ends that are not ends, to truths that are but half truths, to services that have turned to be dis-services, to practicalities that have become impracticalities and absurdities."

With such an indictment by one of her foremost sons, can we as a people, who believe steadfastly in the honored and tried traditions of our faith, entrust our own children for their training and education to anyone but to those who believe in and uphold the principles that were given by Jesus, and upheld by our forefathers through the centuries? It is this which has made us a great people, though not a large one in numbers. Is it worth what it costs to send our children to our own schools? Can we risk sending them elsewhere at a time of their life when they are deciding the great questions of their future—what they shall believe, their life's work, and their life's companionship and home? What youngster, that comes from the average high school today, is sufficiently settled in the things he believes to face for himself alone, in the midst of conflicting ideas and unsettling influences, the great issues of faith and life and think clearly through them to a safe and satisfactory

August, 1938

conclusion? Few of them can do so, but most, if not all of them, need the guidance of strong, mature souls whose faith has been verified by the experiences of a life with God.

Therefore, in the light of our past history; in the light of bewildering world conditions, which have come largely as the result of a skeptical, agnostic, atheistic attitude of mind; in the light of the testimony of educators, quoted in this article; our schools take courage, anew, to ask for the consecrated support and loyal patronage of all who love the church and ideals for which she stands. In making this request we realize full well that, in many things that are highly esteemed today, we cannot compete with other institutions of learning. We have no large endowments, no income from tax levies, no white stone buildings with marble halls and ornate and elaborate fixtures or furnishings, no costly stadiums, no popular sports or

amusements. But our schools have what it takes to serve a people who are preparing themselves to live useful lives, devoted to causes that serve the highest interests of mankind. Our buildings are adequate, located in simple surroundings, with beautiful campus adorned with trees and shrubs and flowers. Our class rooms, our laboratories and our libraries are equipped for work; our play life has in it the element of usefulness and physical, moral, and spiritual good rather than that of public sports and entertainment. Most important of all, these schools have administrators and instructors who are safe moral, spiritual, and intellectual guides, directing students into right paths and to goals that are worth while. To such institutions our parents are invited to send their children, and our young people are asked to come.

Goshen, Ind.

HESSTON COLLEGE CONTINUES TO GO FORWARD

By Milo Kauffman

May 31 brought to the close a school year that was very much enjoyed by both faculty and students. Former students and friends of Hesston College came in from a number of states to enjoy the last few days with us. Commencement days were great days for all who could attend, and brought to a close another year of school which was greatly blessed of God. Teachers expressed their appreciation to the students for their splendid spirit during the year. Students thanked faculty members for their consideration and for the inspiration given. Parents voiced their appreciation to the officials and teachers of the School for the help their sons and daughters had received, and the School admitted its debt to the parents and constituency for their generous support. It was a year marked by splendid co-operation.

Even after school had closed and students had gone to their homes, testimonies of appreciation kept coming in. A girl who had taken her first year of college and plans to return wrote: "I appreciate what Hesston has done for me, and value my year there very highly . . . I would not take back my year at Hesston for anything offered me, for I have gained something that I could have received nowhere else."

A boy, also a college student who hopes to be back, wrote among other things, "I would not attempt to tell you how I have enjoyed my year there nor the blessing it has been to me."

Increased Enrollment

For the past five years the enrollment at Hesston College has gradually risen, until at Special Bible Term this year our chapel hall was crowded. More young people attended Hesston College this year than ever before in one year. Earlier there had been a larger enrollment of regular students, but the hundred Special Bible Term students made up for this. There was especially a marked increase in the number of college students enrolled. Should the enrollment

continue to increase, and there are good indications that it will, new buildings will have to be erected. Dormitory and class rooms are inadequate for the larger enrollment.

Another Prayer Answered

Due to low enrollment during depression years Hesston College lost its state accreditation. Of course, this was a serious handicap. At the beginning of the last school year when the large increase in college students was noted efforts were made again to secure accreditation. All that was asked was that accreditation might be granted for 1938-1939. Students and faculty were praying that the request might be favorably considered by the State Board of Education in their meeting on June 3. On June 4 a telegram was received saying that the junior college work given in 1937-1938 had been accredited. This was more than we had asked for. But God often does more for us than we ask or think.

This recognition by the state board will mean that students need not fear about receiving credit for the work done at Hesston College. It will make it possible for those who wish to teach in the elementary schools of Kansas to secure their certificates without attending any other school. At the end of a year of college work they will be able to secure a teacher's certificate. State accreditation will also mean a larger group of college students, for some will attend who would not otherwise do so for fear their work might not be fully recognized elsewhere.

Why Do Students Go so Far to School?

Last year our students came from twenty different states and provinces. Some came 2000 miles. The question is often asked, "Why do they come so far when they could attend near home?" That question is soon answered after enrolling at Hesston College. After all, a church school has many advantages over others. Many of the most worthwhile things are neglected in the secular schools. During our commencement a friend

of the school visited Hesston College for the first time. In public he said something as follows, "I used to wonder what it was that attracted young people to schools like Hesston College. I wondered why they were so anxious to return. After visiting here for a few days I no longer wonder. I no longer wonder why your chapel hall is not large enough to accommodate the crowds that attend the commencement exercises." He had got in touch with, and felt a little of, the spirit of Hesston College.

A Common Mistake

A mistake so often made by young people is to think that if they wish to make good, and if they want to do high-grade college work, they must go to some large state school. They underestimate the type of work done in the small denominational school. They are surprised to learn of the advantages of the latter. One young man who hesitated a great deal last fall to come to a small college like Hesston, feeling it was rather an excuse of a college, and who had dreams of attending some noted educational institution, was finally persuaded to go to college at Hesston. Before the first semester was over he expressed his joy that the Lord led him against his own desires. He was agreeably surprised at the high grade of work that was being done, and at the many opportunities offered by a church school that were entirely absent in other schools. He will be back next year, and is a booster for the church school.

Recently a man connected with a large state school which has thousands of students told me that if he were a young man and planning on college work he would by all means take at least the first two years of his college work at a small denominational college. He stated that the denominational colleges were not receiving the recognition they deserved.

Why Church Schools?

Many persons who are materially minded ask the question why the church should go to the expense of running schools when high schools and colleges are within easy reach of our young people. Persons who have been in touch with both the secular schools and church schools do not ask that question.

Recently a Mennonite minister, who is much interested in young people and in education, said, "The high school is playing havoc with our congregation." Many of his young people were attending that particular high school, which did not have a very good reputation. The young people stood it quite well the first year or two, then began to follow the crowd. They lost out spiritually and morally. The spiritual life of his congregation was affected.

Recently some parents lamented the fact that they did not send their child to a church school at least the last two years. They said he did well the first two years, but kept being led astray until he was losing out entirely in spiritual things. Some who have started the downward way have attended a church school and have been saved to the church.

Can We Afford to Send Children to a Church School?

"It costs so much, and we could send them with little cost to our town high school." The cost may be less in dollars and cents, but is it in the greater values? I have known of parents who would have given much more than it would have cost to send the son to a church school if only the influence of the modern high school could be counteracted. Can you afford to send your children to some of our modern secular high schools? It would be a splendid thing in many ways if as a church we would educate our own children from the kindergarten to the university. Perhaps this should be given serious consideration. We do have church schools for high school and college work. They are making a strong effort to save the youth of our church. Many parents are taking the advantage of the opportunity and are making it possible for their sons and daughters to get their training in these schools. Many are the expressions of gratitude from these parents for what the schools have done for their families.

THE BIBLE A SUPERNATURAL BOOK

VIII. Jesus Christ

By Lewis C. Miller

"For unto you is born this day in the City of David a Saviour which is Christ the Lord."

Jesus Christ is the Son of God. The Messiah of the Old Testament is the Christ of the New. The Messiah is in all respects a unique personage. The importance of His lineage and the time and manner of His coming were unmistakably outlined in the Old Testament with the greatest care and utmost minuteness. His nationality, His tribal lineage, even to the distinct family, were traced.

There was to be no possible chance for deception in His coming. The promise of Messiah, Shiloh, and universal Saviour was again and again repeated. Finally He came and heaven announced the event. Matthew I and II and Luke III. **And in His advent Jesus met every prediction of prophecy concerning His coming.**

We find a golden thread of prophecy clearly defined and unbroken through the years of time converging and terminating at one point—the Bethlehem manger and a newborn man child! These threads are:

1. That marking His genealogy, even fixing the very household.
2. That indicating the time when He should come. Dan. 9:24, 25.
3. That pointing to the exact town in which He should be born.
4. That delineating the exact circumstances of the age when the wonderful event of His birth should take place.

These facts stand upon record open to the inspection of all.

This was the test that this Babe of Bethlehem must meet in order to be truly the heralded Messiah!

Here was indeed a unique character. And

The Prospect for Next Year

In spite of the fact that many Kansas farmers are disappointed in their crops this year, the prospects for the year are good. Young people are writing in from many states for information, expressing their intention to attend next year. Especially does the outlook for the college enrollment look good. It appears that there will be good classes of college freshmen and sophomores. The two-year Christian Course is also attracting young people.

Special Bible Term

Last year 100 young people attended the Special Bible Term of six weeks at Hesston. Plans are now being made for next year. Already letters are being received from those who intend to be here for Short Bible Term. Any young people who will not be in school for the year, but would like to have a few weeks of Bible work will find it very much worth while to take in the Special Bible Term. You will find it a time of real blessings.

Pray for the work of our church schools.
Hesston, Kansas.

that the prophecies predicting the coming of this Person were supernatural beyond a doubt I refer every reader to the fact that the prophets who foretold His coming so accurately were interspersed throughout the centuries and were unacquainted with each other. Furthermore that not one of them predicted the whole life or general personal features of the Messiah. Each one instead pointed out some definite feature, event, circumstance, word, or deed of **that One** who was yet to come. All these elemental predictions of unacquainted prophets must blend in unity and harmony and form a composite whole, Jesus Christ of Nazareth. He is a person who has no analogy in all time and never can have, for **He is the only begotten of God.**

The portrait painted by the many prophets when made whole in one likeness perfects the Jesus whom the world knows. No other character ever has borne any resemblance to this portrait, for the picture is that of a transcendent, divine Superman. To this character the prophets, the historian, and our hearts all bear testimony.

At the time of His advent there was a universal expectation of the Messiah. The Jews witnessed the end of Daniel's four hundred and ninety years. Dan 9:24. They were literally awaiting the important event. The trembling scepter in Judah's hand was pleading for His coming. Augustus was planning the overthrow of the Jewish State. The hour had struck! God's time had arrived and into the world was ushered the Babe of Bethlehem: The Man, who stands alone, the marvel of History and of God's redeeming grace.

The Word of Inspiration was fulfilled in every respect.

1. He was born to a Virgin Mother.
2. He came to Bethlehem.
3. He lived a Nazarene.
4. He was called out of Egypt.
5. His name was called Immanuel (God with Us).
6. He taught as One having authority.
7. He preached living Spiritual truths:
 - a. The acceptable year of our Lord.
 - b. The opening of prison doors to them that were bound.
 - c. The giving of sight to the blind.
 - d. Opening the ears of the deaf.
 - e. The healing of the lame.
8. He was hailed with hosannas as King.
9. He was rejected by those very ones who so anxiously awaited His coming.
10. He was betrayed by one of His own chosen followers and sold for thirty (30) pieces of silver.
11. He was condemned as a traitor and unbefriended in His trial.
12. He submitted without defense or resistance.
13. He was crucified with malefactors.
14. His body was pierced.
15. Not a bone of it was broken.
16. He died for the sins of others (ALL).
17. He found His grave with the rich.
18. He was buried and the third day He arose from the dead and escaped from a sealed and guarded tomb.
19. After His resurrection He appeared to many, and after forty days ascended to heaven in the presence of many witnesses.

Truly this man is

"Wonderful, Counsellor, the mighty God,
The everlasting Father, The Prince of Peace."

Despite His personal departure from the earth, today His name is revered throughout the world, and He abides in the hearts of untold millions as Saviour and Lord.

Who would foolishly pretend to account for all these facts on any other principle than that the men who wrote these predictions were supernaturally empowered? The facts of history cannot be denied and to attempt to explain away the words of the prophets on the principle of happy accident or fraud is rank ignorance. It can be accounted for only as a product of the supernatural.

It must be understood by every intelligent reader that the supernatural is not contrary to the common laws of nature and is never contrary to reason. The supernatural rather supersedes the natural laws with which man is familiar and is the product of absolute Reason. Therefore it is superhuman as well as supernatural.

The mission and life of Jesus Christ should therefore never be thought of as without reason, for in the plan of God it is the grandest methodical disposition conceivable; for a just God in dealing with sinful man, and sinful man facing a just God, demand a Saviour.

The authoritative teaching of Jesus, as well as His unique personage, testify conclusively His divinity. His words are reinforced by miracles and perfected in parables; the miracles for the purpose of attesting His divine origin and power, the parables for the purpose of striking human hearts with the power of truth. The miracles recorded are thirty-five in number and range in importance from converting water into wine to the raising of the dead. Most of His miracles were direct relief from prev-

alent types of diseases. All His mighty works were for the benefit of those in need. His parables are thirty-three in number. They contain the best illustrations of moral and religious truth extant in any literature. So broad is their application that the truths taught are accepted by every intelligent person to be the most profound ever taught by anyone.

The teaching of Jesus has stood the acid test of time. Seemingly He taught only for the hour in which He spoke, yet His words have illuminated the world and brought freedom, light, and gladness to many human hearts. He was an infallible teacher, for He made no mistake. He was a sympathetic teacher, and "the common people heard Him gladly." His soul yearned in sympathy and love for them.

How simple, how sublime, how masterly is the parable of the "Good Samaritan" or of the "Prodigal Son!" What perfection of language and principles are set forth in the "Sermon on the Mount" (Matthew chapters 5-7) or the "Sermon in an Upper Room" (John, chapters 14-16), ended by the most touching and matchless prayer on record anywhere. John 17. The value and truths of His maxims have been at least partially realized by all who have accepted and practiced them.

Jesus, Himself, exactly corresponds with His teachings, for Jesus perfectly practiced the principles which He taught. Not a single critic of the "Life of Jesus" has been able to produce a single instance where He violated in practice that which He taught by word. This cannot be accounted for except in the admission of the Divine character of our Lord. The deeds of Jesus therefore declare beyond dispute that He is the Son of God.

The works of Jesus are His credentials to His Messiahship and Lordship! Jesus was a worker of miracles. The fact that prophecies said that He would work miracles rendered it necessary for Him to do so. For His life must harmonize with the Word of God announcing Him. Miracle is "proof immediate" at the time of the revelation and indisputable as evidence when actually wrought as predicted. Thus miracles were provided for by prophecies, were expected by all those looking for the Messiah, and were actually wrought by Jesus Christ, who fulfilled these prophecies and fully met the expectations. In the miracles which He performed Jesus therefore measured up to the supernatural proof that He is the Christ.

The character of Jesus Christ possesses a fullness and divinity that has never been attained by any man. No such character could be invented. No such character could be assumed. Such a character could come only directly from the throne of God. And to verify the fact that such is the case the "greatest of Artists" declared

"This is my beloved Son, in whom I am well pleased," and again,

"This is My beloved Son; hear ye him." Every careful student of the life of Christ discovers in Him perfection in every worthy attribute. He "is the image of the invisible God, the firstborn of every creature," "The Chief Corner Stone," "The Lion of the tribe

of Judah," "The Lamb of God which taketh away the sin of the world," "The Sun of Righteousness," the "Light of the world," "The root and offspring of David," and "The bright and morning Star." This is the Son of God, perfect in will, in intellect, in sensibilities, and in character.

His love is as a consuming flame! It is not confined nor narrow but embraces the whole world. He is in deed and in fact "the way, the truth and the life" and the only approach to the Father, for;

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

The outstanding verification that the Word of God is supernatural is Jesus Christ the Son of God, whose life is a reproduction of every truth of that Word—a man spotless in character, sinless in practice, and perfect in teaching. To Him we bow in reverence, for He is the Son of God our Saviour!

NOTES

1. The criticism of the Four Gospels our chief literary source for the knowledge of Jesus, has served to establish them on a firmer foundation than ever. The earliest of the Gospels,

Mark, rests upon the teaching of Simon Peter, and belongs to about A. D. 50. The Gospel of Matthew (our Greek Matthew) makes use of Mark's Gospel and of a still earlier book of Sayings of Jesus, Aramaic Logia written by Matthew himself and much earlier than Mark's Gospel. Luke used the Logia, Mark, and various other sources (oral and written) and wrote his Gospel about A. D. 60. The Fourth Gospel was written by the Apostle John, the Beloved Disciple, towards the close of the Century, and added new material of interest to the other three. Thus we have reliable data for our study.—A. T. Robertson.

2. Other books on the Life of Christ:

- a. Hase's, "Life of Jesus."
- b. Neander's, "Life of Christ."
- c. Langes, "Life of Christ."
- d. Ebrard's, "Gospel History."
- e. Ellicott's, "Historical Lectures on The Life of Our Lord Jesus," etc.

3. Rationalistic Criticisms on the Life of Jesus are written by: a. Paulus (1828), b. Strauss (1835), c. Renau (1863) and others.

4. The Life of Jesus unites all the interests of speculation, of religion, and history. It presents to us a person around whom the strife of heaven and earth gathers, a person whom we can not give exclusively either to heaven or earth. It is the exemplar of every man, yet presents itself in relations and situations which never have been, nor can ever be given to any other man.—Ammon.

Manitou Springs, Colo.

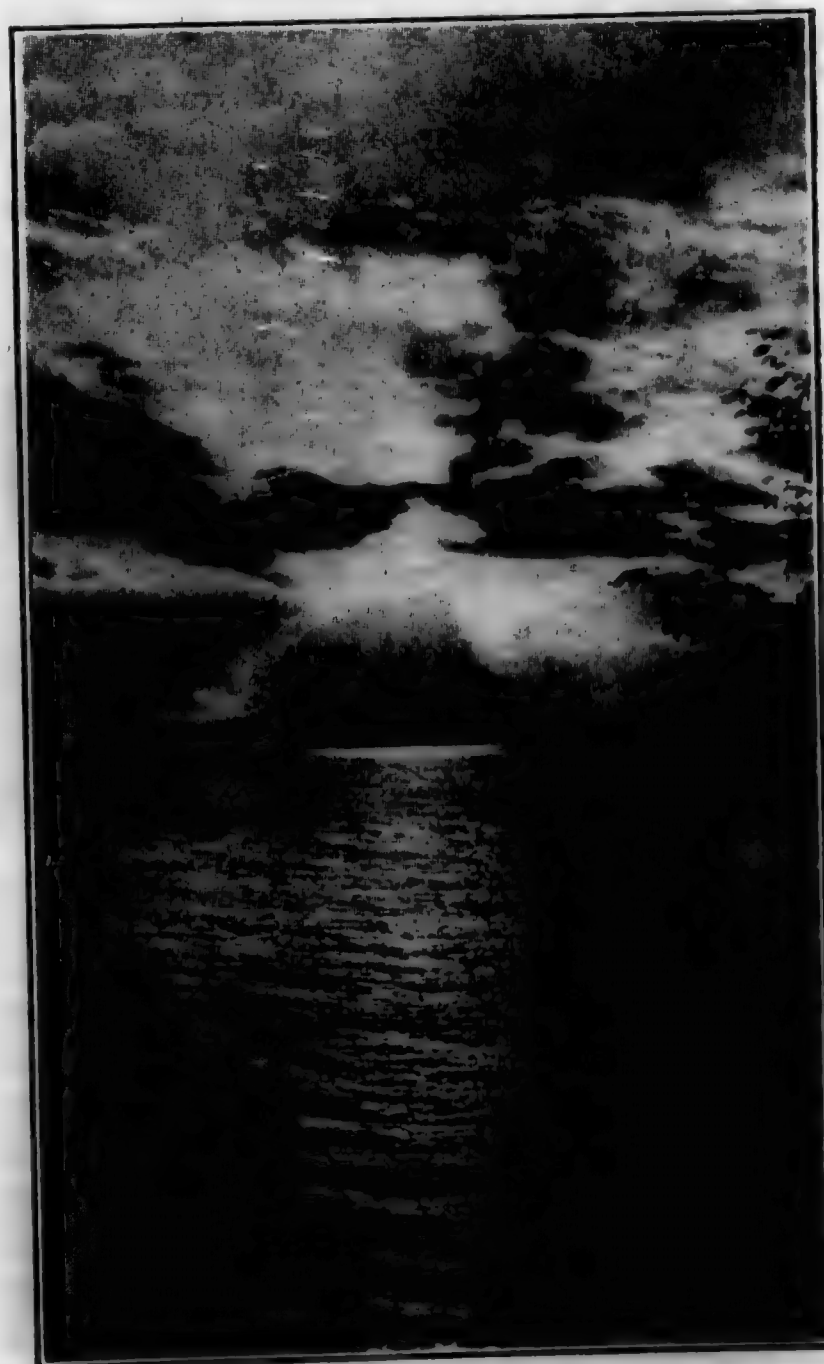
INFORMAL ASTRONOMY

I. Some Views of the Sky in Summer

By D. A. Lehman

This is the first of a series of articles by a veteran member of the faculty of Goshen College, a man well known by many of our readers. Professor Lehman's messages will lead us to an appreciation of the beauties and wonders of the "spacious firmament on high." Be sure to follow these articles from month to month.

At nine o'clock on a summer evening we can see the Great Bear, the brightest seven stars of which form the Big Dipper—in a position to hold water. The two stars at the end of the bowl are called "the Pointers,"



"The heavens declare the glory of God"

because a straight line drawn through them locates Polaris, the North Star, which is $1\frac{1}{4}$ degrees from the north point; i. e. the point where the axis of the earth if extended would cut the sky.

The Pointers are five degrees apart. This fact is often used as a measure to enable one to estimate distances in the sky; for to give such distances in feet or yards is meaningless. Anyone can estimate from this that the angular diameter of the moon and of the sun is about one half degree. It is interesting to note that the distance of the moon is 240,000 miles; also that the distance to the sun is about 400 times the distance to the moon. So Luna is just large enough to hide the sun at some of the eclipses of the sun.

Have you keen eyesight? To decide, examine the middle star of the handle of the Big Dipper. You may be able to see Alcor just above Mizar, the bright star which is shown double in the telescope. The stars of the Big Dipper, as all so-called fixed stars, are all moving, so that after several centuries the constellations will have changed their shape somewhat.

One of the most important facts in astronomy is the comparative nearness of the moon, and even of the planets of the solar system. Although the astronomical unit, that is, the distance of the sun, is about 93,000,000 miles, the nearest fixed star is at a distance of 275,000 astronomical units—so far that the largest telescope, if located at a fixed star, would not reveal one of our planets, not even the giant Jupiter. It takes four years for light

to come from a near star, such as Alpha Centauri, and forty years for light to reach us from Arcturus, the great orange-colored star that lit up the "Century of Progress." Its light might have been extinguished thirty-five years ago and yet we could see the coming ray for five years more.

Arcturus can always be found by extending the curve of the handle of the big dipper about twenty-five degrees. It is only two-thirds as hot as the sun, yet it is very bright owing to its great diameter which is nearly thirty times that of the sun. It is the leading star of the constellation Bootes the Hunter.

Vega Overhead

Nearly overhead at 9 o'clock at present is the brilliant white star Vega, the leading star of Lyra, the Harp. It is attended by two fourth magnitude stars, the most northern of which is a quadruple two degrees from Vega. If you have keen sight you can see that it is double.

The apex of the sun's way is near Vega. Towards this point the entire solar system with its sun, moon, and planets is traveling at a speed of twelve miles a second. This is known from the fact that the stars near Vega are separating while the stars in the region from which the sun is moving, are closing in, as trees behave when one is driving through a forest.

Just east of the Harp is the Swan. It has paused in its flight down the Milky Way, perhaps to listen to the music of the Harp. The bright star to the north which locates its tail is called Deneb Cygni.

About forty degrees southeast of Cygnus is Pegasus, the flying horse. On the body of the horse is the great square along the eastern side of which passes the Greenwich of the sky. It can be traced from near Polaris, then southward thirty degrees where it passes close to Cassiopeia, and thirty degrees south of Pegasus it crosses the intersection of the celestial equator and the ecliptic—the vernal equinox—where the sun crosses the equator northward on March 21.

Flying eastward in an airplane along the ecliptic, the sun's annual path, what a grand prospect would present itself! Soon overhead are the Pleiades, a beautiful cluster, six of whose stars are easily visible, and on a dark night some eyes will detect nine. With a 3½ inch telescope, about 100 can be seen. Seven of them have the names of the seven daughters of Atlas and Pleione, according to Greek mythology. Ten degrees southeast of this famous cluster you would see the V-shaped Hyades, in the midst of which is the red star Aldebaran. The distance of these seven sisters is estimated as 130 light years, a light year being nearly six trillion miles. They were often referred to as the rainy Hyades, as their rising with the sun occurred with the beginning of the rainy season in the eastern Mediterranean lands.

Orion

Fifteen degrees southeast of the Hyades you would see the grand constellation Orion. To the ancients he represented a mighty hunter with a club in his right hand and a lion's skin in his left hand.

There are two first magnitude stars in Orion, the white star Rigel and the ruddy star Betelgeuse. Rigel is eight degrees south of the celestial equator. Twenty degrees northeast of Rigel is the great red star Betelgeuse. It was one of the first stars whose diameters were measured by the use of Michelson's interferometer. P. G. Pease, working with the 100-inch telescope of the Mt. Wilson Observatory, found its diameter to be 260,000,000 miles, 300 times the diameter of the sun. Several other large stars have been measured, the largest of which is Antares, the red star in the south, which is the heart of the Scorpion. Its volume comes out 90,000,000 times that of the sun.

About midway between Rigel and Betelgeuse there is a row of three second magnitude stars which form the belt of the hunter. A few degrees farther south are three stars which constitute his sword. The middle one of these is fuzzy. It marks the Great Orion nebula, a magnificent object composed of faintly luminous gases. In shape it resembles a large butterfly. Its diameter is given as ten light years.

Fifteen degrees southeast of the sword is Sirius, the big dogstar. This bluish white star is the brightest star in the sky. It is one of the nearest stars, its distance from the solar system being only 8.3 light years. The motion of Sirius is not in a straight line but in a waving line. This is due to a small companion which revolves around Sirius in about 50 years. This companion, though small, is exceedingly dense, so that its mass is $\frac{1}{2}$ that of Sirius.

If from the vernal equinox you had gone directly northward you would have passed Pegasus, thirty degrees northward, and then Cassiopeia, sixty degrees north. This constellation has the form of a W. It is sometimes called Cassiopeia's chair, in which the queen was sentenced to fly perpetually around Polaris every 24 hours.

Interesting Things to Look for in the Summer Sky

When you visit a large observatory, ask the astronomer in charge to show you Sirius and its companion, as well as the great nebulae, star clusters, planets, such as Mars, Jupiter, Saturn, Venus, or our neighborly moon.

On clear summer nights we can see Ursa Minor, the Little Bear, sometimes called the Little Dipper. As a bear, it races around the north star every twenty-four hours, just as if the end of its tail were tied to Polaris,

thus preventing it from ever catching the Great Bear just ahead of it.

On these summer nights we can enjoy the splendid bright light of Jupiter, our largest planet, whose nine moons are of perpetual interest to observers.

Then in the south we can easily recognize Sagittarius, the Bowman, who is in the very act of shooting an arrow at the terrible Scorpion just southwest of it.

The Scorpion is the ninth of the twelve constellations through which the sun passes during the year. These constitute the Zodiac, or animal circle, only one of these, Libra, not being a living object.

The monster Scorpion can be recognized by the great red star, Antares, to the northwest of which are several faint stars that represent his claws. His body and tail are on a curve running east through Antares, then southward, then several degrees east, then a few degrees north past three bright stars, to two stars in the tip of his tail. The form of the tail suggests an immense fish-hook. The southern curve of the tail stars is often obscured by haze near the horizon, but on clear nights it can be plainly seen.

The Milky Way

The Scorpion is located in the Milky Way, which the Germans call "Die Milch Strasse." In and around it are many bright stars projected on a background of tremendous galactic clouds. Five degrees northwest of Antares is a splendid globular cluster of stars known as Messier 80. Every few years Mars passes close to Antares and seems to rival the giant. This fact suggested the name anti-ares, Ares being a name of Mars, the so-called god of war.

A few degrees northwest of Antares lies the dark spot in the Milky Way that caused William Herschel to exclaim when he first saw it in the field of his telescope, "Hier ist wahrhaftig ein Loch im Himmel" (Here is truly a hole in the heavens). But we know now that such dark regions are caused by clouds of meteoric material.

In concluding this chapter, I suggest that you look over the splendid pictures in a modern astronomy, such as those in public libraries; also that you learn to locate the twelve constellations that form the Zodiac, in which lies the ecliptic, along which the sun travels eastward every year. They are: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces.

Goshen, Ind.

FANNY CROSBY, HER LIFE AND WORK

By Florence Troyer

"My dear, dear friends," said Aunt Fanny, "I am happy to greet you here tonight. These ninety years are rich with the wealth of goodness, sparkling with the best spirit of sweetness, and overflowing with the true wine of joy and gladness." It was a Sabbath day in October, and crowds of people filled the church to hear Aunt Fanny Crosby tell the story of ninety golden years. She stood by a small table that was loaded down with sunburst roses. As she lovingly caressed

the flowers, she went on, "I come to you in the evening tide of life with a rod and a staff, and I am living in the sight of eternity's sunrise. It is the never-fading flower of my life, it enriches and beautifies my every hour. Hope has always been the burden of my song. It is tonight, the dominant factor in my life of industry. It lights my morning hours, it brightens my noonday activities, it glows in the evening shadows. I am constantly waiting at the door of hope for down-

cast souls, and I shall carry on the ministry of hope 'til I shall enter the Celestial City.'"

Thus has S. Trevena Jackson preserved for us the living testimony of the now sainted hymn writer, Fanny Jane Crosby Van Alostine, as she stood on the ninetieth golden step. Mr. Jackson retells Fanny Crosby's Story of Ninety-Four Years in such a delightful manner that we cannot fail to be caught under the charm of Aunt Fanny's sunshiny disposition. It was her desire to live a long life, and she says at this time:

"I made up my mind, years ago, that I would never become a disagreeable old woman, and that wherever I went I would take sunshine and good cheer. I belong to the Sunshine Society. It is my purpose in old age to grow ripe, and rich, and heavenly. Many sorrows which have been heart-rending have crossed my path, but out of my Gethsemane I have reached Olivet, where angel voices have beckoned me to lands of strength and eternal sunshine. My love for the beautiful has developed with age. . . . The sunset on the great lakes or over the bounding billows has a wonderful charm for me. The fragrance of these beautiful sunburst roses here to-night inspires me to say a word concerning the good, the beautiful, the true. A whiff of the sea breeze is life-giving to my heart. The artist touch in city or country I always enjoy."

This was spoken by one whose eyes never beheld those beauties of Nature which we may see any day and at any time. From the time she was six weeks old, her eyes were closed to everything. It would seem singularly cruel that a soul so sensitive to beauty should be robbed of its God-given right. But, though the eyes were closed to outward light, there was a depth of vision there in the world of Nature rarely excelled by one not hindered as she. It reached farther and beyond into the realm of what we might call otherworldliness.

As soon as her grandmother learned that little Fanny should never see, she made her a special charge of her own. Together they roamed hand in hand, discovering the treasures of Nature until the landscapes teemed with life and color, with sunsets or sunrises, or a universe glorified by the moon and stars. To those early days, she attributed her lifelong interest in astronomy. Trees were distinguished by the sense of touch and the fragrance. The lilting ecstasy of the wren or lark was accompanied by an image of color and form. But deepest of all were those impressions which made her heart glow with love and contentment. They came from her first textbook, the Word of God. In this her grandmother was also her teacher. Long years afterward, after listening to the thirty-second and thirty-third chapters of Deuteronomy, read by her request, she clapped her hands while her face glowed with the very sunshine of God, and said:

"I look upon these as my favorite chapters in the Old Testament. Where in all literature can you find such expressions of beauty and vitality? The Holy Book has nurtured my early life. When a girl, I could repeat from memory five books of Moses, most of the New Testament, many of the Psalms, and the Proverbs of Solomon."

The subjects of many of her early poems were taken from the Bible, such as: "The Trial of Abraham's Faith," "The Meeting of

Jacob and Joseph," and "Samson and the Philistines."

At the age of fifteen, she entered the New York Institute for the Blind, where she remained as student and teacher until 1858. Here she met and learned to love Mr. Alexander Van Alostine, also blind, who shared her passion for the beautiful and who made music his specialty. On March 5, 1858, they were married. Mr. Van Alostine was called home in 1902.

During these years at the Institute she met some of the famous men of American history, among whom were Presidents Van Buren, Tyler, and Cleveland. She was the first woman publicly honored to speak in the Senate chamber at Washington.

She heard the best in music and read the purest in prose and poetry, gaining inspiration from the master singers of her own day and country. She says:

"I touched the poetic garment of Mrs. Sigourney, sat long at the feet of Bayard Taylor, slacked my thirsty soul in the living streams of Frances Ridley Havergal, and drank deeply from the chalices of Longfellow, Whittier, Holmes, and Lowell."

She considered, "O Love That Will Not Let Me Go," by Geo. Matheson, as a very great hymn and, upon learning that its author was blind, determined to memorize the entire hymn.

In 1872, Frances Ridley Havergal, one of England's sweetest sacred singers and saintliest women, paid a very beautiful tribute to her sister hymn writer in America. Some other contemporary hymn writers were Anna L. Waring, who wrote "In Heavenly Love Abiding," Anna D. Warner, known by "One More Day's Work for Jesus" and Alice Cary, all of whom were born in the same year as Fanny Crosby.

She published four volumes of verse. The first, entitled "The Blind Girl and Other Poems," was issued in 1844; "The Monterey and Other Poems," 1849; "A Wreath of Columbia's Flowers," 1859; and "Bells at Evening and Other Verses," 1897.

She wrote words to songs for Dr. Geo. F. Root, teacher of music at the Institute for the Blind. "Hazel Dell," "Honeysuckle Glen," "Rosalie," "Prairie Flowers," and "Music in the Air," are some. She also wrote several cantatas, "The Flower Queen" and "The Pilgrim Fathers."

Her greatest contribution, however, has been Sunday school songs and Gospel hymns. The first one was written in 1864 for W. B. Bradbury,

"We are going, we are going
To a home beyond the skies."

It was published in the Golden Censer by him in 1864, and sung at his funeral in 1868. From 1864 on, she supported herself by writing hymns. According to Hubert P. Main, she wrote eight thousand hymns. Some of her best hymns were composed on the spur of the moment; she did not need to wait for a special inspiration. She usually composed with an open book in her hand. She played the guitar and piano and had a clear soprano voice. She composed a few airs for her poems. Her first hymn to win world-wide attention was, "Pass Me Not, O Gentle Saviour." The subject was suggested

by Mr. W. H. Doane. Of this hymn, Mr. Sankey says, "No hymn in our collection was more popular at the meetings held by Mr. Moody in London in 1874." It has been translated into foreign languages and remains a favorite wherever the English tongue is spoken. Mr. Doane did much to bring her hymns to the front. One day he said, "Fanny, I have a tune I would like to have you write words for." He played it over, and she exclaimed, "That says, 'Safe in the Arms of Jesus.'" She went to her room, and in about thirty minutes returned with the song that has been such a source of comfort to many. In Mr. Sankey, she found a never-failing friend. He lost his sight in the last years of his life, and the last visit as described by Aunt Fanny is very touching. He never expected to cross over before Fanny, so he wrote her on one occasion saying, "I wish when you get to heaven that you would watch for me at the pearly gate on the eastern side of the city, and when I come I'll take your hand and lead you to the throne of God. And there we'll stand before the Lamb and say to Him, 'And now we see Thee face to face, saved by Thy matchless, boundless grace, and we are satisfied.'"

At the age of seventy-one she wrote "Saved by Grace," which was given wings by another devoted friend, George C. Stebbins. "Rescue the Perishing" was written in 1859 after an experience in the New York Mission work, the subject having been previously suggested by Mr. Doane. In 1873 she wrote "Blessed Assurance" to a tune composed by Mrs. Joseph F. Knopp.

Her chief contribution has been the Gospel song, but it has in many cases won a place with the hymn. George C. Stebbins says of her work:

"There was probably no writer in her day who appealed more to the varied experiences of Christian life or who expressed more sympathetically the deep longings of the human heart than Fanny Crosby. Tried in the furnace of affliction, she knew by long experience how to interpret the heart's desires. She possessed to a marked degree, a joyous as well as sympathetic nature, which made her kin to youth to the very end of life. No one could laugh more heartily or weep more sincerely. These traits can be read between the lines of many of her hymns. Unquestioned faith in God's love and His Word, deep spirituality, and abounding hope pervaded all her writings."

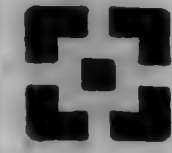
The passing of the blind singer at the age of ninety-four years was but stepping from a darkened room in which she had dwelt into the unshaded glory of the upper world where her heart had been. On February 12, 1915, the news flashed around the globe that the world-famed hymn writer had quietly passed into the better land. Up until the last moment, she was active and happy in her work.

The new Church Hymnal contains eleven of her Gospel Hymns. Only five other hymn writers have been given greater prominence in this book, and she is the most popular of American authors. Four of her greatest five hymns have been included. They are: "Blessed Assurance," "Pass Me Not, O Gentle Saviour," "Safe in the Arms of Jesus," and "Rescue the Perishing." Others that

(Continued on page 255)



BIBLE STUDY



TABERNACLE STUDIES

LXXVII. Our Bodies a Living Sacrifice—Romans 12 (Continued)

By the Bible Study Editor

A sacrifice of thanksgiving is an acceptable offering unto God, as is the whole burnt offering. It is a sacrifice of a sweet savour. Lev. 3:5; Rom. 12:1,2. In the passage in Romans the term "acceptable" is twice used. All of those sacrifices whose blood and fat were burned on the altar constituted sweet savour offerings. And the offering presented to the Lord as indicated in Romans 12 must be viewed in the light of a sweet savour offering, or sacrifice.

The perfect offering, that is, the sacrifice that had no blemish and no imperfection could be offered either as a whole burnt offering or as a peace offering. It was not always essential that the peace offering should be a perfect animal. "Either a bullock or a lamb (kid) that hath anything superfluous or lacking in his parts, that mayest thou offer for a freewill offering: but for a vow it shall not be accepted" (Lev. 22:23).

The peace offering was divided into two groups, the freewill offerings expressing thanksgiving, and those expressing the fulfillment of a vow. Lev. 22:21. The thank offering was purely one that was offered in gratitude for the mercies of the Lord or as an act of worship. The vow offering was presented as an act of special dedication or in response to some special favor from God. Two days were allotted to consume the ordinary thank offering, and only one day was allotted to consume the flesh of the vow offering. Lev. 22:15-17.

In the case of the vow offering they could also be whole burnt offerings, and as such they would of necessity be perfect animals. These were wholly consumed on the altar, and no leaven or other foreign matter accompanied such offerings. With the sacrifice of peace offerings it was essential that leavened bread should be presented with the sacrifice and one of the number of leavened loaves was presented to the priest who sprinkled the blood of the peace offering on the altar. Lev. 7:13, 14.

Thank Offering

It is necessary that we distinguish between the sacrifices, and even distinguish between the two classes of thank offerings in order to appreciate the significance of the sacrifice presented to the Lord as an offering that proves what is that good and acceptable and perfect will of God. If it is the case that the Lord asks us to present our bodies as living sacrifices, it is at once recognized

that an imperfect sacrifice is permitted. All manner of imperfections are found in the bodies of those who constitute the Church of Jesus Christ. Some have superfluities, some are deficient in parts, many are broken and many are weakened by disease. Yet every child of God is asked to present his body a living sacrifice, **holy**, acceptable unto God.

Along with the imperfect body there must be cakes of unleavened bread mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. Lev. 7:12. Besides these unleavened and oiled products there must also be presented leavened bread, and one out of the whole oblation shall be the priest's that sprinkled the blood, to be received as a heave offering. It was usual for some of the unleavened bread of meal to be burned on the altar, but in the case of the leavened bread it could only be devoted to the use of the priests and not burned on the altar. Lev. 7:12-14.

Imperfect bodies and leavened loaves,—the work of the hands which presented the offering. This would be indeed a description of each individual who approaches the holy altar of God, which altar is Jesus Christ, the perfect mediator between God and man. What can these hands bring but the leavened loaves of human imperfections? Indeed we may bring to God the unleavened meal, and the anointed products of our love and faith which have been born of the Holy Spirit. But we may not separate these holy things from our own labors and our works as we minister in the service of Christ in the Church. It is the grace of God which makes these imperfections acceptable unto God.

The Proof of God's Mercy

"I beseech you therefore, brethren, by the mercies of God." How differently would the story be should it have read, "By the holiness of God!" "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?" (Ps. 130:3). Because the Lord has mercies for the believer it is possible to approach Him in faith and enjoy the fellowship which His mercies afford. The great mystery of the apostle's testimony was, that the Jew and the Gentile were made fellow partakers of the grace of God in salvation. The Jew was held in subjection to the perfect law of God, and the Gentile, who had only the law of his conscience, was brought into the fellow-

ship of God by faith, and both were made acceptable unto God by grace. This all was accomplished by the depth of the wisdom and knowledge of God, whose judgments were unsearchable and His ways past finding out. Rom. 11:33.

It is also important that every believer should recognize the fact that the presenting of the sacrifice is not the thing which invokes the mercies of the Lord. Too often is the thought presented that if one makes of himself a living sacrifice, or (as is often wrongly stated) "puts everything on the altar," then will the Lord show His mercy and will bless the believer. The actual fact is, that the Lord first grants His mercy, and because of the mercy the believer presents himself a living sacrifice and proves the gift of mercy toward him. There is no merit in the sacrifice that is presented, except that it reveals the appreciation of the grace of God. The Christian should keep in mind the fact that "We love him, because he first loved us." The mercies of the Lord are first revealed and the gratitude expressed in the presenting of the sacrifice duly follows.

The experience of the apostles of Jesus, when He had told the man who had great possessions to sell what he had and give to the poor in order to have treasure in heaven, is in harmony with the presenting of the bodies a living sacrifice. Peter's declaration, "We have left all and have followed Thee" was answered by the Lord, "He shall receive an hundredfold now in this time, with persecutions; and in the world to come eternal life" (Mark 10:17-31). The disciples had left all; they had presented their all to the Lord for His sake, but were presented much more than they had given to the Lord, proving His bounty of grace both in this world and in the world to come.

In order to prove the mercies of the Lord it is necessary that the believer should have a renewed mind, transformed from the mind of the world. In the world men devote all to the altar of flesh, pleasure, and honor, and receive nothing therefor, for the worship of the world is vanity. The world has but one altar,—an altar of burnt offering, upon which the whole of life is devoted and nothing returns therefrom. When Israel caused their children to pass through the fire to Moloch, they lost their children, consumed by the fire of idolatry. From such worship of the world the apostle desires that we be transformed. To be conformed to the devotions of the world we shall lose all; to be transformed by the renewing of the mind, to present to the Lord a living sacrifice, is to prove what is that good and acceptable and perfect will of God.

The worship of the Lord enriches the soul instead of impoverishing it. The experiences

of believers prove the truth of the apostle's statement, "That ye may prove—that good and acceptable and perfect, will of God." Christ said, "He that will lose his life for my sake and the Gospel's, shall find it." The Lord has no need of our sacrifices, but we need the experiences and blessing that result from our presenting the sacrifices to the Lord. The offering of the body as a living sacrifice is the means of proving the mercies of God.

The Thank Offering for Mercies

Jesus Christ gave Himself wholly to the world, that the world through Him might have eternal life. This life the believer accepts by faith, because atonement was made and reconciliation effected by the death of Jesus Christ in the flesh. The thank offering fat and blood were sprinkled on the altar where the flesh and fat and blood of the whole burnt offering were consumed. The faith of the thank offering rested upon the sacrifice of the burnt offering. The flesh of the thank offering was not consumed by the fire of the altar; it went into the possession and use of those who approached the altar. The high priest received the breast, the priest who offered the fat and the blood received the right shoulder, and the one who presented the sacrifice received the remaining portions,—the left shoulder and the two hind-quarters. All of the portions of the flesh went to those who continued to live. The peace offering became a living sacrifice in the lives of those who consumed it. Those who lay down their lives for Jesus' sake are able to take up their lives again in the faith and service of Him to whom they have presented themselves. Lev. 7:28-34.

The mercies of the Lord are available and proved from the first of the believer's experience in Christ. The sacrifice of the peace offering is to be eaten on the first day. By grace the privilege of eating is extended even unto the third day; but what remains on the third day is to be burned with fire. Lev. 19:1-8. Some one has suggested that the thank offering shall continue unto the third day, which is the resurrection day. Our lives certainly must continue as a thank offering in service to Christ until He come in His resurrection glory, and ours. But it is not to be overlooked that every believer who comes to Christ at once is in a position to realize the mercies of Christ and at once to present the testimony of thankfulness to the grace of God by presenting himself a living sacrifice unto the Lord. The grace of God does not wait for its benefits to men until it is fully appreciated by the believer. The worshiper of the Lord brought more than his first freewill offering of thanksgiving, for the life and joy of worship at the house of God consisted of partaking of the abundance of the thank offerings that were presented to the Lord at every great occasion of worship.

Sharing in the Living Sacrifices

At the dedication of the Temple of Solomon, the king offered a sacrifice of peace offering, which he offered to the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep. I Kings 8:63.

This feast continued over a period of fourteen days. During this period the people shared in the sacrifices of Solomon. It may be that some also brought their own peace offerings to add to that which Solomon had provided, but Solomon made it possible for many to rejoice in the worship of the Lord who otherwise would have been deprived of the joy of this long period of fellowship and worship.

The peace offering must be an offering of fellowship. In order to be consumed in one or two days, unless the offering was quite a small one, it would have been necessary for others to share in the offering which any one individual had presented. Every soul that comes to Christ is large enough in himself to share his life with others. When that life comes in contact with the altar of supreme sacrifice—the whole burnt offering, Jesus Christ—it necessarily partakes of the Spirit who imparts Himself to the life blood sprinkled upon the altar, and who inspires the fatness of the faith devoted to that altar. The Spirit imparts His own gifts to the life that is presented to the altar, and enables it to become a blessing, both in the spirit of service and in the quality of the service. The believers have gifts differing according to the grace given to them. Rom. 12:6. These gifts are from the Spirit. I Cor. 12:1-11; Eph. 4:7, 8. The body that is presented to the Lord comes in touch with its life and faith with the Spirit which quickened Christ and raised Him from the dead. It is the Spirit which quickeneth. Every believer has that gift from the Holy Spirit, both in the self-sacrificing nature of service and in the Divine quality of that ministry which enables each believer to become a member of the body of Christ and a member who is qualified to build up and sustain every other member. Solomon was adequately blessed with means to make himself a blessing to the thousands who worshiped with him at the consecration of the Temple. Yet each person present added his own little quota to the worship and enabled Solomon to enjoy the occasion because of their presence and help. It may be that some only added their appetites and their voices to the feast, but by those gifts they made the feast more pleasurable.

The Feast of Good Things

Noting the manner of service which those render who present their bodies a living sacrifice to prove the mercies of the Lord; we may continue to note the significance of the text—Romans 12.

One gives his body for the ministry of prophecy, and prophesies according to the proportion of faith. How many there are who continue their ministry of testimony from the Word of God, who share that ministry with others and for others! It may be that many a servant of the Lord is wearied with his constant giving of his time and strength, but fails to realize that of that which he gives he may have but little delight, when others are fully enjoying what he presents or has presented to the Lord in return for His mercies. Many thanksgivings result from the offering of the body for the prophesying of the Word of God.

Similarly the services of ministry, exhortation, giving, ruling, mercy, cheerfulness, loving, abhorring evil, holding to the good, affection, brotherly love, praise of others, fervency of duty and spirit, joy and hope, charity and hospitality, returning good for evil, sympathy of a practical nature, humility, peaceableness, honesty, and quietness—what a feast of good things is provided for each one to enjoy in the gift which he has brought, and what an abundance of good things for each and all to enjoy of what others have brought in the bodies which they too have presented to the Lord!

Nor does the church alone share in the feast that the Lord has provided by His grace when all of His children add their gifts to the feast of His house. Even the enemies may share in the good things which are brought to the Lord's house. "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." God expects that in His household there shall be those who can even make their enemies to appreciate the richness of the thanksgiving feast in His household. This is the blessing of God, proved by the presenting of the body a living sacrifice. It proves to the individual and to all others that the mercies of God are rich and that His blessing is richly imparted to those who present themselves to Him as a thank offering for His mercies.

Let the presentation of our bodies continue to be a live offering, one that is daily brought to the Lord for thanksgiving. This does not mean that we daily consecrate ourselves anew. The priests were consecrated at the beginning of their ministry, but they continued daily to offer the sacrifices of thanksgiving. This should be the spirit of the believer's life and testimony. As God's mercies are ever living and new, let the thanksgiving be of the living heart, ever ready for praise and ever ready for service. Let there be a constant giving of the life that is to be shared with others, while ever conscious that the greater part of our Christian joy and happiness results from the sharing of those graces and blessings that many others are presenting to the Lord and in which we are permitted to partake also with thanksgiving.

SPIRITOUS FACTS

That whis-key is the key by which many gain entrance into our prisons and almshouses.

That brandy brands the noses of all those who cannot govern their appetite.

That punch is the cause of many unfriendly punches.

That ale causes many ailings, while beer brings to the bier.

That wine causes many to take a winding way home.

That champagne is the source of many real pains.

(These "Facts" were copied from an old book by Mrs. Adella White of Fulton.)

—Woman's Temperance Work.

MISSIONS

INDIA—AT LAST

By Jonathan G. Yoder, M. D.

Bro. Yoder just recently entered the field in India as a medical missionary. May the Lord richly bless his ministry there.

I do not remember the time when I did not believe that the Lord wanted me to do some service for Him in some foreign field, and when I did not feel that some time I would be led to a foreign field. And I well remember, many years ago, when one time my mother told us solemnly that she hoped that some day some of her children might be serving the Lord on the mission field. And now, after years of preparation and waiting, here we are in India, anxious to do His service and His will as He may direct us in the future. And as one who is new in India will notice many things that the old missionaries no longer notice, because they have become commonplace to them, I will try to tell you a few of the things we have seen.

We first saw India one Sunday afternoon, in the last of October, as we were crossing the deck after a little religious service on board our ship. There in the distance, through the haze above the ocean water, extended the peaks of the mountains of South India. And then all at once we thought of, "India's Coral Strand," and all the other songs and references to India which we had heard for years. And there before us lay our field of labor. It took about three more days after that until we reached Bombay, but we kept traveling along the west coast of India, and were in sight of it most of those three days. Then at last we docked at Bombay, stepped off the boat and were really in India. We spent one day in Bombay, and then boarded the train for Raipur. This part of the trip took about twenty hours, and at Raipur Bro. Kniss and Bro. Beare met us and took us to Dhamtari. And so our trip was over.

Now what were the things that impressed us first of all? Well, I believe that one of the first things I noticed was a sweeper caste woman (really not a caste, but an outcaste) in Bombay cleaning up filth in a back alley. And on her forehead was a daub of paint, so that everyone could see that she was an outcaste, and so that the better castes might not by some accident touch her, and thus become defiled. Now I often heard about castes before, but I never knew they marked themselves like that. It reminded me of "the mark of the beast," and truly it is the mark of the beast—the beast of heathenism, superstition, and ignorance of the true way of salvation.

And then another very commonplace thing here in India, but which I never heard of before, is the little tuft of hair which all good Hindus wear on the back of their heads. No matter how short they cut their hair, they leave a little patch, about an inch in diameter, grow four to eight inches long.

In the heat some of the older boys have their hair clipped close over their head, but always this one tuft is left to remain sticking out on the back of their head. If you ask them why they say that sometime, somewhere, they will have to cross some river, and they want that tuft of hair sticking out so that their god may recognize them and may be able to hold them up by it, and save them when they are sinking.

After we were in Dhamtari a few days we went out to visit the missionary cemetery. There we saw Bro. Burkhard's grave "Under the Mango Tree," just as we used to sing about it, and so we picked off a few leaves to send home to our friends. And in a row beside this grave were other graves—graves of missionaries, and missionaries' children, of whom we had heard so often. And really it



An Indian Christian, Bro. Premilall, and Family

was inspiring to stop there and meditate on the sacrifices that these past missionaries had so gladly made for the cause of their Lord and Saviour, and it gave us a greater urge to press into the work ahead of us. And already since we are here, one more has been added to those who have given up their lives here in India. But we are glad to know that these sacrifices have not been fruitless, but that souls have been born into the kingdom because of the efforts put forth and the sacrifices made.

Then one of the most outstanding impressions I received was the real, genuine poverty of the big majority of the people here in India. Here the people are really poor,—and I really mean poor. I believe that ac-

cording to the present standards of the United States about 99% of the people here in the villages would be eligible for relief. The American people just do not know what hard times (or a depression) are. Here a man works hard all day for four or five cents. The five cents may not be enough to quite buy all the rice needed for the family, so the father and mother eat the rice, because they must work, and the baby and the grandmother drink the water that the rice was boiled in. In America the big task of many people is to meet the next installment on their car, but here the big task for many people is to meet the next installment for their body—that is to get enough food for the next meal. Sometimes they get it, but sometimes they do not. Of course, such poverty has made the people somewhat ingenious. They do practically anything without machinery, or with very crude homemade machinery. Practically all their grain is cut with a sickle. They extract vegetable oils from the seeds with a crude, homemade press. They weave much of their own cloth. They make their own plows. And everything they make is just like their ancient fathers made them. In America we look ahead to the new model cars every year, but I really doubt if the 1938 oxcarts are much different from the 1938, B. C., models. And I believe their threshing machines, grinding mills, and all their farming methods are just about as old as the oxcart models.

One of the really shocking sights, until one gets used to it, is the village tank, at their rush hour. Now the village tank isn't a "tank" at all, but is a pool of water which really is an artificial reservoir made by banks of earth. This becomes filled in the rainy season and then furnishes their water in the dry season. And if there ever was general purpose water, this is it. I went out to the Mohadi tank one morning at about 10:30, which is the rush hour for the tank. Well, the tank was just filled with buffaloes, and cows, and people. One child was having his head shampooed by his mother, many of the women were washing their clothes, the oxen were being scrubbed by their masters, children were swimming and splashing in fun, now and then someone scooped water into their mouth for a drink, at least a dozen were washing their teeth, and dishes were being scoured and washed. And all this in the same water tank. Then the irony of it all is that if I had just touched the outside of one of those clay pots as the women were carrying them away filled with water for their household, the whole thing would have become unclean, and the water would have had to be poured out, and the pot would have had to be broken and never used again.

I believe one of the things which impresses every Westerner more than anything else is the fatalistic attitude of the people. They seem to think that what the gods have decreed, will be, and there isn't anything to be done about it. So if their oxcart breaks down (and they are always breaking down) it will only take another day to get there, and when they are supposed to get there, they will get there. So they don't seem to be bothered, or care how long it takes. Or if they are a member of some caste that must be careful

that they do not let their shadow fall on the shoulders of the higher caste,—well, it is because the gods have decreed that they be born into this caste, and there isn't possibly anything that they can do about it, and the upper caste could never be thought of as oppressing them—it is all fate. They can only hope that the next time they are born they may be born into a higher caste. And if the village quack kills their child with remedies and medicines so that even the most ignorant can see that the child died as the result of the treatment, that too is fate, and it wasn't the quack's fault at all. In fact, they will probably call in the same quack if another child gets sick.

An interesting illustration of this type of thinking was shown to us recently when we had some American eye specialists with us. One day one of them came out to Mohadi, and because of a little advertising, we got quite a few to come to the compound to have examinations. Out of the people who were examined, 35 were picked whose sight could be restored, or eyes improved, by an operation. These people were all told to come to the hospital at Dhamtari, and the specialists would do the work without charge, and even, in this instance, there would be no hospital bill. But out of that group of 35, only one person took the trouble to go that twenty miles to the hospital, to save his sight. You see they think, "what is to be, will be." With that kind of attitude it isn't worth while to put forth a real effort for anything. "If it won't come of itself, it won't come by trying. The gods willed otherwise."

And as long as they feel that nothing is worth striving for, they are not apt to take the trouble to become Christians, because that really does take an effort in this land. But in spite of this description that I have just given you, India does seem to be awakening. I am told so by the old missionaries here. There has been a decided change in even the last couple of years. People are beginning to think. The lower castes no longer accept everything as fate, from the hands of the oppressor. England is no longer able to govern without opposition. And, most important, many people are seeing the insufficiency of their religion of Hinduism. They are beginning to see its weaknesses and its errors. And so in many places many are seeking Christianity. And in other places Hinduism is being worked over, is being reformed, by people who are not able to bring themselves to the point of forsaking Hinduism, but feel its weaknesses. It seems to amount to what our modernistic Christianity amounts to,—only a shell of its former self, but clung to because the name of being a Hindu (or Christian in America) tends to salve the conscience against a complete break with their past. And so this time of awakening, when the people are seeing the weakness of their gods, and of their religion, is the golden opportunity of Christianity. Now, of all times, it is up to the missionaries to be awake, alert, and busy. Because now these people are going to choose something to take the place of their former religions, and if we are not there to present Christ, many will choose Mohammed, or reformed Hinduism, or some other false religion. Truly

the harvest is ripe, but it is also true that this harvest time probably will "pass by," and opportunities which are present now, may never be present again.

However, I do not mean to be misunderstood. In our district in no place did I find heathen sitting on the doorstep, waiting for the new missionary to tell them about Jesus who died for their sins. I did find that many people were actively opposed to the foreigners who were coming here to change the old order of things. I did also find that many people were anxious to see if they could get any money from the missionaries but were very much less anxious to listen to their Gospel. There are areas in India where the people are clamoring for teachers to come and show them the way of salvation, and

they are coming into the church by thousands, but most of the missionaries in India have not yet had such wonderful results. And it is in such places as that, that it really requires the grace of God,—grace to press onward, and to keep one's original zeal and devotion to a cause, when people do not respond as expected. In this time of crisis for India, will you especially remember to pray for these missionaries and Indians here, so that God's kingdom may be broadened and that these people here in darkness may be brought to the True Light. And will you especially remember to pray for us, as new missionaries, because it is impossible to approach a task of this magnitude in our own strength?

Dhamtari, C. P.

REPORT OF OBSERVATIONS AND EXPERIENCES IN SPANISH RELIEF WORK

By D. Parke Lantz

This report is made up of a record of our own observations and experiences in Spain, together with a summary of the situation when we left and a few suggestions as to future work in that country.

Our Relief Committee, having made arrangements through the American Friends Service Committee for entrance into Spain, sent two brethren—Bro. Levi C. Hartzler and myself to administer and distribute the clothing and money donated for Spanish relief. We arrived in Spain November 17, crossing the border on a temporary bridge, the other one having been carried away by a flood several weeks previous.

Several days were spent in securing permits from the police and securing letters of introduction from the Central Committee of the Spanish Government to the various provincial relief secretaries.

Having finished our business in Barcelona we traveled by Swiss truck to Valencia where we felt the first air bombardment, visited the British National Joint Relief Committee office warehouse and workers.

On November 23 we arrived in Murcia after another ride in the British truck which carried a load of food from Valencia for the refugees.

After visiting the merienda (afternoon lunch for the little children under six years of age), the gota de leche (milk depot for

babies), the convalescent home for little children and some refugios (home for refugees), we tried to plan some work which we could support as our own.

In the meantime we began helping in the warehouse and keeping order in the afternoon lunch hours when as many as two hundred children in one house were fed. This was necessary because larger children and even some mothers used to crowd into the dining room to try to secure some of the food which had been especially prepared for the smaller ones under six years of age.

The Friends' representative had been in Murcia eight months organizing and carrying on relief work, but before we arrived had been taken seriously ill and the doctor advised a vacation in France and Switzerland for a month after leaving Spain. However it was necessary for her to spend some time in a hospital, and she could not return to Murcia until late in March, or after more than three months' absence.

There was on hand milk enough for a month and an order was cabled to London at once for \$2,000.00 supply. This did not arrive until late in February so in the meantime we secured milk from all possible sources.

Sometimes we did not have a three-days' supply on hand, but our God answered prayer and in marvelous ways supplied the need of the refugee mothers and children.

One of our problems was the transportation of supplies from Holland or Switzerland to Valencia and then on to Murcia and the distributing points in that district. International commerce to Spain is badly handicapped and some of the cargoes have been lost, while others were delayed by the bombings. The Spanish Government is, of course, very much interested and doing all in its power to help our food distribution.

The local transportation problem was solved when the Mennonite three-quarter-ton truck arrived from Paris, a "Matford," built by the Ford Motor Company and assembled in the "Mattis" factory owned by the Fords. The



Spanish Refugees Dashing for Safety on a Truck

truck enabled us to deliver supplies regularly and saved a lot of time and worry. It surely is appreciated by the workers and also by the refugees, as well as the authorities, the latter having provided means for supplying gasoline, oil, and safe conduct papers, which have been required of all travelers.

The Spanish Government Relief Secretaries have always shown the greatest courtesy in giving any needed data, also in furnishing helpers for the milk canteens, breakfasts, and lunches. On leaving Murcia the secretary exhorted one to carry to our people his sincere thanks and appreciation for what we have done to mitigate the pain and hardship of the Spanish Civil War refugees.

As a result of a former visit to Spain ten years ago we had become acquainted with more than a dozen Spanish Gospel Mission workers. We have had the pleasure of meeting with some of these and also others who are carrying on undisturbed their prayer

meetings, Sunday schools, and worship, in Barcelona, Valencia, Murcia, and other places. The Catholic Basques also have permission to worship and are protected in their churches in Barcelona. The Republic of Spain is fighting for its life against foreign elements, and our prayer is that this war may soon end. The bombings, both from air and sea, have caused great loss of life and property, and many people have left their homes in danger zones to seek, in some more tranquil district, a new home, but so many could take but little with them, as they had no means of conveyance and were soon in need of clothing and food.

Even if the war should end tomorrow there will be a pressing need for another year in the districts where these refugees have gone, and Bro. Levi C. Hartzler and I are praying that this relief may be continued independently and for at least over another winter.

Tampa, Fla.

BOOK REVIEW

Exalting Christ in the City, by J. D. Mininger

Reviewed by Wm. G. Detweiler

The Mission Study Course Committee of the Mennonite Board of Missions and Charities has outlined a course of mission study. Under its direction a number of mission study books have already been written and published, while others are still in the process of preparation. A number of the books already published have been reviewed in these columns; the committee is glad for the response these books have received.

A number of months ago another book prepared under the direction of this same committee appeared. It is entitled, "Exalting Christ in the City," and is written by J. D. Mininger of Kansas City, Kans. It is a discussion of the "Why, What, and How of City Missions." Like the other books prepared under the direction of the Mission Study Course Committee this book is divided into twelve lessons or chapters and is very well adapted for use in mission study classes. In his foreword the author states that for years he has looked in vain for a book that would aid the city mission worker. He expresses the hope that this volume will fill the following threefold need:

"1. A textbook for use in mission study classes conducted either in local congregations or in schools.

"2. A manual for the guidance of the city mission worker on the field.

"3. An aid to the minister who is eager that his congregation function effectively."

After having carefully read the book and having used it as a textbook in mission study class work, the writer of this review is convinced that the author has well succeeded in reaching the objectives stated. It is admirably fitted for use as a textbook in mission study classes. It is so well written that even the person in charge of a mission study class with no experience in city mission work can

well handle it. At the close of each chapter is found a list of questions that may well be used for review and discussion. There is a wealth of material that will give the reader a comprehension of the needs of the city and of tried and God-blessed means used in city evangelism. It must not be thought for one moment, however, that this book is profitable only for those who are either now engaged in city evangelism or who are contemplating such work: it is a book that will spur on any Christian to greater zeal and earnestness in prayer and interest in exalting Christ in the city. While many books may be found that deal with the problems of the city, the author is to be commended and God praised for the fact that this book places the primary emphasis on the spiritual aspect of the needs of the city dwellers, rather than on the social. It is not social reformation that is needed, but spiritual regeneration.

It must also be borne in mind that this book is full of valuable suggestions for any Christian worker, wherever his field may be. A rural worker can with great profit use this book. A minister of any congregation will here find many fruitful suggestions and spiritual challenges. A consecrated Sunday-school worker can here receive a vision of opportunities and responsibilities and also a vision of means to be used in winning pupils for Christ and in building up in Christ those who have been won.

A word as to the author. Brother Mininger is very well known in the Mennonite Church. He is the senior city mission superintendent in the Mennonite Church, being in charge of the Kansas City, Kansas, Mennonite Mission since 1912. Beside this, he has been extensively used by the Lord and the Church in evangelistic work during these years. It would indeed be difficult to find anyone in our church who would be better qualified

to write a book like this than is Brother Mininger.

In order to give the reader of this review a better idea of the nature and contents of the book being considered the following synopsis is presented. Lesson I, "The Why of City Missions," gives seventeen reasons why city evangelism is needed. Lesson II, "The What of City Missions," discusses what the objectives in city evangelism are, and what they are not. The preaching of Christ is the primary objective for city missions. Lesson III, "Starting a City Mission," deals with the problems in beginning and maintaining a work in the city. Especially helpful in this chapter is the discussion of fruitful methods used in city mission work. In Lesson IV, "The Kind of Workers Needed," are presented twenty or more qualifications for the city worker. Most or all of these are also needed to a greater or lesser degree by workers in other fields. In Lesson V, "The City Mission Superintendent," the author gives a list and discussion of the qualifications, duties, contacts, problems, and encouragements of the city mission superintendent. In Lesson VI, "Personal Evangelism," we have personal evangelism defined, some thoughts on the importance of personal evangelism, some suggestions for the personal worker, and helps as to how to deal with different classes. We feel this is one of the best chapters in the book, and wish that each one would read it. Lesson VII, "Public Evangelism," suggests much that is helpful in revival campaigns either in city or country, but especially in the city. In Lesson VIII, "Teaching Evangelism," the author presents the "Why, What, and How" of teaching evangelism. Lesson IX, "The Mission Worker in His Study," or "'When Thou Hast Shut Thy Door'" challenges the earnest Christian worker to greater diligence in study and private prayer. Lesson X, "Maintaining the Distinctive Doctrines," deals with the matter of how to teach and maintain the doctrines which distinguish our denomination from some others. Especially is that of Nonconformity considered. Lessons XI and XII, "Efficiency Points," present much that is worth considering. Here are a few of the things considered briefly: How a preacher may make himself interesting; how to keep tab on visitors; how to put the Sunday-school boys to work; how to promote reverence in the house of worship; how to advertise services; how to make contacts; how to make Uncle Sam help in the church work; etc.

Many will be interested in the many fine illustrations drawn from the author's experiences and also from the experiences of others. The Christian worker will here find suggestions for subjects and a number of Bible outlines. All in all, we feel that this book deserves and will well repay a very wide circulation and reading not only in the Mennonite Church, but also in other churches.

"Exalting Christ in the City" contains over 200 pages. It is printed and sold by the Mennonite Publishing House, Scottdale,

(Continued on page 255)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

The Topics for This Month have to do with essentials to proper character building. As boys and girls there is need to learn the lesson of **how to consider others**. As men and women we are rather poor excuses if we have not learned this lesson. As Christians we have rather a shallow experience if there is not a spark of desire in us to know more fully how we should feel toward our fellows and how we should do our full duty toward them.

The Church from a doctrinal viewpoint in the Scriptures should be understood by our young people. We begin a cycle of studies on this theme, at this time, expecting to follow with further teaching in the future. Let us enter heartily and as deeply into the counsels of God as He has revealed them to us and as we are able to grasp. This study should deepen our respect for the Church as an institution on earth, knowing her origin and connection with the saints who have been transferred to glory.

In continuing the theme of **Victorious Living** we have the third one on **Attitudes** in this month. The entire series on Attitudes is:

1. "Attitudes Toward God," June 26.
2. "Attitudes Toward Others," July 31.
3. "Attitudes Toward Self," August 28.
4. "Attitudes Toward the World," September 25.

Keep this series in view as you study each one and note the contribution these attitudes give to the complete life of victory.

The Mission Studies of the year have been specially directed to a study of the fields in which the church is engaged at the present time, at home and abroad. We have viewed the city work. In this month we are to view the rural work. Later we consider further work in the homeland among the Mexican peoples. It is hoped that these studies will stimulate a further study of the subjects suggested by a use of the mission study books which are being provided by the Mission Study Course Committee. And that this in turn will stimulate and inspire a deeper consecration of talents and lives to the mission cause.

CONSIDERATION FOR OTHERS (Jr.).

—Phil. 2:1-30

Topic for August 14

MOTTO

"Consider one another."

MEDITATIONS ON THE TOPIC

I. Consideration for Others.—We are living in the world with others. God has wisely and lovingly placed us here in the companionship of other people. And it is His plan that we should live and share this world together and forward the work of life for the highest good of all and the glory of God. There must be a certain amount of co-operation in our dealings if we would accomplish the most and the best. There are needful sympathies to exercise toward the circumstances and conditions of other people in the world. We cannot sit alone and rightfully say that we have no responsibility for the weal or the woe of other people.

When one person is strong and has received a liberal share of blessings from God it is only that he might use them in bringing greater blessing to those who have not received so much. The message of the gatherers of manna was, "He that gathered much had nothing over; and he that gathered little had no lack."

Not only are we responsible for the right use of possessions, but for the safety and happiness which we may secure for those whom we have power to reach by our influence. No one has a right to blight the minds of other people by an example of sin any more than one would have a right to mix poison into the food and drink which we expect others to use. One person may not appropriate the world of earth and air and water and food to the privation of others. Monopoly is not written in the laws of God for our being. The law of unselfish service is the law which is God-given for

each individual—"Look not every man on his own things, but every man also on the things of others."

II. The Text.—Phil. 2:1-30.—In this chapter we have the example of Jesus of one who humbled Himself that He might bring the blessing of eternal life to a lost people. Paul exhorts the Philippians to a similar spirit and tells of the service of Timothy and Epaphroditus in loving devotion to the cause of Christ.

III. Suggestions for Junior Programs.—There is nothing that sets forth the life of consideration for others so vividly as the example of men and women who have so spent their life. It will be an effectual way to impress the truth of the lesson to assign the characters from the Scripture that are an example in this respect. Jesus Christ is the great example in willing sacrifice for others. Others can be used as having the same spirit as the Lord Jesus and their deeds set forth for our instruction.

Seek to make a practical application of the opportunities we have today to consider others. The work of relief among the war-stricken people and among the poor of our own land may be held forth. Another phase of considering others is to have a concern for the spiritual welfare of souls and the bearing of the Gospel tidings to those who do not know Jesus.

OUTLINE STUDY

I. Examples of Consideration for Others.

1. The Son of God.—Phil. 2:4-8.
2. Timothy.—Phil. 2:19-22.
3. Epaphroditus.—Phil. 2:25-30.
4. Paul.—II Cor. 12:14, 15.
5. Titus.—II Cor. 12:18; Acts 20:33-35.
6. Dorcas.—Acts 9:36-43.
7. The Brotherhood at Jerusalem.—Acts 4:34, 35-37.

II. Exhortations to Us to Consider Others.

1. The strong to bear with the weak.—Rom. 15:1-3.

2. We are not to cause others to stumble.—Rom. 14:21; I Cor. 10:31-33.
3. We are to serve others rather than to be served.—Matt. 20:25-28.
4. By the example of feet washing.—Jno. 13:13-17.
5. We should sacrifice life and goods for others.—I Jno. 3:16-18.
6. Preferring one another in honour.—Rom. 12:10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Others."
2. Select Characters of Examples Who Considered Others and Assign Them to the Juniors.
3. Talk or Essay: How May We Show Consideration for Others.

For Seniors.

1. Practical Service toward Others.
2. Christ Our Pattern of Unselfish Service of Others.

PERSONAL THOUGHT

The Christ-centered life is a life devoted to the welfare of all men with special emphasis upon their spiritual blessing.

SEED THOUGHTS

Our gifts and attainments are not only to be light and warmth in our own dwellings, but are to shine through the window, into the dark night, to guide and cheer the bewildered travelers on the road.—Beecher.

The bread that bringeth strength I want to give

The water pure that bids the thirsty live;
I want to help the fainting day by day:
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears.

Beauty for ashes may I give away;
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away:
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day:
I'm sure I shall not pass again this way.

—Anon.

THE ORIGIN OF THE CHURCH.—

Eph. 5:22-33

Topic for August 21

MOTTO

"Upon this rock I will build my Church."

MEDITATIONS ON THE TOPIC

I. How the Church Came about.—God had it in mind in the beginning when man was created. Jesus Christ was to become a Redeemer. He was to make it possible for a people to be called out of sin and darkness to become a peculiar treasure unto God. It was this church which God had in mind when

He looked down through the ages of time and saw conditions and knew that there would be men and women who would respond to the call of God in Christ and become saints. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Eph. 1:4-6).

While there were people saved through all the ages of time who responded to the call of God and met His plans for their life, it was through Jesus Christ that all these different peoples in all ages are brought together in one body. Eph. 1:10. The church in the mind of God is the people who have in all ages received the call of separation unto God and who as one united body, dwelling in heaven and earth, are constituted as the body of Christ. It is to Him that all the credit is due for their position and its glories, in their relationship with God. When Christ had completed His work and had ascended to glory, He took a position of power in relation to the church. He will continue to carry on this work of power as the head of the church until all the plan of God has been fulfilled concerning the redemption of man and the call of those who are willing to come. I Cor. 15:28. It is our business to labor in harmony with our Head, Jesus Christ, until that day when He calls us to our glory. Col. 1:24-29.

II. The Text.—Eph. 5:22-33.—The church is compared to a bride. The love of Christ is compared to the love of a true husband who is ready to give his life for his wife. Christ gave Himself for the church that she might be presented to Himself a glorious church, holy and without blemish.

III. Suggestions for Junior Programs.—Before there can be a church there must be a plan to cleanse the people so that they are fit to be members of the church. The uncleanness of man requires more than an ordinary plan. God sacrificed His only Son for the sake of making every one clean who is willing. This should be the basis of the program prepared for the junior meeting. The death, resurrection, ascension, and the gift of the Spirit forms the great theme around which the message of the Gospel is built and by which men who believe are brought into fellowship with God and made a part of the church. As this program is impressed the personal application as to what part each one must fulfill in order that he may be a member of the body of Christ needs to be set forth. It is important that we are more than just members of the visible church. Unless we are members of the church by the change wrought in us by the work of Christ in our hearts we are not truly a member of the church that is to stand in glory.

OUTLINE STUDY

I. Christ is the Origin.

1. As the true vine.—Jno. 15:1, 5.
2. As the foundation.—I Cor. 3:11.
3. As the head.—Eph. 1:22, 23; Col. 1:18.
4. The builder of the household of God.—Heb. 3:1-6; Heb. 2:9-18.
5. As the chief cornerstone.—Eph. 2:19-22.

II. Its Manifestation.

1. At Pentecost.—Acts 2:1-4, 14-21, 32-36, 41, 42.
2. In the preaching of the Gospel.—Acts 4:4; 10:44-48; 14:27.
3. In the grace bestowed upon believers.—I Pet. 1:3-12; I Cor. 12:1-13; II Pet. 1:1-11.
4. Unto the end of the age.—Matt. 28:19, 20.
5. Unto the eternal ages.—Eph. 2:4-7; Rev. 22:1-5.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Rock."
2. How God Begins His Church.
 - a. In giving His Son as a sacrifice.
 - b. In raising His Son from the dead.
 - c. In sending the Holy Spirit to believers.
 - d. In spreading the good news to all men.
 - e. In making all who accept children of God.
3. How may we be included in His church?
 - a. Receiving the Son.
 - b. Keeping His Word.

For Seniors.

1. Christ the Founder and Head of the Church.
2. How We Become a Part of the Church.
3. The Manifestation of the Son of God.

PERSONAL THOUGHT

Are we sealed with that Holy Spirit of promise which makes us true members of the church of Jesus Christ? Do we live continually that our calling and election may be sure?

SEED THOUGHTS

God has made a covenant with His people, has given Himself for their portion, His Son for their price, His Spirit for their guide in the way, His earth for their accommodation by the way, His angels for their guard, the powers of darkness for their spoil, everlasting glory for their crown.—R. Alleine.

The Church is built up of all men and women everywhere who have been "by one Spirit baptized into one body."—Selected.

The church's one Foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the Word:
From heaven He came and sought her
To be His holy bride;
With His own blood He bought her,
And for her life He died.

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one faith, one birth:
One holy name she blesses,
Partakes one holy food.
And to one hope she presses,
With ev'ry grace endued.—Sel.

VICTORIOUS LIVING—ATTITUDES TOWARD SELF.—Matt. 9:23-25; 20:20-28

Topic for August 28

MOTTO

"Study to shew thyself approved unto God."

MEDITATIONS ON THE TOPIC

I. The Topic.—It is vain for one to depend upon anything that is untrue if they would have success in life. To take an attitude toward ourselves which puts us in a false light and makes our life militate against the plan of God for our salvation and service, is to invite disaster and defeat. The one who would have victory must take into consideration all the facts about himself. The facts of human depravity and weakness and the importance of coming to God with our case and giving Him the right to fit us for the work and duty of life, must not be ignored if we would make a true success. We need to remember our continual dependence and constantly to think soberly about our relationship in Christ and

of the gifts which God has graciously given us for His service.

Then our consideration of our own weakness and dependence will give us lowliness and meekness in our relationship with our fellowmen and help us to treat them with sympathy and understanding. It will give us a greater appreciation of God's Word and its counsels. It will keep us before the throne of grace to obtain help in time of need. It will make it possible for the Lord to supply sufficient grace, because "God resisteth the proud, but giveth grace to the humble."

In all this attitude of humility and dependence there will be on the other hand a boldness and courage that will mark our faith in God. It will give strength to stand firmly and loyally for the truth and the will of God for our life. We shall not count our own earthly life too dear to sacrifice for the cause of Christ and the salvation and blessing of souls.

II. The Text.—Luke 9:23-25.—This passage sets forth the Saviour's teaching on the necessity of self-denial by all those who would really gain the highest success in life.

Matt. 20:20-28.—Here Jesus sets before His disciples, in the circumstance when they are seeking positions of honor, that the motive of seeking to serve others is greater than to seek that others serve us.

III. Suggestions for Junior Programs.—Self is a theme which all can understand in part. The Scriptures selected in the Outline Study will be bristling with thoughts very wholesome for the consideration of all. The juniors may well spend some time in meditation on such as are assigned them. It will be well to draw out the applications to the individual in things that touch their own experiences in life. Some assistance could be given by older persons to lead the juniors to do this. But for the most part the juniors should do their own thinking through the suggestions of the elder. Some characters or incidents could be found which would illustrate the points that need to be emphasized. This may be reached by contrasting the negative against the positive virtue in dealing with ourselves.

OUTLINE STUDY

I. Victory in Dealing With Ourselves.

1. How to think about ourselves.—Rom. 12:3.
2. What to know about ourselves.—Rom. 7:18.
3. How to deal with ourselves—
 - a. Examine.—II Cor. 13:5.
 - b. Deny.—Mark 8:34, 35.
 - c. Humble.—Luke 14:11; Jas. 4:10.
 - d. Yield.—Rom. 6:13.
 - e. Reckon.—Rom. 6:11.
 - f. Give.—II Cor. 8:5.
 - g. Take Heed unto.—I Tim. 4:16.
 - h. Submit.—Heb. 13:17; I Pet. 5:5; Jas. 4:7; Eph. 5:21.
 - i. Speak to yourselves.—Eph. 5:19.
 - j. Keep thyself.—I Tim. 5:22; Jude 21.
 - k. Revenge not.—Rom. 12:19.
 - l. Consider.—Gal. 6:1.
 - m. Withdraw.—II Thess. 3:6, 14, 15.
 - n. Cleanse.—II Cor. 7:1.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Yourself."
2. Use the Outline Study and Assign the Scriptures for Personal Study and Practical Discussion by Juniors According to Their Abilities.

For Seniors.

1. The Evil of Unregenerate Self.
2. The Victory through the Gospel.
3. A Sober Dealing with Ourselves.

PERSONAL THOUGHT

Do we know ourselves? Have we learned the secret of victory? Are we using the way God has planned for us?

SEED THOUGHTS

Broad is the road that leads to death,
And thousands walk together there;
But wisdom shows a narrow path,
With here and there a traveler.

Deny thyself and take thy cross,
Is the Redeemer's great command;
Nature must count her gold but dross,
If she would gain that heavenly land.

Lord, let not all my hopes be vain,
Create my heart entirely new—
Which hypocrites can ne'er attain,
Which false apostates never knew.

—Selected.

OUR RURAL MISSIONS

Topic for September 4

MOTTO

"Here am I; send me."

MEDITATIONS ON THE TOPIC

I. Our Rural Missions.—While the Mennonite Church is largely a rural church and has most of her activities in the country, we have not thought of the congregations from old established settlements so much as rural missions. And while this is truly mission work as well as any other, it is not the purpose of this topic to call it such, but rather to think of those fields in the country which are without adequate church opportunities and which require the assistance of workers from other congregations to carry on.

Communities have become unchurched from various causes. It is always a calamity to any settlement when there is not a live congregation at work providing the usual activities of a congregation to reach the growing boys and girls and to keep the believers well nourished with spiritual instruction and to stir the lost to a sense of their soul needs. To meet the needs along this line it is in order for the church to awake to her high calling and to reach out in service to others, as the Master commands. To do this will require the time and service of workers from the established congregations who are moved by the Master's compassion for others and are willing to spend and be spent.

Experience is teaching that the lines of activity suggested in the Outline Study have been effectual in supplying the need of souls found in the unchurched communities and serve to awaken an interest that should ultimately lead to the establishment of a church and a center of Gospel service to which the community may look for spiritual uplift. There are more such communities than most of us realize. Let us investigate and reach out to the uttermost.

II. The Text.—II Pet. 3:1-18.—This passage sets forth the facts that there is a judgment approaching. The day of grace is here in which God is giving time to reach souls with the Gospel message to rescue them from the wrath to come and to fit believers for the inheritance in that day when God shall send the Lord Jesus to complete the work of salvation and of judgment. These facts should spur us to action that we may speed the Gospel message and save and strengthen all the souls we can.

III. Suggestions for Junior Programs.—The juniors are very responsive to the needs of other boys and girls when they appreciate the blessings which they enjoy themselves in the work of the Church and Sunday school and the Bible School. Strengthen this phase of their experience by assigning topics in which they may set forth what they can do to help in the communities where the Gospel is not taught or needs to be taught more.

Some definite fields could be described in which a very definite service could be rendered in prayer, in gifts and in deeds. Some adult could enlist their interest and take their offering to help some worker, or to purchase Bibles and literature, or to build a place of worship, or a home for workers, or to provide for some needy ones in food and clothing that they might live and learn of Jesus, etc.

PERSONAL THOUGHT

Do we feel the urgency of bringing the message where it has not been fully given?

SEED THOUGHTS

I want to be a worker for the Lord,
I want to love and trust His holy Word,
I want to sing and pray, and be busy every day
In the vineyard of the Lord.

I want to be a worker every day,
I want to lead the erring in the way
That leads to heaven above where all is peace and love,
In the kingdom of the Lord.

I want to be a worker strong and brave,
I want to trust His mighty power to save;
All who will truly come, shall find a happy home
In the kingdom of the Lord.—Sel.

OUTLINE STUDY

I. The Rural Work in America.

1. Methods of service.
 - a. Mission Sunday schools.
 - b. Preaching the Gospel.
 - c. Summer Bible schools.
 - d. Tract and Bible work.
 - e. Personal work.
 - f. Relief of the needy.
2. Workers used in the service.
 - a. Preachers, Sunday-school or Bible teachers, relief workers, givers, intercessors.
3. Occupied fields.
4. Nature of the territories of such fields.
5. The peoples and their needs.
6. Problems to meet.
7. Doors of opportunity unentered.
8. Qualifications for service.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Help."
2. How I Can Help in Rural Missions.
 - a. Praying for the workers.
 - b. Praying for the people helped.
 - c. Giving for the work.
 - d. Remembering the children without Bible teachers.
 - e. Being ready to do the Lord's bidding in service.

For Seniors.

1. Discuss Some Phase of the Outline Study.

FRIENDS IN ADVERSITY

True friends visit us in prosperity only when invited, but in adversity they come without invitation.—Theophrastus.

"Kind deeds are never lost. Those who sow courtesy reap friends, and he who plants kindness gathers love."

"When one has mastered the secret of living, he does not need to fear death; for death is what life makes it."

LIFE OF FANNY JANE CROSBY

(Continued from page 247)

have been included are: "Near the Cross," "I am Thine, O Lord," "'Tis the Blessed Hour of Prayer," "Tread Softly," "Holy is the Lord," "All the Way My Saviour Leads Me," and "Lord, at Thy Mercy Seat."

Conway, Kans.

BOOK REVIEW

(Continued from page 252)

Pa. Two bindings are available: the durable paper binding sells for fifty cents, while the attractive cloth binding sells for seventy-five cents. Prices are cheaper in quantities of a dozen or more.

Orrville, Ohio.

THE BIBLE

It is the treasure store of all wisdom, the foundation of all education.

Following its loving Saviour, churches live; building on its deathless precepts, they stand monumental, the lighthouses of the world.

Its historic annals reveal more than all the other records of ancient days.

It traces unerringly the origin, growth and fall of mighty empires.

In its biographies we have the deepest psychology and philosophy.

Its law is the foundation of all laws.

Its science, respected by every sage, is always in advance of every generation.

It is the supreme textbook of life and the authoritative pedagogical book of all times.

Governments live only as they follow in its paths of justice and right.

Before its matchless wisdom, wise men of all ages bow as they from the East did before the Great Teacher, the Son of God.

Forever the inspiration of motherhood, the most wonderful mothers of earth are found where its message of love is proclaimed and accepted.

Glorifying home life, it is the great book for all parents; it reveals the Eternal Home, and the Everlasting Father, and Jesus as the only way thereto.

To the old and the young, to the sick and the well, to the poor, the friendless and the sinner, it comes to each with comfort and healing and hope from the Holy Ghost.

Containing the most reliable history and science, the most beautiful poetry and the most successful business advice, itself a vast encyclopaedia of knowledge, it is yet more than all these, it is the Book of God and pre-eminently the Book of all ages; it comes from the very heart and hand of God and, best and greatest and kindest of all, it tells of the redeeming Blood of Jesus, Saviour of all accepting Him.—Dr. Joseph Harmon.

"The deceitfulness of riches." "Ah!" said a woman who had been wont to do much for Christ in poverty, and who had had a great sum left to her, "I cannot do as much as I used to do." "But how is that?" said one. Said she, "When I had a shilling purse I had a guinea heart, but now I have a guinea purse, and I have only a shilling heart."—From Spurgeon's Sermons.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

THE RELATION OF TEMPERANCE TO CHARACTER.—Prov. 4:10-23;

I Thess. 5:6-8

Lesson for August 14, 1938

Golden Text.—Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.—Prov. 20:1.

Golden Text. Wisdom is very uncommon. Only a comparative few ever attain to it. Its acquirement entails too much effort to the multitude; they would rather remain fools. To make a fool of yourself requires no intelligence and very little effort. But the most astounding exhibition of folly of which man is capable is in his willingness to imbibe, inhale, or inject into his system narcotic poisons which destroy what little reason and will power he had. Not only wine is a deceiver; but so is opium, marijuana, tobacco, and other habit-forming narcotics. And after having dragged you to the depths, they mock you, they gloat over you, and torture you for your folly. Whosoever is wise will not indulge for the sake of exhilaration or stupefaction; he will not even allow curiosity of its effects to tempt him to a single indulgence.

Proverbs 4:1-9. It is a fine thing to a young man if he has parents who had good parents. The father of the young man to whom the words of this lesson are spoken had such parents; and if the writer is Solomon, he had at least three generations of such ancestry. Where righteousness has been proved to be the best thing for so long in the same family, a child who would reject a standard of conduct so safe and so universally profitable would be unwise indeed. But not all young folks have the same honorable background; it often happens that their heritage has been unworthy and has proved undesirable. The best thing for such young folks is to turn away from the teaching and example of the parents and accept that standard of conduct which since the days of Adam has been proved worthy and profitable unto honor.

Proverbs 4:10. The son of a good man pleads with his own son to receive instruction unto righteousness. It will gladden the father's heart and add years to the son's life. A wise son maketh a glad father.

Verse 11. The biggest job a man can get is to be a worthy father to his son, so to teach the boy by word and example that he will become a man among men, noble and honorable, one whom other boys would do well to imitate.

Verse 12. The right way is the narrow way, but the man who walks in it will never

find life narrow and starved. It is the road to fullness of life. It is also the sure way—no stumbling and falling into error and sin. You can run safely in the way of His commandments while fools grope in darkness for a way out of their difficulties.

Verse 13. There are many things in this world that you can afford to miss, but instruction in wisdom is not one of them. Neither having had it can you afford to let it go. It is thy life.

Verses 14-17. It never pays to sow wild oats, nor does it pay to spend a day of your life walking in the path of evil men. There is a better path. Isa. 35:8. Start on that road and stay there. The path of evil is ever downward; the flowers along its trail the first few steps turn to nettles, briars, and thorns as you continue on it, and at the end is the pit of doom. Flee such a course of life.

Verses 18-23. The heart directs the feet and the lips. If you keep your heart right your feet will not go wrong. Fix your heart upon Jesus and you will find your feet walking in His steps. The path of life will become brighter and brighter, and at the end of the road is the glorious city. Walk in this way.

I Thessalonians 5:6-8. The children of light walk in ways of light; children of darkness walk in ways of darkness; they know not whereat they stumble. To walk in the ways of life requires watchfulness. The sentry of your soul dare not sleep, and that sentry is you. You must not only stay awake and on the alert against the enemy, but you also need to put on the whole armor of God, especially the three great Christian graces—faith, hope, and love. We are appointed to salvation and not to wrath. Let us then beware and not eat and drink with the drunken, lest coming suddenly He find us wanting as He did Belshazzar. Character is the growth of years. A believer is a saint in the making. When we shall see Him as He is we shall be like Him. In the meanwhile it is our bounden duty to seek by constant watchfulness and endeavor to become like Him.

HANNAH: GODLY MOTHERHOOD

I Samuel 1:1-2:10

Lesson for August 21, 1938

Golden Text.—Her children arise up, and call her blessed.—Prov. 31:28.

Chapter 1:1-8. When God needs a man for a special work He prepares him. The family of Eli had proved themselves unworthy of their calling, for which reason God was going to destroy them. From another branch of the Levitical family God prepared

one of the greatest Old Testament characters to take over the work of priest and prophet. His method of preparing the child for his work was unique. The father, a godly man, had two wives, and as would usually happen in such a case there was much jealousy between the two. To Peninnah, who seemed less spiritual than Hannah, were given the blessings of motherhood, while the same were withheld from Hannah. This gave Peninnah the opportunity to torture Hannah with cruel words until her distress drove her to fasting and prayer. Sorrow drives a noble soul into this very condition, while baser souls would probably curse God and die. Rom. 8:28. The mental and spiritual condition of parents at the time of conception and childbearing no doubt has a marked effect upon the child. It will doubtless be much more effective for the child's good to consecrate the child to God before birth than to weep bitter tears for the grown-up son who has chosen to walk in the ways of evil men.

Verses 9-11. Is it wrong to fret? It all depends upon what you fret about. Psalms 37:1, 7, 8. But to fret because you are unable to accomplish some great good for the cause of the Lord until in desperation you come to Him in fastings and supplications and wrestle through to victory is not only not wrong but highly desirable. If Zion (the church) travailed with God as did Hannah things would happen in the kingdom of God today. Isa. 66:8. And Hannah did that and more; she was determined that if God gave her a child she would give it back to the Lord for all the years of his life. The first-born under the law belonged to the Lord but could be redeemed. But Hannah would not redeem him. Instead of that she gave him to the Lord for life under the unusually sacred vows of the Nazarites. With such offerings God is well-pleased. But how well is He pleased with parents who actually hinder their children who would consecrate themselves to the service of God? Too many mothers in the church today belong to that type and as a result the work of the Lord is suffering woefully for lack of laborers.

Verses 12-15. There could not have been many praying people in the church under Eli's pastorate, or he would not have mistaken one that prayed for a drunk. We make our diagnosis according to things that come under common observation. It is doubtful if Eli prayed much; it is almost a sure thing that his sons didn't, and judging from conditions in that day it is evident that prayer had become a lost art then, as now. But this praying woman's son became a mighty man of prayer. Psalms 99:6. And prayer changes things.

Verse 16. There have always been both

good and bad people, but the good people have always been few compared to the many children of Belial. And don't forget that there are daughters of Belial as well as sons of Belial. And their feet are just as swift to go into sin as are those of their brothers. But, mark you, such do not become the mothers of men who become a blessing on the earth.

Verses 17, 18. When you have the answer to your prayer, then stop praying and begin praising. When Hannah believed her sadness turned to gladness. There is something wrong with believers who are unhappy. Are you one of them? Find out what is the matter. You will never honor God until you can rejoice in the God of your salvation.

Verses 19-28. Two things should be noted in these verses: God answered Hannah's prayer, and Hannah kept the vow she had made to the Lord. It is a common thing for believers in distress to make vows as to what they will do if only the Lord will come to their help, and then forget their vows, with consequent spiritual decline and poverty. Hannah kept her vow, and that led to spiritual enlargement and augmented blessings. She asked for one child, and God gave her six. God not only can but does more than we ask if we are true to Him.

Chapter 2:1-10. He keeps the feet of His saints; He maintains their lot. He blesses them so that their mouth can be filled with thanksgiving all the day long. Yea, they have a goodly heritage. Your lot is of God's choosing and far better than you deserve, so praise the Lord for His goodness.

ELI: RESPONSIBILITY FOR OTHERS I Samuel 2:12-4:18

Lesson for August 28, 1938

Golden Text.—Train up a child in the way he should go.—Prov. 22:6.

I Sam. 2:12-17. Mal. 2:7-9. It is only a short step from contempt for the ecclesiastical leaders (priests, preachers, etc.) to an utter contempt for things religious. But there is always a reason when men hold church officials in contempt. In the time of our lesson women still assembled in troops at the door of the Tabernacle, but the men were missing. We may add, that there is no hope of a religious revival among the multitude until there has been a genuine revival among the ecclesiastics. But again and again has it been shown through the centuries that the people were hungry for the bread of life when the preacher seemed to care only for enough to eat to gorge himself to fatness. We can learn some lessons from these times from these historic events.

Verses 21-25. Like people, like priest. Whether we want to shoulder the responsibility or not parents are responsible for the conduct of their children, and church leaders are responsible for the conduct of those under their spiritual care. So much so that God holds us accountable. It would have done Eli no good to have excused himself by saying, "My boys won't listen to my counsel." It was his duty to see to it that they did. Parents of today are trying to shift responsibility by saying that the younger

folks won't listen to parents any more; and preacher and priest are making the same complaints about the church membership. Why are you held in such contempt by those under you? Because you are not worthy of their respect, honor, and obedience. Only those conscious and penitent over their own shortcomings unto bitter remorse can bring about a revival in the multitude.

Verses 27-36. The priesthood had fallen upon the house of Eli as an everlasting priesthood, but failing to honor the Lord they lost it. The covenant with Israel as God's people was also to be an everlasting covenant but they rejected Christ and lost it. See Matt. 21:43. The covenant of salvation through the atoning work of Jesus Christ is also an everlasting covenant to me, but I can lose it. Those that despise God (v. 30; Heb. 10:28, 29) will have judgment without mercy.

I Sam. 3:1-14. In the person of Samuel the Lord was going to raise up a faithful priest. In these verses we have the account of the beginnings of the work and service of this faithful man, which was to end in a return to the true God of the people of Israel—a spiritual revival and a national recovery. His first message was one of woe to the man and his house who was to him like a father. Your hardest work is to speak unpalatable truths to your nearest friends.

Verses 15-21. Under the spiritual leadership of the house of Eli there was no open vision. The Lord could not reveal Himself to those who thought only of gratifying fleshly desires rather than glorifying the Lord in service; but in Samuel the Lord appeared again in Shiloh. It is surprising how soon the people will learn about you if the Lord has control of your life. From Dan to Beersheba the people honored Samuel while they held the House of Eli in contempt.

I Sam. 4:1-11. There is no virtue in ordinances or ritual except as backed by a life of faith and obedience. The ark was the most sacred of all the Tabernacle furnishings. Usually the presence of God was indicated over it by the Shekinah between the cherubim. But the presence of the ark on this occasion meant only a greater slaughter of the Israelites. Israel through the leadership of the house of Eli had forsaken God; and when men forsake God, He forsakes them. What you are not worthy to have you will lose.

Verses 12-18. Eli was not a bad man; he only failed in being an aggressively good man. He was afraid for the ark of God, and trembled at its possible fate. He dreaded the loss of his sons, but the loss of the ark meant more to him than their death. Its loss killed him. And the people who had got to the point that they abhorred the sanctuary all cried out with a loud cry when they heard that the ark of God was taken. The loss of all church privileges would be an incalculable loss even to those people who never make use of them. Two things, however, will lead to their ultimate loss: first, their misuse, and second, their nonuse. When the church ceases to be a house of prayer and spiritual edification and is used for social, sensual, and mercenary purposes it is misused; and when men cease going to church

the end of Christianity is at hand, barring a revival. God grant us a revival from the top down.

SAMUEL: SPIRITUAL REVIVAL.— I Samuel 7:1-17

Lesson for Sept. 4, 1938

Golden Text.—Prepare your hearts unto the Lord and serve him only.—I Sam. 7:3.

Chapters 5, 6. In these chapters the Lord teaches both the Philistines and the Israelites that He is too holy to be handled by profane hands or to be kept under profane environment. Holy and reverend is His name, and He must be approached and worshiped in reverence and awe.

Chapter 7:1, 2. It is one thing to lament the lack of communion and fellowship and another thing to really desire it. From the day that the ark of God was taken by the Philistines the Israelites mourned its loss, but it took more than twenty years until they desired it enough to discard the sins and idolatry that caused its loss and thereby be worthy of its return. Even today many lament the lack of communion with God but do nothing to make possible that communion. Rend your hearts and not your garments; return unto the Lord and He will return unto you, is the pathway to renewed communion with God.

But what was Samuel doing all these years? Samuel judged Israel all the days of his life. The Lord appeared unto Samuel, and the word of the Lord by Samuel came to all Israel. You can be sure that he was sowing the seed of the Word of God, but you do not gather in the harvest the same day that you sow the seed. It took twenty years of sowing and praying before the revival came.

Verses 3, 4. The Ethiopian was ready for baptism when he believed in the Lord with all his heart; the children of Israel were ready for a revival when they were willing to return to the Lord with all their hearts. The proof of this was their willingness to put away all strange gods, and to serve Jehovah only.

Verses 5, 6. Here we have a revival along Biblical lines. Samuel called the people together for prayer; they confessed their sins; they fasted; and they poured out water, symbolical of an utter emptying of self. Every genuine revival has these elements.

Verses 7, 8. If Satan and his hosts are ever busy above the ordinary it is when there are signs of an impending revival. While men sleep in the lap of the Wicked One, carried captive by him at his will, he hasn't much to do; but when they are getting awake to their dangerous condition and make an effort to escape his thrall, that is the time he gets busy. It was so here. The Philistines were not unaware of the fact that the only reason that the Israelites could be kept in subjection to the heathen was that they had forsaken Jehovah. When they were at peace with God they were invincible to their foes. The only hope of the Philistines to keep Israel in subjection was to prevent a revival, and they determined to forestall it. But God helps those who flee to Him. He helps them while they are com-

(Continued on page 259)

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

FOUR HUNDRED YEARS OF THE ENGLISH BIBLE

I will delight myself in thy commandments, which I have loved.—Psalms 119:47.

Lovers of the Bible rejoice over the fact that seventeen new languages have been added to the Bible translations during 1937, making a total of a thousand languages in which the Bible can now be read. What a boon and blessing! What a neglected opportunity for millions! Someone has well said:

"Century follows century—There it stands. Empires rise and fall and are forgotten—There it stands.

Dynasty succeeds dynasty—There it stands. Kings are crowned and uncrowned—There it stands.

Emperors decree its extermination—There it stands."

This book has been despised, storms of hate have swirled around it. Agnostics have sneered at it, atheists have railed at it. Unbelief has caused many to abandon it. Arrows of hate have been shot at it. Modernism has sought to explain it away. The teeth of time have made no dents in it.

Nevertheless, what a blessing to childhood! What a beacon light to youth! What a consoler in sorrow! What a refuge for the weary! What a staff for age! What bread for the hungry! What a refresher for the thirsty! What a "Mighty Rock" in a weary land!

Those of us who appreciate the Book—the supreme Book—the only Book—thrill as we watch the march of progress which this enduring volume has made. The following record concerning the 400 years of the English Bible, from 1538 to 1938 is illuminating:

On Sunday, June 19, our gracious King and Queen took part in a unique service of praise and thanksgiving in historic St. Paul's Cathedral, London—joining with their people throughout the British Empire in offering thanks for the Bible in the mother tongue.

It was in 1538, just four hundred years ago, that royal permission was first given by an English monarch (Henry VIII), for the Bible to be freely circulated in English.

For a thousand years prior to that, the Bible in Latin was the only one in wide use throughout Western Europe. In that language Holy Writ came to the shores of England, but it was early shown, at Jarrow, York, and Canterbury, that England was determined to have the Gospel story in her own tongue. Even before the Venerable Bede had translated St. John's Gospel for his monks at Jarrow monastery, or King Alfred the Great had placed the Ten Commandments in his preface to the English laws, our forefathers had cut in the oldest Runic-cross in the world—which has stood at Ruthwell since 680 A. D.—an Anglo-Saxon poem story of Jesus on the cross.

Centuries passed. The Normans conquered the Saxons and gradually a new nation came into being, but for four centuries no serious attempt was made to translate the Bible and it remained a closed book to the common people. But this time was not wholly lost, since the future language of England was being built up during those centuries.

In 1382 John Wycliffe, a parish priest, began to circulate translations in English of portions of Scripture—all copied by hand, of course.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

During his lifetime he was able to complete translation of the whole Bible.

After Wycliffe there was an interval of another century before the next version of the Bible in English appeared. But during that interval the art of printing was discovered, and it changed the history of the world. Up to this time all books had to be copied by hand, involving incredible labour and months of time to produce a single volume. But with the invention of printing, even in its primitive form, a marvelous age of progress, and widespread knowledge was ushered in. Under the old system, it took Wycliffe's scribes ten months to make one copy of the Bible. Today, one firm of book printers in England turns out one hundred and twenty complete Bibles in one hour!

William Tyndale became Wycliffe's successor in translation work, and with the printing press to help him, Bibles were turned out in greater numbers, and more cheaply. But through persecution he was forced to flee the country, and so in 1524 sought refuge in Germany, where Luther had just completed translation of the New Testament in the language of his people. From there Tyndale's Bibles were smuggled back into England as fast as they could be printed, but many of them were seized and burned. He even managed to get a copy into the hands of Anne Boleyn, but in 1536 both of them were put to death—she by the headman's axe, on Tower Hill; he at the stake in Belgium, with a last prayer on his lips: "Lord, open the King of England's eyes."

Within three years that prayer was answered. Henry VIII, under the influence of Thomas Cromwell, successor to Cardinal Wolsey, changed his policy. Miles Coverdale had prepared a new version of the Tyndale Bible. It was printed in Paris and brought to England in 1538, introduced by Bishop Cranmer and authorized by royal decree to be placed in parish churches throughout the land. This present year, therefore, brought us to the four hundredth anniversary of that royal proclamation, which ordered all clergy to provide:

"one boke of the whole Bible of the largest volume in Englyshe, sett up in summe convenient place within the churche whereas your parishioners may most commodiously resort to the same and rede yt."

So this year, and particularly during the month of June, English-speaking people throughout the world remembered our debt of gratitude to the past and gave thanks for this great treasure—"the most valuable thing that this world affords"—to quote from the beautiful coronation service celebrated in Westminster Abbey last year.

Today the Bible is being circulated in one thousand different languages and of these over seven hundred have been made under the auspices of the British and Foreign Bible Society, which has been carrying on the work of translation and distribution since its inception in 1804.

The Bible Society now prints and distributes throughout the world approximately eleven million copies of the Scriptures every year, while new translations are added at the rate of about one every month!

Note the following Mohammedan view of Christianity and the tribute paid to it in the pages of the "Moslem World":

I can definitely say that Christianity is stronger than it has ever been in history. I am surprised at the number of people, both pagan and otherwise, who feel that Christian ethics constitute the only answer to the present world-chaos.

We Moslems have a secret feeling that the collapse of the present world order is the greatest verdict in favor of Christianity, for world civilization is still largely pagan. It is the pagan elements in your civilization that are working havoc. Where real Christianity has penetrated there has been steady progress. We are honest enough to recognize that. Never believe this nonsense that fills one of our papers, condemning your religion. It is only a means to strengthen our group-consciousness by assuming a superiority complex. In a great many cases we are continually borrowing from you—your thoughts, your method, your outlook.

A COUNTRY WITHOUT A CRISIS

God be merciful unto us, and bless us; and cause his face to shine upon us. Selah. That thy way may be known upon earth, thy saving health among all nations.—Psalm 67:2.

It is news to find a nation today which is not grumbling, murmuring, or kicking about something. The Lord kept books upon the Israelites, and told them that they grumbled and murmured ten times. As far as the writer can remember, it is never again recorded how many times another nation murmured. I suppose Deity felt that the record would be much worse.

Political upheavals, economic problems, social disturbances, dire situations, international conflicts, national rivalry, probable wars, real wars, religious feuds, and what not? Such is the record of our world. It is really invigorating to find a country without a crisis. This country is situated on a plateau as large as Holland, Belgium and Switzerland put together. The country is Iceland, which boasts a population of one person to the square kilometer. Now don't get the chills; before you finish reading this article you may feel inclined to go north.

Some time ago, I met a much-traveled brother, and one who has moved from many states to others. He was about to leave Colorado, having lived close to one of the finest gushers of the best spring water. Mountain scenery at its best. Cool and invigorating climate. After he told me he was shortly leaving for Oregon, I asked, "Brother, you have traveled a great deal, and moved quite often; where's the best place to live?" After a prolonged and painful silence, he answered, "According to the Good Book, I suppose the Garden of Eden is closed." He was right. However, in spite of this the Almighty has been good to all of us, and that everywhere. There is ample and plenty for all, but the greed of man has stopped the proper distribution of that which the Lord has given. It is interesting to read about Iceland. We are now quoting the "Neus Wiener Journal."

Iceland is amongst the most thinly-populated areas of the world. But before very long, paradoxical as it may sound, Iceland will be, so far as material civilization goes, the most progressive state in Europe. Icelandic and not American comfort is likely to provide the standard of

real and ideal technical perfection in modern life. For nowhere on earth will man be able, by virtue of technical achievement, to live a life as cozy and comfortable as in Iceland.

Nature in one of her queer caprices has endowed the Icelander with a country of unusual sterility. At the same time, however, she has enriched him with a few gifts of a quality so generous that they would seem to compensate amply for all other deficiencies.

Six-sevenths of the island is unproductive plain, and the remaining seventh boasts but scanty vegetation. Nevertheless there is no economic crisis in Iceland. Dearth and unemployment are practically unknown, and the Icelandic crown is the only coin which has consistently maintained its value.

Wealth from Fisheries

The principal source of wealth in the island comes from the fisheries, which constitute 90 per cent of its exports. To this can be added the ever-increasing profits from a tourist traffic which is growing rapidly, and there is also the advantage of having to make no provision whatever for national defense. And, finally, there are the warm springs of the island, which in many ways take the place of coal with the inhabitants. All these factors have brought about an economic springtide, such as cannot be encountered in any of the conditions existing on the mainland of Europe.

Now comes the Icelandic government with its scheme for complete electrification of the island by means of its geysers, those wonders of nature which have already long served as sources of heat and power. This scheme will bring about an even greater improvement in the conditions of the island. Plans have been made for employing the natural hot-water of Iceland for general heating. Apart from the springs already in use, the idea is to bring into service other geysers, the temperature of which is usually at boiling point, to provide the entire country with a supply of central heating. By this means not only will every industrial plant in Iceland be provided with hot water, but also entire households. Further plans envisage the construction of gigantic hothouses with central heating, in which to grow many of the vegetables and fruits hitherto imported.

Simultaneously with the natural heating plans, the government has in view the construction of a main electrical powerhouse, to bring into service the energy of the warm springs. Today Iceland's imports of coal constitute one-sixth of her entire importation. It has been calculated that the imports of coal after the erection of the powerhouse will sink to practically nothing, and that furthermore the electric power generated in the country will be the cheapest in the whole world. When the project has been carried through, the whole island will be electrified right down to the last farmhouse. Roadlighting by electricity will be developed right to the very borders of the immense island glacier, and electric motor buses will carry the overland traffic.

The realization of this dream of civilized man would seem to promise an increase in the already considerable tourist traffic. Wide connections with the great world are promised also by the development of regular ocean flights between Europe and America, for which Iceland may soon serve as an important midway station. With this object the construction of landing fields, with stores of foodstuffs and fuel, is being planned.

No Fear of Attack

In respect of national safety, also, the conditions of Iceland certainly appear idyllic. Politically, it belongs to Denmark, and is already in a neutral position by virtue of this national situation. In addition, Iceland has no strategic significance, and therefore according to all human estimates has nothing to fear by way of attack from any quarter. There is in consequence no military problem in Iceland: and we have here the unique spectacle of a country of the size of the island of Iceland having neither army, fleet, nor air force. Iceland's armed power consists in the 110 members of its police force, who see to the maintenance

of order and security in the country, and have up till now been found all-sufficient.

There is only one matter in which it would seem that Iceland would be faced with anything like basic change. In 1940, the treaty by which Iceland is united with Denmark comes to an end, and it is still uncertain whether the Icelandic people will remain in the Danish kingdom or proclaim an independent republic of their own. But whichever way it goes, Iceland will surely continue to be the most envied of "happy isles," and her inhabitants will still carry on their undisturbed peaceful existence far away from the tempests of world-politics.

THE PASSING OF A GREAT PUBLISHER OF CHRISTIAN LITERATURE

If ye have heard of the dispensation of the grace of God.—Ephesians 3:2.

The passing of Rev. William B. Musselman, Cleveland, Ohio, escaped our observation, until the special "Memorial Edition of the (Cleveland) Gospel Herald" brought it to our attention. This man had a warm spot in his heart for the Mennonite "Gospel Herald," and "Christian Monitor," often quoting from their pages. He himself was a Mennonite of the M. B. C. branch, but the House he managed printed literature for many evangelical bodies. Evangelical Christianity lost a good friend in his passing.

The Memorial edition gives the following:

W. B. Musselman was converted at the age of sixteen years, while attending high school under the tutelage of an infidel teacher. For a time, a battle was waged within the breast of the young high-school student. Teachers, unconscious of the serious struggle going on, wondered at the strange preoccupation and poor recitals of one usually so bright as well as interested. But one day the decision was made. "There! It is settled! I will be a Christian!" said this earnest young man as he brought his hand down with startling emphasis upon the desk before him. From that day, about 62 years ago, his back was turned to high school as well as to all other schools, and to the things of the world in general. Turning traitor to his Lord never entered the mind of this lad.

A tribute to the memory of her father is paid by one of his daughters, part of which reads as follows:

My father was a strong believer in James' Epistle, especially this verse, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." God never failed to verify His Word. It meant strenuous labor at times, against odds, but his God was sufficient to give him courage and strength, and so long as there were any of the twenty-four hours to one day remaining, he resorted to the twenty-four hours, in cases of necessity. I would say that, for many years, his working hours were, on an average, twenty hours—more, rather than less—and our Father God poured in His strength. This was God's doings.

Some of the older associates in the printery well remember when he carried on his shoulder the mail bag of printed matter to the post office. Now God has blessed his labors to such an extent that multiplied tons of literature are sent out to all countries of the world, including the islands of the sea. It is marvelous, the encouraging letters that are received from persons in all walks of life. The Scripture says, "My Word shall not return unto Me void." Throughout the years and not only in the immediate past, have our many, many friends—I'd say world-wide—given words of encouragement, but in that day when the books are opened, the realities of a life laid down in humble, untiring service shall have its reward.

Being associated with him in the office as his secretary kept me in close contact, and pleasant memories still linger and will linger—not only memories of pleasant social associations, but of his firmness in business, and his unselfishness, in case of doubt, to give the benefit of the doubt to the other party. His motto was, "Not sloth-

ful in business; fervent in spirit; serving the Lord."

The writer enjoyed several very pleasant visits at this immense printing plant. Having myself been smeared by printer's ink some seven years, and another connection of fourteen years with the Christian Monitor, one learns somewhat about the printing business. Consequently we can truly say that this plant, manned largely by women and girls, was the most beautiful plant we have laid eyes upon. Everything was spick and span, clean to the nth degree. There were no foul, smelly odors, hardly the smell of printer's ink. Every press was clean, running smoothly and quietly. The entire plant had a homey atmosphere. About dinner time, Mr. Musselman, the president, took the writer to a room where a table was spread, including chicken, dressing, and what not. With the nod of the hand, he said, "Sit down, and enjoy yourself." There was no waiter to bother you, no tips to pay, and no cash register at the door. It was real "Pennsylvania Dutch" hospitality. This was the state he hailed from, and often talked about. After a pleasant hour or so more, he rang a bell, along came a car, and we were wheeled to the Pennsylvania Depot, headed for points in Ohio. What a memory! The workers were all Christian professors, all modestly dressed, moving in a spiritual atmosphere. It was a real Christian institution. We are sorry for his passing; may other hands carry on until HE come.

SUNDAY SCHOOL (Cont'd from p. 257)

ing, and He keeps them after they have come. It is a good thing to get so afraid of the powers of evil that we will cry to God for help and also ask others to join in with us in prayer. And the Bible records no greater intercessors at the throne of grace than Moses and Samuel. Jer. 15:1; Psa. 99:6. We need more men like them today.

Verses 9, 10. The burnt offering was a trespass offering, an acknowledgment of sin. Its being wholly burned upon the altar was an acknowledgment of Israel's unworthiness even while pleading Jehovah's mercy. It is on this basis that we can obtain help of the Lord. While Samuel offered, the enemy attacked and the God of heaven unloosed His thunderbolts for their protection. The God of heaven is not dependent upon the feeble weapons that man may invent to win the battle over his foes. Our foes are His foes, and whosoever toucheth us toucheth the apple of His eye. Zech. 2:8. And He that keepeth Israel neither slumbers nor sleeps.

Verses 11-14. Mizpeh means "watch tower." It is here that Israel came to the Lord; it was here that the Lord watched over them for their safety and deliverance; it was from here that Israel went forth to victory. And it was near this place that Samuel set up the memorial stone of Ebenezer. It is well to mark definite progress in spiritual things. Thank God and remember the day when you came with all your heart to the Lord; thank God and remember the first marked victory over the enemy; do the same for future events proving God's special care. Never go back, but daily press forward, and every night acknowledge that the progress made has been only by the grace and help of the Lord. The hand of the Lord will be against your enemies all the days that you cling to Him in humble, loving devotion. Stay close to Him and what had been lost through sin may be regained through grace.

CHRISTIAN MONITOR

Special Subscription Offers

For nearly thirty years the Christian Monitor has been serving the constituency of the Mennonite Church. During this time its subscription list has varied. During the depression it receded somewhat, but of recent years it has been on the upward trend. The list at present stands at about 5200. Earlier in the year we had announced as our goal to reach the 6000 mark by the end of 1938. To help to achieve this objective we are making the following attractive subscription offers:

1. To all new subscribers of the paper who send in the regular price of \$1.00 per year we will extend the date of their papers to December, 1939. This means that those sending in at once will receive four months' subscription free.

2. To all our present subscribers who will send in two new subscriptions at the regular price, we will renew the paper free of charge for one year. This is a good way to extend the subscription label on your paper.

3. We also offer the following worthwhile rewards to those who send in two new subscriptions. The choice of the following new books:

"Exalting Christ in the City," by J. D. Mininger, a new mission study book and manual for all Christian workers.

"Africa Calls," by Ada Zimmerman and Catherine Leatherman, a fine reading and study book on mission work in the Dark Continent.

"Studies in Mennonite City Missions," by Alta Mac Erb, a new book on city mission work as conducted by the Mennonite Church.

"Life Songs No. 2," a song book just recently from the press, giving a fine variety of both new and old sacred songs.

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Richard Gibbs wrote a tract entitled, "The Bruised Reed." A tin peddler gave it to a man named Richard Baxter; through reading it he was brought to Christ. He wrote, "A Call to the Unconverted." Among the thousands saved through it was Phillip Doddridge, who wrote, "The Rise and Progress of Religion in the Soul." It fell into the hands of William Wilberforce, the emancipator of the slaves in the British Colonies, and led him to Christ. Wilberforce wrote, "A Practical View of Christianity," which fired the heart of Leigh Richmond. He wrote, "The Dairyman's Daughter." Before 1849 as many as 4,000,000 copies were circulated and it has testified for Christ in over fifty different languages. Many years ago a lady gave some leaflets to two actors, accompanied by some earnest words about their personal salvation. One of the actors was led by the tract to attend church, and as a result was converted to Christ. He became Dr. George Lorimer, pastor of Tremont Temple, Boston, Mass. Through his influence Russell H. Conwell was led to the ministry and thus the great Baptist Temple in Philadelphia, the Samaritan Hospital, and Temple College, with its 6,000 students, are all traceable to one little leaflet in the hands of an earnest, faithful woman.

ENVY

What a wretched and apostate state is this! To be offended with excellence and to hate a man because we approve him! The condition of the envious man is the most emphatically miserable; he is not only incapable of rejoicing in another's merit or success, but lives in a world wherein all mankind are in a plot against his quiet, studying their own happiness and advantage.—Addison.

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Christian Monitor

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PRISCA RECOVERS THE LOST KEY

By Nadine S. Roth

(A True Story)



R. McCann, a noted archeologist, had just finished lecturing on, "Archeology to the Rescue of the Scriptures," and we were sort of coming out of the dim and dusty past, rubbing our eyes and taking deep breaths to make ourselves realize that we were in twentieth century America instead of ancient Egypt or Babylon.

"I have some clay tablets from ancient Babylon, as well as some other pottery pieces, and an Egyptian scarab from about the time of the oppression. I seldom put them upon exhibition or let people handle them, because of their value, but you are a school crowd belonging to a Christian school, and I know you will be very careful, so I am going to trust you with them. You may come see them immediately after dismissal and I will be here to answer any of your questions that I can."

Dr. McCann seated himself and after a few more announcements the assembly arose to receive the benediction; then the students swarmed up to see what there was to be seen of ancient lore. It thrilled me inexpressibly to hold in my hand a little clay tablet upon which some ancient Babylonian had inscribed a part of the tradition of the flood. I laid it aside to pick up a pottery shard, and wondered if it was the treasured possession of a happy bride of almost four thousand years ago. This in turn was laid aside for the image of a beetle god of some ancient Egyptian. He had probably carried it around in his pocket, if people then had pockets. Rather a handy way, for you could always have your god with you, but how could anyone make petitions to anything so small and helpless? Yet it was the Egyptian's symbol of immortality. Did this little scarab ever bring comfort to its ancient votaries? Had it belonged to youth or age, to man or maid?

My roommate's, "Come, Janice, let's go home," rather startled me so enwrapped had I been.

We walked home in the balmy semitropical night, talking of the wonders of excavation. What a privilege it was to have a man like Dr. McCann lecture for a week.

The next evening, however, brought a shadow to us. The lecturer announced rather anxiously that a key paper to the cuneiform writing of one of the clay tablets had been lost.

"I would appreciate its return, for it is very valuable to me, and whoever knows anything of its whereabouts, would do me a great favor to return it. A reward will be given. The paper without the tablet would be valueless to any one else, but to me it is of great value," he had said.

Almost the entire audience shifted uneasily. Who could have betrayed the archeologist's trust? Every one hoped fervently that it would soon be found, but the next night a more earnest plea for the recovery of the lost paper was made, but it seemed to have vanished completely. The faculty was chagrined, and the entire college church, as well as the student body, felt the disgrace of a betrayed trust.

"I think we should make it a matter of prayer, for the good name of a Christian school is at stake," said my roommate on the way home.

I agreed and did raise a petition, but my faith could hardly be classed as the mountain moving variety, for I soon thereafter forgot about it, as the lecturer had ceased to mention the matter after the third unfruitful request.

"You know," said Prisca one evening after we were in bed, "I believe Cleo Mae Nyestrom has that paper."

"Why, what makes you think that?"

"Well, the more I pray about it the more impressed I am that she has it, and I remember that I saw her brother lifting her up to see the things, and I know she held that paper as well as the tablet in her hand. We were about the last ones in the church that night, and I saw it just before I came over to try to drag you back to the present enough to get you home."

I too remembered, that we were about the last to leave the church aside from the Nyestroms and a few others of the faculty.

"But I hate to say anything, for everyone thinks the Nyestrom children are so wonderful. I know I'd be considered very queer if I told them, and they probably would not believe me. Mr. Nyestrom believes in prayer, but he'd be sure to think my impression was psychological. What would you do?" she asked.

"I, I'd forget it. You are likely overwrought."

The next day Prisca declared she was going to speak to Mrs. Nyestrom about it, when she went over to do the cleaning. "I just can't get away from the conviction that Cleo Mae has that paper."



THE DAWN OF DAY

Alone I walked beside the stream,
Before the life of day was born,
Far to the east appeared a gleam,
A faint red glow of early morn.

The lark in rarest melody,
Revived, sang out his glad delight;
Fresh lilt of morning rhapsody,
Its rising strains erased the night.

Ah, still sweet peace of early morn!
Oh, night, before the day you flee!
The trees have lost their ghostly form,
The light brings life to birds and me.

I hurry o'er refreshed green sod;
The day brings back a task to do.
Once more I've felt the breath of God,
And face my work with zest anew.

—Howard N. Miller, in the Gospel Messenger.

"Well I don't envy your errand," was all the encouragement she got from me.

Mrs. Nyestrom did not receive the suggestion at all kindly, and as for her oldest daughter, Leola, she was positively insulted.

"The idea," she fumed. "I never dreamed we had such primitively fanatical students in school. You had better not go so much on impressions, Prisca Anderson, especially not when they cast reflection on the innocent children of honorable families. What could that baby want with Dr. McCann's old paper?"

Poor Prisca was surely perplexed when she came home.

"The more I pray about it the more I feel impressed that Cleo Mae has it, and they feel very badly that I think so. They refuse to ask her, for they declare they won't have her innocent little heart disturbed by suspicious questions. I certainly don't know what to do. I don't want Dr. McCann to leave here without that paper if I can help it."

"Aw, forget it. It isn't your grief, and you have done all you could."

And I proceeded to use my own advice and forgot it. A few days later Prisca came into the room just about bursting with happiness.

"They have found that paper!"

"Good, where was it?"

"Cleo Mae had it. But Nyestroms have asked that I let no one know about it, but as you knew of my suspicions, I thought I better tell you. They had her bring it to Dr. McCann and apologize. I really felt sorry for the poor little thing."

"How did they find that out?" I wanted to know.

"Well, Leola was quite stirred about it at first, but later she got to thinking that Cleo Mae was always picking up bits of paper and putting them into her purse, and she went to look and found the lost key to that tablet."

"Well I never, if that isn't some way to do detective work!"

"Oh, Janice, I was not even thinking of being a detective, or doing anything spectacular. I only got a burden to vindicate the honor of the school, and the Lord has done it. I'm very happy."

"Well," I confessed, "I suppose the Lord knew just whom He could depend upon. I never would have had the faith and courage to take the course that you did, or to keep on praying after the rebuff that was given to you."

"It was all so unusual that I found it a bit hard to do myself, but I'm so glad I obeyed," said Prisca radiantly.

And before Dr. McCann left he gladdened the student body by a quiet announcement that the paper had been found, but only the Nyestroms, the faculty, Prisca, and myself knew the inside story. Prisca would take no reward. I'm glad I know all about it though, for it made me see that nothing distresses us but what the Lord is interested enough to help, though He sometimes uses most unusual ways to do it, which I suppose is a most valuable lesson for a prospective missionary to learn, or any one else for that matter.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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No. 9

NEGRO GOES TO HEAVEN TOO

By Prisca Delph



T was hot. There is no other way to describe the weather that day. Typical August heat that is what everyone was feeling. The starch seemed to melt right out of Sylvia Arnold's uniform. Her covering felt damp. The electric fan seemed to be blowing hot air around instead of making the room cooler.

Sylvia walked to the window and looked out at the narrow street. Mr. Steintz, owner and manager of the Steintz Grocery and Meat Store, paced the floor as he wiped the perspiration from his forehead. There were no customers in the store. Business had been bad that morning.

"Mr. Steintz," she addressed her companion, "why did you locate in the colored section?"

The short man stopped in his pacing. His eyes twinkled as he faced her, and Sylvia thought she saw a slight twitch in his eagle-shaped nose as he answered. "Lady," he sniffed, "love a Negro, and he will be your slave. Treat him rough and he will keep his place. A nigger needs to know that you love him and will not take any nonsense. In all these years I have not had any trouble with them." And he continued his pacing, refusing to enter into any more conversation.

Disappointed, Sylvia continued to look out of the window. The houses she noticed were large brick buildings made into apartments, and they were built right out to the pavement. The steps reached out over the pavement. On both sides of the street children were playing. Black children dressed in sun suits, and some had only some underwear on. On the steps crouched shirtless men napping as they waited for the whistle to call them back to work. In the doorway a few women sat resting and hoping to get any breeze that might come their way.

"Looks more like Africa than Eastern Pennsylvania," Sylvia thought as she stood there. "If I did not need the money so badly for college next winter I would quit right now," she told herself. "I do not see why the company ever sent me here. The colored folks are so superstitious that they would not even taste a sample of the foods she was advertising.

"What a nigger needs is some love." She reflected on Mr. Steintz's statement. Was that some of the sarcasm he was reputed for? She knew some more Jews clever like

that! Well she had smiled until her face hurt that morning and it did not do any good. They kept right on saying, "No thanks." Sylvia sighed.

"There is a good restaurant on the corner." The Jew actually looked sympathetic. "You will feel better after lunch."

"Why, he is human after all," Sylvia thought as she thanked him. "I will go now." She wished that he would not watch her as she put on her bonnet. She just did not want him to guess that she was afraid to go up that street alone.

She put on her best smile as she went on the street, more conscious at each step of the stares from every doorway. However, as no one showed signs of misbehavior she became less fearful. She was glad that she was wearing her covering and bonnet. It was a protection she was sure. "Then why," she chided herself, "am I so afraid?" When first accepting the position she questioned about wearing them; now she was glad for her decision. Surely God would protect her. She became more bold. Some of the children returned her smile. Pearly teeth shone against black faces. "They really are cute," she thought.



Sylvia was glad to find the restaurant clean and the food good. However, she did prefer a plate of a well-known brand of cream to the piece of "Own Made Pies" on the menu. No one could blame her for preferring cream to pie on a hot day!

Again her mind drifted back to the missionaries. Then too she remembered that Bro. Tyson, while interviewing her about attending college, had mentioned that the students at Eden were interested in the colored section near by. "Well, I hope they do not ask me to help next winter," she reflected as she thought of her surroundings. "Mother would not let me go if she knew I would have to help there. Why I did not even tell her I was going to the colored section today. She would worry all day if she knew. I'll tell her all about it tonight," she promised as she finished her meal.

Sylvia was secretly amused as she noticed the colored customers steal quietly out. Even the proprietor looked half scared when she removed her bonnet. Perhaps he had never seen a covering before. "Poor things," she thought. She had always pitied the Negroes. They were so superstitious and ignorant. Yes Sylvia pitied the colored race.

Right across from her table seated at the counter was a well-dressed young Negro. He reminded Sylvia of the strutting peacock her Uncle John had when she was a little girl. After some deliberation he had matched coins in order to decide between Lemon Meringue or Banana Chiffon pie for his lunch. All the while he ate his pie he was humming a popular waltz between bites, tapping the time with his foot on the foot rest. "A typical carefree Negro," Sylvia thought.

After paying for her meal she again found herself on the street. But the street looked deserted. The children were gone, and the doorsteps were empty. She wondered if anything had happened while she was eating. A small crowd attracted her attention across the street. Then she noticed that the buildings were different. There was an old building, a small vacancy, then another brick building. These structures seemed connected in the rear by a lower building. In the vacant spot the crowd was waiting. From the old building came sounds of crying. As they waited the door opened and a man dressed in a long black coat came out. Next came four men carrying a coffin. They walked rapidly, as if in a great hurry.

A young man with drooping shoulders holding a boy of six or seven years by the hand came next. The child was weeping violently.

"Hush, ma bo," his tone and manner expressing deep feeling, "Negro goes t'heaven too."

Sylvia Arnold stood as though glued to the pavement. Was that his wife and the child's mother who was being carried away? Her heart went out to them. Was there nothing she could do for them? Sylvia Arnold could not watch someone suffer and not do anything about it. But the crowd disappeared into the other building and the door was closed.

Sylvia was alone on the street and alone with her thoughts. The man's words echoed in her ears. She could not erase from her mind the picture of the man as he spoke. Had he, she wondered, all his life been made conscious of his inferiority to the whites? Had he sensed the same feeling in the boy and so tried to ease his suffering? Or in his crushing sorrow was he trying to reassure himself that the white man's God was Lord of the Negro too? Telling himself that there was only one reward for faithfulness?

Sylvia had always prided herself as a good Christian doing her duty. Why had she not planned to attend a church college in order to learn more of the Bible and patronize the church. She had never felt guilty before of race prejudice. But at that moment there on the street she felt like the dust on the road. The finger of God seemed to be pointing from heaven at her in shame as the colored man's words rang in her ears.

"Father forgive me," she begged in true humility, seeing her real self for the first time. "By Thy grace, Father, I will try to prove to these people this afternoon that I

love them even as Thou dost. And, Lord, if Thou dost consider me worthy, use me next winter among the colored at Eden. For I know that all the colored do not know that heaven is for them too. And may I use my influence also among the whites. Lord, may I never lose this vision which Thou hast given me to-day! Make me a true representative of Thine, impartial to all mankind."

Sylvia had begun to walk slowly back to the store deep in thought but with a different feeling than she had ever experienced before. Just before reaching the store a small child came running out of one of the doors straight out to Sylvia. Without thinking she picked up the little baby and kissed her on the cheek. The child's mother coming out just then looked alarmed but a look at Sylvia's face reassured her. She smiled back.

"Yo at Steintz's?" The Negress asked, interested.

"Yes, come in and have a sample," Sylvia invited, "I will be pleased to show you the delicious foods you can prepare without much effort."

Sylvia ignored the quizzical look Mr. Steintz gave her as she entered, carrying the colored child, the mother beside her. Soon others came, slipping shyly in the door until the store was crowded.

Once as Sylvia looked up from answering a question she caught Mr. Steintz watching, wonder and admiration written on his face. She went on talking and answering questions confident that the demonstration was a success and happy that God had heard her prayer.

HOW WILL YOU HAVE YOUR PAY?

By Sadie Hartzler

In this number again we print a number of articles on education, from representatives of our church schools. Two of these articles appear on these facing pages and two in the Educational Department. We commend them to all who have at heart the educational interests of the church and our young people.

A delightful book, a series of essays on family life, called, "Endicott and I," by Frances Lester Warner, ends with its last chapter entitled, "How will you have your pay?" Endicott is the husband; there are three children. To her came those great satisfactions that constitute the rewards of a woman whose family honors and blesses her.

I thought recently, Should diplomas be given only to people having finished certain school courses more or less successfully? All around were sitting fathers and mothers who surely should have had recognition in some way. Maybe the boys and girls on the platform were their diplomas. Let us hope they were worthy ones. On leaving the chapel, I passed a girl who would have enjoyed high-school life and who might have been among the graduates, but because some one had to stay at home with mother she does not have a piece of paper tied up with a white ribbon.

The fact is that we all get some pay one way or other for the things we do, whether it is publicly given, whether it is handed out

in checks, or whether it is received as one of life's silent things.

Let us go back to our subject of diplomas and schools. The least valuable thing, I should say, that the graduate carries away with him is the material diploma tied with a ribbon. It brings satisfaction, of course, if the things it stands for have been satisfactorily done. Otherwise it may become a reminder of opportunities lost forever, if the individual manages just to get through.

What is of most value after all to the student is the set of ideals and attitudes he has towards life in all its phases. What the church is concerned about in her program is that the attitudes of people may be right towards our God and His will for them.

When this issue of "The Monitor" reaches its readers, some of you may have started another year of school, some may yet be undecided about going at all, or on where to go. Some we know want to go to church schools and cannot; some could go and will not; some are financially able and others are not.

The Christian student who is contemplat-

ing school may find himself thinking something like this: "When it is all over, what ideals and attitudes will the atmosphere of the classroom have given me? How do I want my pay? I shall spend fifteen hours, sometimes more, each week with teachers and students. I may find a rather congenial atmosphere near home, but I cannot expect to have people coming from homes of all religions or no religion mixed together create an atmosphere of spiritual values. There may be the insinuating thrusts at old-time belief in the Bible and the living out of its teachings. The state that maintains schools for all people, may not teach the beliefs of one and rightly so. If I want to receive the benefit then of a Christian atmosphere, it will be evident that I can get it only where there are Christians to create it."

The student may go on thinking: "How do I want my pay in social environment? I may have an environment made up of people whose leisure time is spent in profitable pursuits while on the other hand there will be those who spend it in pleasure-seeking, in talking of the latest dance, in burning up energy as the cigarettes burn one after another. There may be the spirit of expressing one's individuality, regardless of what others' rights or wishes may be. There are sure to be in the group too many who do not love the Lord for whom the Christian would lay down his life. If I, then, want the benefits of a social environment that is predominantly Christian, I will have to get them where the conditions are most ideal for them. That must have been one of the reasons for the existence of church schools of whatever denomination."

Other questions he may ask himself and thoughts he may think are: "How do I want my pay in the facts I learn? I heard some one say that it seems contradictory to go to school and there spend time on some courses the substance of which one cannot accept. What good will they do? Of course, they may open my eyes to error, so that I can more easily withstand it. But from all evidence that has been dangerous ground on which to live. If I am a Christian, I must see all things in the light of revealed Truth. Throughout the land there are many men of high intellectual caliber who see things thus. If I want the benefits of knowledge taught in the light of Truth, I will have to get that knowledge where men believe the Truth."

The student is a young man of energy and zeal to go into service for his fellow men. He further contemplates: "How do I want my pay in learning to serve? The world has set up a social service that has much to commend it; however, no service to one's fellow men is complete, does not go to the root of things, that does not have Christ in it. What I need is a training that will prepare me for Christian service. This too must have been a foundation principle in the establishment of church schools. Which set of ideas shall I imbibe? I want true values in the light of the program set up by Jesus Christ."

No Christian student will attend school without thought of the future and his suc-

cess in the days ahead. Wages and salaries will concern him. He will not be a dead weight on society. His days in school will function towards making that livelihood. He is not, however, going to let the accumulation of wealth be the chief end of his existence. Life, the Christian life, has too much to offer; he will not deprive himself of the best part of the pay for the sake of dollars.

One hesitates to say anything about benefits of a Christian education in connection with Christian service when we see all about us the things accomplished by Spirit-led men who have not been to school. However, the expressions of men from school platforms to the effect that they wish they had had the advantages our young people have now, gives one liberty to enumerate some satisfactions that come. There are the satisfactions of meeting people on their own in-

tellectual level and knowing their problems; of an increased knowledge of the Word as studied systematically in the classroom; of the knowledge of ways and means of doing things to the greatest advantage; of understanding something of the approach to different individualities.

The Christian student finds his greatest pay in the realm of the Spirit, in eternal verities that cannot be taken away, even though material things may be wiped out. If the day of the dictator should come for us, the man who has had his pay in eternal things will be far ahead. Men may deprive him of his earthly possessions, but they cannot take what he has in his soul. They cannot rob him of the good he may have done or can do in his influence over others for righteousness and truth.

Harrisonburg, Va.

PREPARING FOR EMERGENCIES

By Paul Erb

For most of us life does not have an even tenor. We make our plans, but in carrying them out we are making constant adjustments. No day quite works out as we had expected. The machine we are working with breaks; the weather takes a turn; an unexpected caller puts us an hour behind schedule. This, of course, makes life interesting, but it also makes life puzzling. If life is made up of emergencies, and the unexpected becomes the normal, how can we plan and work our plans? A bit of observation convinces us that the efficiency of a life is determined to a considerable extent by the ability to make the right reactions to emergencies. The physician who is nonplused when a case takes an unexpected turn will not get far in his profession. The teacher who doesn't know what to say when his pupil has made an unexpected response will soon find that he has lost control of the situation. And how would the home ever go on if Mother could not, on the instant, take care of cuts and bruises and broken hearts? All of us get used to depending on an established order of things and then with little warning the bottom drops out when property disappears or when loved ones pass away.

To prepare ourselves for these emergencies so that the unexpected becomes the expected and the life, even though it change its directions, does not lose its force, is our problem. First of all, one's life should have a base of operations which is permanent and unchanged. And so the first requirement is that we attach our lives to the Eternal. God is the same yesterday, today, and forever. With Him there is no changeableness neither shadow of turning. He is the great "I Am," without beginning and without end, who was and is, and is to come. Men may come and men may go, but He goes on forever. The times quake and tremble under the blows of circumstance, but the eternities, whatever may happen, move on with unperturbed majesty. The God of unchanging purposes is never surprised or taken unaware. It is the privilege of the Christian to repose in God, to live and move in Him. He invites us to relate our

lives with all their change and uncertainty to His permanence and stability. We may not know what a day may bring forth, but we do know that when evening comes our God will be the same as He was in the morning. When the flux and whirl about us makes us dizzy, we may regain our equilibrium by gazing on One who abides. The Christian who has learned to trust in God reaches instinctively for Him when staggered by some earth blow. Though disturbed we are not cast down, for He holds us in His mighty hand. That one is prepared for life's emergencies, then, who has attached himself to the God who changeth not.

In the second place, we may prepare ourselves for life's emergencies by fortifying our minds with the Word of God. As God is eternal, so is His Word. Years and centuries come and go, kingdoms and eras rise and fall, our little systems have their day and cease to be, but God's Word continues undimmed in its eternal shining. It is a wonderful resource for the Christian to know that whatever men may think, God's Word abides forever. Its promises are never withdrawn; its principles are never rescinded. This Word, moreover, comprehends all human experience. Nothing ever happens to us that the Bible didn't think of. It plumbs to the depths of human emotion and knowledge. Wherever we find ourselves, it is a position that has been anticipated by the marvelous Book of God. If we are tempted, there is warning and strength. If we are discouraged, there is hope and encouragement. If we are wounded, there is healing and comfort. If we are perplexed, there is light and guidance. Know the Word of God, then, for the hour of your need. There won't be time to learn it when the emergency arises. One should learn it beforehand and be prepared for the emergency. Let us say that my life has never known a crushing sorrow, but I study in the Bible of one who did. I read the book of Job and ponder its truth. I see there a man who though innocent of wrong suffered an avalanche of sorrows. He lost his property, he lost his family, he lost his health, he lost the

sympathy and understanding of his friends. One would think he had lost all; but no, he had not lost his confidence in God. "Though he slay me, yet will I trust him." Job did not understand why his trials had come. He couldn't see through the dealings of God, but he did trust the One who was doing the dealing. The day was dark, but he trusted God in the dark. Such faith God was pleased with and God recognized. God, and Job's faith in God, stood the test. Now the message of this book I have understood and made part of myself. I have not needed it yet, but who knows how soon I will? Just around the corner lurks the great disaster of my life, and it will come upon me without warning. When it strikes I shall have a recourse. The experience of Job is before me and in the hour of my own need I can fall back upon the truth of this book, and sing,

"I may not know the way I go,
But, oh, I know my guide."

And so the Word of God has fortified me for my emergencies.

In the third place, we may be prepared for life's emergencies by equipping ourselves for the unexpected opportunity. Emergencies are happy as well as unhappy and avenues of service and blessing have a way of opening up without warning. There is a sense in which every person needs to set the objectives of his life's work and then prepare specifically for those objectives. But there is another sense in which we do not know what is before us. God is the architect of our lives. And He doesn't always show us the plans in advance. The Christian life enters into and follows out God's plan, instead of beating out a self-determined life course. And so since we do not know what we are going to do, how can we know how to prepare for it? Why prepare at all until we know exactly what to prepare for? The answer is that life's opportunities can be seized only by those who have before prepared to take advantage of them. When the job opens up the man who is ready to fill the position is the man who gets it. Youth is the natural period for preparation. The young man is not yet ready by experience or training to assume the major responsibilities of life. But he is in that period of his life when training is most feasible and most productive of good. If I train my abilities now, I may be sure there will be found a use for them. If I neglect and postpone, I may expect life to pass me by.

"The common problem—yours, mine everyone's—

Is not to fancy what were fair in life
Provided it could be; but, finding first
What may be, then find how to make it fair
Up to our means—a very different thing!
My business is not to remake myself
But make the absolute best of what God made."

These words from Robert Browning make it evident that we are responsible to God and to humanity to make the best possible use of the equipment which God has given us.

There are of course many forms of training. A standard form which among others is very effective is school training. A school

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CHRISTIAN MONITOR PULPIT

RICH THROUGH POVERTY

By Wm. G. Detweiler

TEXT: For we know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.—II Corinthians 8:9.

This text is precious to me. It tells me of One who was rich, yet who became poor voluntarily for our sake that we, because of His poverty or through His poverty, might become rich. In passing, may I say this word to those of you who are poor, who are financially embarrassed, If you are a Christian, you are rich. You have riches that surpass the wealth of the world. This verse tells us that through Christ we become rich. You may be living in a hovel on earth, but remember that there is a mansion being prepared for you in heaven. You may not have much to bring you natural happiness in this life, yet because of the poverty of the Lord Jesus Christ you will some day and through all eternity enjoy the bliss of heaven, where there is fullness of joy and where there are pleasures forever more. Christians, take heart with me because of this thought. I praise the Lord for this assurance, that if I continue faithful to Him I shall have the eternal riches and joys, which when compared with the riches and joys of earth, make these earthly things fade into utter insignificance.

Now to come to our text. Let us read it again. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." This speaks of a time when the Lord Jesus Christ was rich. When was that time? Was He rich on earth? No, absolutely no. It cannot be said that He was born rich, neither can it be said that He accumulated riches while on earth. It speaks of a time antecedent to His coming to this earth. It speaks of His pre-existence with the Father from eternity. For, you know, Christ had an existence long before He was ever born in Bethlehem. Let me quote a few verses to prove this. In John 8:58 Jesus said to the Jews, "Before Abraham was, I am." He was before Abraham. The Jews looked to Abraham. They respected him very highly. In the preceding verses they had referred to him. But Jesus told them that He was before Abraham, that He had existed before him. They could not understand this because they would not accept His eternal existence. They seem to have realized that He was claiming Deity in saying this, and so they took up stones to stone Him, for the blasphemer was to be stoned. Again in John 17:5 Jesus prayed to the Father and said, "Glorify thou me with thine own self with the glory I had with thee before the world was." Here Jesus says that He had glory with the Father before the world was, or, in other words, He says

that He was older than the world. So when Paul speaks of the time when Christ was rich He refers to the time before He came to this world, before He was incarnated.

Let us think for a minute about the greatness of His riches that He had before He became poor. According to the Bible He was God. He was the Jehovah of the Old Testament. He was the Creator of the universe and of man. He was the One who said, "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." "The cattle upon a thousand hills" are mine. He owned the universe by virtue of the fact that He created it. We simply cannot conceive the greatness of the riches of Christ. Heaven was His home. There He was praised day and night by the sacred choristers. He did not lack for worship and praise. He was not a servant there, for He had legions of heavenly servants who were ever ready to do His bidding. But Paul tells us that He laid aside this glory, He laid aside His riches, and He became poor. And as we think together of the poverty of Christ, I challenge any of you to find yourselves poorer than Christ was. Do not forget that Christ can sympathize with your poverty. He knew what it meant to be homeless. He knew what it meant to be hungry. He knew what it meant to be friendless. He knew what it meant to be ignored and despised. He can fully sympathize with you, however poor you may be. He laid aside His divine nature and took upon Himself flesh and blood like you and I have. Flesh is said to be the frailest and most corruptible of all forms of life. He who was the bread of heaven became dependent upon the bread of this world. He who had life in Himself, He who was the source of life became dependent for life, breath, and all things. He whom angels worshiped became a little lower than the angels and was glad for their ministry. He who was the wisdom of God grew in knowledge. He who was omnipotent came to the place where He craved the fellowship and help of men. He who was worshiped, adored, and prayed to, became the One who prayed as no other being ever prayed, for His sweat fell to the earth as drops of blood.

Friends, I cannot cite you to any instance of anyone who made any sacrifice that in any way fairly parallels the sacrifice of the Lord Jesus Christ. You and I cannot appreciate what it meant to Him to leave heaven and to come to this earth and take upon Him the likeness of sinful man and have the form of a servant. Not until we get to heav-

en and see the glories of the spirit world can we comprehend what it must have meant to Christ, and methinks it will take all eternity to get the full significance of the greatness of the sacrifice which Christ made for us. You know that when He was born into this world the inn had no place for Him, but He had to find His crib with the beasts. You know that He was born into a poor family: this we know in part by the type of offering His parents brought when they presented Him in the Temple. You know that His foster father was a man of no high standing in social circles; he was by no means of the upper four hundred who have their names in the social register. You know that He was a man of sorrows and acquainted with grief.

You know that He was not welcomed in this world, for already in His infancy His life was sought. Call to mind also that when He began His ministry at Nazareth His fellow townsmen sought to throw Him over the precipice and thus get rid of Him. Call to mind also how He crossed the Sea and healed the demon-possessed man on the other side, in the country of Gadara. You remember that the people of that country loved their hogs more than they loved Christ, and with one accord they asked Him to leave. Talk about having love and service unappreciated; here you have a most wonderful example. Jesus said one time, "Foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay His head." Homeless, rejected, despised, forsaken, misunderstood, persecuted, insulted, He went through life.

On His last visit to Jerusalem the religious leaders of the day had Him taken outside the sacred city and nailed to the cross. Even His disciples forsook Him and fled. As if the earth utterly rejected its Creator, He hung on the cross, suspended between the two worlds. He who gave life to man was put to a most shameful death by man. But before He died He burst out with that wonderful cry of grace and love, praying, "Father, forgive them, for they know not what they do." This rich One was even stripped of His clothing and shamefully exposed to the gaze of wicked men. Finally He was buried in a borrowed tomb.

Friends, let me ask you, Where in all history can you find anything that in any wise parallels a sacrifice like that made by the Lord Jesus Christ? You absolutely cannot do it. Yes, Christ, the One who was rich, became poor, shamefully poor, that through His poverty, we might become rich. That WE might become rich—WE who had forfeited all rights and all glory because of our sin, WE who were spiritually bankrupt, WE who were sunk in sin and shame, WE who deserved nothing but the damnation of hell.

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Editorials

School Days

September brings many things to our minds as we think of its coming in the recurrent seasons. Since this is written some time in August naturally the editor must project himself a little way into the future in order to write of September. We think of September as the month which brings the close of Summer and the beginning of Autumn, introducing hazy days and chilly nights. We think of its one national Holiday, Labor Day, even though we know but little of its significance. These and other things come to our minds, but one impression stands out above them all, and that is that September marks the beginning of school days.

All over the country we shall soon see troops of happy children marching off to school. In other sections the large school busses will make their rounds and gather children at their different waiting points. In other cases we shall see young people in their homes packing suitcases and getting ready to leave for schools at more distant points. And so in nearly every home there is the attitude of expectancy as September nears, for school days are coming, and in one way or another they will change the routine of home life. Grade school, high school, college, university—all beckon to the youth of our land to lead into new vistas of life. May God grant that they will lead into paths that will make young lives richer and better fitted to serve their Creator and Redeemer.

Which brings us to the thought that there are grave dangers, as well as great possibilities, connected with school life and education. Evolutionary and other anti-Biblical theories are creeping more and more into the textbooks and teaching of all grades of secular schools, not to say anything about their inroads into professedly religious institutions of learning. In view of this it becomes imperative that parents should be on their guard to counteract all such heresies with faithful, Biblical teaching in the home. In this the church and Sunday school should co-operate and help to ground our boys and girls and young people in the great fundamental and eternal principles of truth which have been revealed to us by the Lord in His Book, the Bible.

And this brings us to the further thought that our church schools were established and are maintained in order to provide places for young people to acquire a higher education without being subjected to the anti-Biblical teachings and ungodly influences that are all too generally found in colleges and universities of the day. Besides this, they furnish strong positive Christian teaching and influences that not only fit our youth to withstand evil but to equip them for faithful and useful service in the kingdom of Christ. We cannot commend these schools too highly as we contrast them with the secular schools of the day. You will notice the special articles in this issue setting forth the advantages and claims of our church schools. These institutions are owned and controlled by the church, as servants of the church. Let us make use of the opportunities which they present for the teaching and training of our young people for God and the Church.

Spanish Relief

None of us would say that Spain does not deserve relief from the bloody civil conflict which has raged through the land for more than two years. Indeed, some of the more powerful European nations, fearing that this war may spread through the continent and involve many other lands, have been working hard to arrive at some understanding that they hoped might bring hostilities to a close. But so far all efforts on the part of England and other democratic

nations have been futile, and as we write this the situation looks more muddled than ever.

It seems, then, as if no one could predict when suffering Spain will be relieved of its terrible burden of war. Hostilities may cease at any time, but more probably the conflict will drag on through the coming winter and even longer. And there is little that people in general can do to help to bring the war to an end excepting to pray to Him who overrules all things. However, there is a form of relief in which Christian people can engage, and that is to help to alleviate the sufferings of innocent women and children, and other civilians, who are helpless victims of a cruel and merciless system of modern warfare. That is what our relief workers, Bros. Levi Hartzler and D. Parke Lantz, were engaged in last winter as they distributed clothing, milk, and other food in Southeastern Spain. And we feel that they did a worth-while work, which was appreciated by all who came in contact with it.

Naturally the question comes to us, What of the coming winter? During the summer Bro. Orie O. Miller, chairman of the Mennonite Relief Committee, spent some time in Europe conferring with Bro. Levi Hartzler, who had been in Spain since last November, in an attempt to decide whether the work should be continued during the coming winter. The needs seem to be as great, or even greater than before, since the war area is moving farther east. At a recent meeting of the Executive and Relief Committees of the Mennonite Board of Missions and Charities Bro. Miller gave his report, and it was tentatively decided to put on a program for Spanish Relief for the coming winter, through an independent Mennonite unit, consisting of Bro. Hartzler and two additional workers to be sent this fall. This will mean that our people will have the opportunity of continuing to help hundreds of suffering ones in Spain and to give, through these workers, a definite witness for Christ in that spiritually needy country. The prayers of the Church are solicited as this work is being further planned for by the Mennonite Relief Committee.

Your Attention, Please

Again we want to call your attention to our special subscription offers for the Monitor. You will find them listed in detail on the last page of this issue. If there is any one in the family who takes a liking to doing some solicitation work to get new subscriptions he will find it worth his while, for all the rewards offered are things that are of real value. Those who would rather work on club subscriptions will notice that our rates for ten or more to one address are very liberal, and they will do their friends a real favor, we think, by getting them to join a club of ten or more. Every congregation in the Mennonite Church should have a Monitor club.

You will remember that we have as our goal a subscription list of 6000 by the end of the year. How nearly we will attain that will depend to a large extent on how well our present subscribers co-operate in telling their friends about the Monitor and inviting them to join in a club subscription, or in otherwise soliciting new subscriptions. Notice the especially helpful Educational, Christian Life, and Missionary articles in this number, as well as the regular features in the Sunday School, Young People's Meeting, and World News Departments. We regret that because of a wealth of other material the Bible Study Department was crowded out this month. Notice particularly the illuminating survey of Pennsylvania as a Sunday-school field as furnished this month by Bro. Ira D. Landis. Next month we hope to publish a somewhat similar survey for the entire United States. Next month also we hope to begin a new series of articles on the *Christian Home*. We aim to have something new constantly, something that will help to build up the Christian lives of our readers and inspire them to render better service for their Lord. To this end we solicit your co-operation in prayer, in contributions, and in general support.

Christian Life

PROBLEMS FACING THE MODERN HOME

By Charles E. Ashcraft

We are facing a new day. Old things are rapidly changing. We are in the midst of political and industrial revolutions. The European states bordering on the Atlantic Ocean are keeping a semblance of democracy and look favorably upon the church. Virtually all other nations of Europe are in the turmoils of revolution, and organized Christianity is persecuted.

The home has been caught in the sweep of these vast changes. We may wish that the home could escape but it is only wishful thinking. The home is not escaping and cannot do so. A few people may resist change in their home life, but change is here.

Let us consider the problems facing the modern home and study the meaning of these problems for the modern home.

About one hundred and fifty years ago there was invented the steam engine. That marked the beginning of a new era. The steam engine had power. Prior to this the family did almost all of its labor at home. The family labored and played at home. With the coming of the factory the father went away to work. Later the boys also went away to work. Later, in some homes, the wife and mother went away to work as did the girls also. All of this changed the function of labor and place of the home in modern life.

The home was under tension and sometimes broken because of economic pressure. The factory not only took members away from the home, but produced uncertainty of work, and brought large numbers of people together in congested areas. Today in certain areas in New York City, 165,000 people live in one square mile. This congestion of people is hard on the home. Cheap rooming houses and slum conditions threaten the stability and continuance of the home. The result is that the divorce rate is large.

Rural homes are much more stable than city homes. In the United States our divorce rate in 1936 was one divorce for every 7.6 marriages. In many cities, however, it was one divorce for every two marriages. But in the rural areas it was one divorce for every eleven marriages.

Play, Education, and Religion in the Home

Some of us can remember when much of our play was at home. Today, in cities, playgrounds—not too many of them—gymnasiums, vacant lots, and in parks, we find children at play.

The child these days does not secure much of his formal education at home. He did one hundred and fifty years ago. Of course, then many did not receive much education at all, but what education there was came from the home.

Boys and girls today do not receive their religious instruction at home. Some do, but

most of them do not. They secure their Christian Education in the Sunday Church School, the Weekday Church School and the Vacation Church School. These agencies do a splendid work, but how much help do they secure from the home? Very little.

Here then are serious problems facing the modern city home and the church. Work, play, education and worship are nearly all done outside of the home. Someone has humorously remarked that the babe is born in a hospital, secures its education in a school, gets its religion at a church, works in a factory, dies in a hospital, is buried from a funeral parlor, and is laid to rest in a cemetery. Why have a home?

The Automobile and Other Competing Agencies

Another problem confronting the modern family is the desire for speed. With this is complexity in daily living. The automobile has done something to the home. People no longer stay at home as they once did. The "get there" bug has seized them. The home is on wheels. The home becomes only a place to sleep, to eat, and to change clothes in order to go again.

We scarcely have any time at home for worship, for fellowship, or for rest. The



LIFE'S LESSONS

I learn, as the years roll onward
And I leave the past behind,
That much I had counted sorrow
But proves that God is kind;
That many a flower I had longed for
Had hidden a thorn of pain,
And many a rugged by-path
Led to fields of ripened grain.

The clouds that cover the sunshine
They cannot banish the sun;
And the earth shines out the brighter
When the weary rain is done.
We must stand in the deepest shadow
To see the clearest light;
And often through wrong's own darkness
Comes the weary strength of light.

The sweetest rest is at even,
After a wearisome day,
When the heavy burden of labor
Has borne from our hearts away;
And those who have never known sorrow
Cannot know the infinite peace
That falls on the troubled spirit
When it sees at last release.

We must live through the dreary winter
If we would value the spring;
And the woods must be cold and silent
Before the robins sing.
The flowers must be buried in darkness
Before they can bud and bloom,
And the sweetest, warmest sunshine
Comes after the storm and gloom.

—Selected.

modern mother is at clubs, parties, movies, societies, and organizations. The father is working or looking for a job. The children come home and no one is there. No home can long endure and function as a home should unless one of the parents is present to welcome and care for the children. This matter of speed and of complex competitive agencies is a matter of grave concern.

A moving picture manager told a group of us that on Saturday and Sunday nights at midnight when he closed his show there were often fifty children in the theater who were waiting for their parents to return to take them home. The children had sat for hours watching the film, while their parents were at clubs, road houses, banquets, and dance halls. Other institutions and agencies had the first attention of parents. Children were second. Selfish parents impoverishing and defeating their own children!

Mixed Social Patterns

Another problem arises as the result of the intermarriage of people who belong to different religious and social cultures. It often happens that when young people, whose cultures are opposite, are married they do not understand each other. Thus they quarrel about what church to attend, or agree to attend none.

What is still more serious, often parents do not agree on the common standards of ethics and social patterns and the child does not know what is right or wrong. Our consciousness of what is right or wrong arises from the social patterns into which we are plunged. If these patterns are not definite and clear-cut then the child will not know what is right or wrong. This is extremely damaging and dangerous. Moral authority is gone.

Prior to the World War 21,000,000 foreigners came to our country. Many of these were from Southern and Eastern Europe. They were welcome, but their social background was different from ours and the result is that our former standards of right and wrong are threatened. Witness our Sunday today. For many people Sunday is a holiday and not a holy day. Our sabbath observance laws are gone or are going. We repealed the Eighteenth Amendment. The passing of common religious sanctions has done this. The same passing of common sanctions in the home will do the same thing for the home. This is one of the most serious problems which we face nationally and socially. The home will not escape this issue.

The New Woman and the Home

Still another cause which creates a problem in home life is the new place which woman holds in modern life. She not only believes in her rights but she has also assumed her rights. She first secured her right to co-operate with her husband in her home. Formerly she was virtually a slave. Then she demanded the right to public education; also to compete in professions and in labor outside the home. Next she demanded the right of suffrage and obtained it. Then she stepped into politics, business and other activities which formerly man alone held.

The home suffers in the radical change. There are about twelve thousand women in government jobs today. Nearly three million women are in industry. Eight thousand women are postmistresses. Women are in industry, in business, and in the professions, yet woman is still a woman and has her feminine qualities which she should primarily use. She must still rear children, care for them, love them, and help to educate and train them.

What has happened since the new position of womanhood has been ushered in? Increase in divorce rate has gone up steadily. Often the home is broken without actual divorce. There are smaller families with fewer children. These changes involving the new woman are all a part of progress, but society and the home pay the price of such progress.

This new woman is here to stay. She will not be satisfied with fewer rights and privileges. We must all co-operate to make valuable her contribution to the whole life. The new problems are here and we must prepare ourselves educationally and religiously to meet these conditions.

There are many homes totally indifferent to the organized church. Virtually two-thirds of our church members never or sel-

dom attend the worship program of the church. Such apparent indifference, complaisance, and smugness is disturbing to our culture and to the home. Secularism is settling on American life like a dense, cold fog, and is deadly in its results. Like a miasmatic swamp many church people are giving off sickness and not health. This is deadly to the home.

Professor Walter Fiske made an extensive survey of 25,000 families belonging to the Protestant churches and found that there was one divorce for one hundred twenty-five Protestant families. In Roman Catholic churches the divorces are still fewer. If these statements are true then the church is a saving agency for the home, and the church with all its strength must seek to bring whole families into the church in order to save our civilization. The modern home must realize that the way out of many problems is by means of religion and education. Legislation will help, but not cure; courts can help, but not cure. If we cure the disease, we must have wisdom and grace, truth and love, insight and good will, and with it all forgiveness and the family altar. Any civilization rises or falls with its homes.—The Watchword.

LIQUOR KILLS

Education in temperance is one of the great needs of America today. The Christian Monitor wants to do its share in throwing the light of truth on the monstrous evil of the liquor traffic.

Liquor kills! That's its nature, that's its record, that's its history. Liquor kills! Don't forget it, don't overlook it, don't be deceived in it, don't be deceived about it. Liquor kills!

Visit that home where liquor is indulged in. See that husband and father dying with heart trouble, or kidney trouble, or cancer, or disease of the liver, or a burnt up stomach, or some other fatal disease caused by alcohol. See that son dying, or that daughter dying, or that wife and mother dying, leaving dear children, friends and loved ones a victim of liquor. See the burning fever as it scorches the cheeks, excites the heart, wrecks the brain, saps the vitality and burns up the life. Liquor kills!

Go to the hospital, visit the different wards, look into the faces of suffering, wretched, remorseful, dying men and women, boys and girls who are victims of alcohol. The doctors can't save them; nurses can't save them; medical science can't save them. They are fast going to the grave and into eternity unprepared to meet Almighty God. Liquor is responsible. Listen to their words. They are sorry; they regret it; they wish they could recall the past and live it over. They can't. It is impossible. Only one life to live here, then eternity. O eternity, eternity without God, unless in the dying hour they repent and are saved "by the skin of their teeth!" It is such a narrow chance, so small, after the life is spent in drunkenness and the service of the devil! Remember, O remember, liquor kills!

See that man or woman, boy or girl, or poor little, helpless child yonder in the casket. Some drunken fiend took that precious life. It was done with a gun, or a pistol, or a

knife or a club, or by strangulation, or in some other way. Liquor caused it. Look at the weeping, mourning, heartbroken, sorrowful family gathered around the casket. Watch them go to the grave and there weep until they can't weep. O God, how sad, how awful, how dreadful! When shall the consciences of men and women be awakened, and their very souls stirred to the depth, by these dreadful facts and scenes? How much longer shall our country sleep while alcohol does its deadly, damnable work? Liquor kills! Liquor kills! Liquor kills!

Go out on the great highways of this country. See those horrible wrecks. There are cars torn into smithereens. Look at the victims. See the road red with life's blood of husbands and wives, sons and daughters, sweethearts, friends and neighbors. Look at the crushed heads and the very brains spattered over the road where passing automobiles will soon crush them under their wheels. These are facts and not mere statements. You know it, you realize it, you see it with your own eyes. Liquor caused it. Maybe you helped to do it. Perhaps you voted wet. You may be just as guilty as the man who made the liquor, and the man who sold it, and the man who drank it. Liquor kills!

Visit the prison cells of our country. Look at those inmates awaiting trial for crime caused by liquor. Some of them have been engaged in bloody fights; some of them are thieves; some of them have committed the awful crime of murder. There you see some one raging wild. He has delirium tremens. Visit the state capital where murderers are awaiting execution. Watch them pace their silent, lonely cells. A day is set apart when

they will pay with their lives for the lives they have taken. It is pitiful, it is sad, it is enough to cause angels to weep. Liquor is to blame. Liquor kills!

Go to the insane asylum. Listen to those awful curses, moans and shrieks coming from cells where alcoholic victims are confined. They are crazy; they are wild; they are raging; they are dangerous. Such language! Surely it was born in the pits of hell. They curse everything, even God almighty. Liquor is to blame; liquor put them there. Liquor kills!

Behold that poor victim of suicide. He murdered himself and has gone to meet God unprepared. "Ye know that no murderer hath eternal life abiding in him," so says the Word of God. Liquor drove him to suicide. Liquor kills!

Listen to that awful cursing, quarreling, and profanity. It isn't fair for any human ear to hear. It is black, black, black! It sounds like the very language of hell, surely. It comes from drunken debauches. It has killed their manhood and womanhood, their honor and self-respect, also their respect for their fellows. Liquor has killed their names and characters, their golden opportunities in life, their influence for good, their very conscience and their chance for heaven and eternal life. Last of all, it will kill the soul. No drunkard inherits the kingdom of God who dies like he lives. Remember, don't forget, liquor kills! Liquor kills! Liquor kills!—Gospel Banner.

OUR SUNDAY SCHOOL LESSONS

(Continued from page 283)

greatest sin, but I do know that the less love we have for God and man the more we do sin against them. Religious ceremonies and ordinances have their proper place in the worship of God by the children of men. They are given us as aids in the proper approach and worship of God, but all of them combined cannot be a substitute for love. I Cor. 13. The man who can perceive these truths is not far from the kingdom; the man who lives them is in the kingdom. Persons that do not want the truth should not come to God with questions.

I Cor. 8:4-6. An idol is the work of man's hand and as such is nothing that merits worship. But back of that idol is Satan claiming deity, and they that worship idols worship devils. And there are gods many. The 2,000,000,000 people on the earth have possibly a fifth as many gods. The major reason for the persecutions of the early church by the Romans was not because they worshiped Christ as the Son of God but because they refused to worship any other. To us there is but one God, the Father, and but one Lord Jesus Christ. Perhaps one reason why the church does not suffer more persecution these days is because we have given other gods place.

Stone walls do not a prison make,
Nor iron bars a cage,
Minds innocent and quiet take
That for an hermitage.

PRAYER AND LIVING

By Edward Yoder

An apt title for an article dealing with an important and practical phase of life. Since prayer "is the Christian's vital breath," we readily see that there is no real living without it.

In the Bible a variety of terms is used for prayer and praying. It is not necessary to review these terms in detail here. Suffice it to say that at the heart of all the words that denote praying there lies the idea that a needy person, one who is weak and helpless in himself, supplicates and asks benefits from another who is able to help him. It is said in Hebrews 11:6 that we cannot please God without faith, for whoever would come to God must believe that He is, and further "that He is a rewarder of them that diligently seek Him." The belief that God is at once able and willing to reward those who seek Him in prayer lies at the root of true prayer.

In a broader sense, however, prayer includes more than just petition and asking for things. Prayer is more often thought of as including worship in general. In this sense prayer includes also adoration, confession, and thanksgiving. The more usual Christian use of the word prayer is in this broader sense. In the present discussion we take prayer to include the greater part of the content of the believer's devotional life. We want to think briefly upon prayer in this sense as it is related to the life the Christian lives from day to day.

It is helpful to take a glance at the history of prayer and the course of its development in the Scriptures. In the earliest or patriarchal period of the Bible, when men first "began to call upon the name of the Lord," prayer so far as it is recorded was very simple and direct. Gen. 15:2; 17:18. Prayer was then usually associated with sacrifice. Gen. 12:8. The underlying idea at that time seemingly was that the gift or offering which the worshiper brought to God would help evoke the desired response to the prayer.

The vow as spoken of in the earliest times was really a species of prayer, as, for instance, that of Jacob at Bethel. At this early stage in God's revelation, the simple, petition type of prayer was the kind generally used by those who prayed to God. In the law of Moses remarkably little is said about prayer at all. Such mention as is made of prayer occurs in connection with the sacrifices and the ministrations of the priests. Personal prayer as a devotional exercise is seldom mentioned in the early books of the Bible. Not until we come to the Psalms do we find material that evidently served as devotional exercises for individual as well as for public worship.

Among the Israelites a new epoch in the history and practice of prayer came about through the trying experiences they had in connection with their great Exile in Babylonia. God there revealed to earnest, devoted hearts in Israel the deeper possibilities of personal prayer as an expression of their religious faith and devotion. Their temple lay in ruins, their sacrificial system was interrupted, and the activities of the priesthood

were disorganized. The suffering and the chastisement which the nation underwent during this period drove earnest souls among the Israelites to seek God more zealously than ever in a personal way. Their experience with God expressed itself more and more in the form of private prayer, strongly characterized by such elements as confession and intercession. The synagogue as a place for public and united prayer grew up during this same period of Israel's history. The spiritual path of devotional prayer and worship was more fully revealed to them, and was more and more frequented also.

Very striking in the period of the Exile are the devotional habits of Ezra (7:27; 8:23), of Nehemiah (2:4), and of Daniel (6:10), as described in the books that bear their names. The latter we are told prayed regularly three times daily. Some exceptional prayers from these great leaders have been recorded in the Scripture, and the general picture we find placed before us in their books proves how large a place prayer came to hold in the individual's life at that time. The Captivity, besides curing the Israelites of their craving for idol worship, also taught them the use of a more personal and devotional type of prayer, in fact, a more spiritual way of approaching God. This experience was in itself a preparation for the time to come, the time of which Jesus taught the Samaritan woman at Jacob's well, when He said that God seeks as His worshipers those who worship in spirit and truth.

In the Gospels we find the teaching and practice of Christ regarding prayer. A study of the Lord's own prayer habits would be very profitable in this connection. One may recall the numerous times He went out early in the morning for prayer in a lonely spot on the hillside. Or he may think of the times He withdrew in the evening to some secluded place for communion with the heavenly Father. Praying to the Father in heaven was certainly a part of living for the Lord Jesus Christ.

Christ first gave the teaching that as God's children we may approach Him as Father. By this teaching Jesus raised prayer to its highest, its most elevated plane. In teaching this concept, that the Christian as a child asks the Father for the things he wants, He made prayer no less reverent than it was at its best in the Old Testament times, while He did make it far more intimate and trustful.

As the trustful child petitions its father for the things it wants, so the child of God approaches his Father in heaven. This approach presupposes a particular relationship between the worshiper and God. There is a relationship of harmony, of understanding, and of fellowship between the two, one based upon filial love. Just at the close of His earthly life the Lord Jesus taught His disciples the final and highest truth about prayer. He taught them that from thenceforth prayer was to be addressed to the Fa-

ther in the name of the Son. Prayer that was thus offered, He said, was certain to be granted. John 16:23, 24, 26. Such prayer will be in harmony with the Father's will. John 15:7.

The spirit of Christian prayer is closely related to the will of the Father to whom His child prays. Even the Lord Jesus Christ, in the great trial and crisis of His life, in the midnight hour in Gethsemane, prayed that not His own will, but the will of the Father should be done.

Taking the analogy of father and child in normal family life, we can understand that the child ordinarily has no way of knowing or learning what is the will of its father in matters of detail and on specific points except by asking the father for something. Whether the answer to its petition be negative or affirmative, the trustful child can normally be satisfied with the answer that it receives. Furthermore, the occasion of the petition affords the opportunity for father and child to talk over matters related to the petition. Thus there is strengthened the mutual tie of understanding and fellowship, all of which is important for the child's growth in knowledge, character, and personality. The child's joy and happiness and the fullness of his experience with the father is increased as the result of his asking for some particular thing, which may have been denied to him at the time.

This phase of the father-child experience will largely be true of the Christian in his prayer life. For the trustful and spiritual child of God it is of more importance to learn what is the Father's will for him at the moment, than it is to obtain any particular request or petition from Him. The Father's will is always of supreme importance in the Christian's living and praying. "Not my will, but thine be done," is the spirit of true prayer. He prays and worships in the faith that the Father will give him the things that are best for him. He prays too in the assurance that the Father will give him some things because he asks for them. It is the Father's good pleasure to give good things to them that ask Him.

It is important to stress this fact in our thinking upon the subject of prayer. Some discussions of this subject treat it as though prayer were hardly more than a kind of spiritual exercise on the Christian's part, a spiritual gymnastic exercise that may result in wholesome spiritual reactions in his life, so that he is strengthened and energized for living. This is part of the truth, but in itself it is a one-sided and inadequate concept of prayer. The other phase of the same truth, as viewed from man's side, is that God does give good things to them that ask Him, and that He does so for the reason that they ask Him.

Viewed from God's side, however, there is truth in the statement that praying helps the Christian to find his own place in the will of God. It serves to bring him to the place where God can and does work through him. It helps to create in him an attitude of co-operation with the will of God, which is, as already stated, what the Christian supremely seeks in his life and service. As noted

before, true prayer is more than just petition and getting things from God. It includes thanksgiving, confession, praise, and so forth. These elements constitute true worship, worship that is in spirit and truth. And such worship is one of the means for finding the will of God for ourselves in daily living.

Certain analogies serve to illustrate phases of spiritual truth. One analogy, that of father and child, has already been used to illustrate the subject of prayer. The Christian's personal, devotional prayer may also be thought of as a daily opening of the doors and windows of the soul to admit into it the sunlight and the fresh air of God's love, truth, wisdom. The power and the light of God's love can be thought of as parallel in some respects to the incessant streams of radiant energy that flow from the sun and fall upon the surface of the earth. Still some people miss much of the health-giving and energizing value of natural sunlight by continually confining themselves in dark houses and rooms, out of reach of the cosmic energy that is poured out so lavishly upon the earth's surface.

God's love, His joy, His peace, and the other good things which He is waiting to give to His children when they ask Him, could be thought of as streaming forth upon His creation in full and abundant measure. But few people get the full benefit and measure of these bountiful spiritual blessings in their daily living, for the reason that they do not pray, they do not put themselves in the way of spiritual health by admitting these blessings into their lives. They fail to open the windows of the soul and let in the streaming spiritual energy that could make life richer and fuller and more useful.

The real test that comes to every Christian is that of making prayer a part of his living, of taking the time and energy to practice prayer as a regular and continuous means of grace in his life. One may take the position, on the one hand, that prayer should be so natural an experience for the true child of God that he will spontaneously pray to God as much as he needs. This thought represents a shallow view of what prayer is, and those who act upon it are not likely to get very far in exploring the rich treasures of a life of cultivated prayer. The fact is that prayer is a task which demands serious effort on the individual's part. For achievement in prayerful living there is necessary a decided purpose, a resolution, a degree of consecration, and an application as determined as are needed for the accomplishment of any other worth-while project in life. Effectual, fervent prayer is not achieved in the believer's life by just careless, haphazard, unplanned procedure in living. To live a life of prayer requires a planned and resolute effort in that direction.

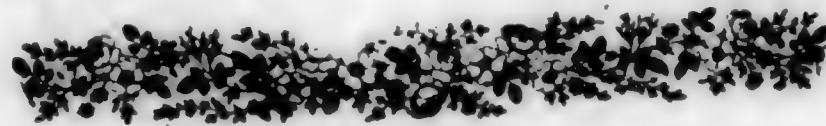
Here is perhaps precisely the point where many Christians become discouraged in their attempts to pray. They have heard it often said by ministers and others that the Christian cannot live without prayer. They read in the Scriptures of how Jesus prayed, and Paul, and many other men of God. Still when they attempt to enter upon the practice of prayer, they are at a loss how to pro-

ceed. They may go through a form of private prayer at a stated time every day. They ask God for all the things they think they want but that does not take very long. And to go over the same list of petitions every day soon grows monotonous, the mind tends to wander and become listless. Perhaps soon some excuse is found for not observing the regular period of devotion and prayer.

A few suggestions may be offered as to ways and means for making the practice of devotional prayer vital, realistic, and really effective in the Christian's experience. These are merely suggestions, for there is after all no one best way to proceed in cultivating the art of prayer. Every individual must in the end perhaps work out his own way of praying, with the help of such scattered hints as he can gather here and there. He must develop his own technique for praying effectively.

One writer suggests the idea that in prayer it is necessary to form the habit of reaching out with one's mind and thoughts to take in God. Since the God we worship is an infinite Deity, He cannot be comprehended by finite minds. Still it is well to exercise oneself in meditation by trying actually to reach out and grasp hold of as much of God as possible, so to speak. This has been called a stretching of the soul toward God. It may be crudely compared to the stretching of muscles in physical exercise.

Such an outreaching for God, a stretching of the soul to take hold on God, can very well be done by meditation upon what the Scriptures say about Him. In fact reading God's Word is a very necessary part of worship and devotion. For example, one might take the statement in I John 4:8, "God is love," and proceed to exercise his thoughts in dwelling upon all the things that God's love has done for him, for his friends, for the world. He can go on to call to mind some deeds of love he has done to others, and those others have done to him, as well as thinking of loving deeds he would like to experience in his life. In all this meditation, the thought supreme will be that God is Himself the author of love, and of all the



SATISFIED

I shall be satisfied, when I awake, with thy likeness.—Psalm 17:15.

Satisfied! How much the word implies
Of peace, unending peace of heart and mind!
No lonely, aching hours of grief;
No tears that fall without relief;
No piercing anguish as the life-light dies
Out of some dear, and so beloved, eyes;
No longing for a rest we never find—
Ah, no, we shall be satisfied!

Satisfied! How sweet the thought can be!
No longing for the things so long denied;
When Christ shall come, our Lord and King,
He shall the true fulfillment bring
Of all our heart's desires; and we shall see
Him as He is, in perfect Deity!
Then, when we reign with Him, His spotless bride—
Ah, then, we shall be satisfied!

—Esther M. Peterson.

manifestations of love that can be thought of.

As the soul thus reaches out and tries to grasp what God's love is like, he will naturally be impressed with his own lack of love. He will certainly be led to confess to God his own many unlovely and unloving acts and thoughts. And just as certainly will he then be led to pray in spirit and truth for more of the love of God in his own heart, more love for particular persons whom he has found it hard to love in the past. By practicing this kind of prayer it can become a rich and satisfying experience, and since we can be sure God wills that His children have love in their hearts, we can also know that the prayer for more love is answered.

Many other thoughts about God can be thus used in our praying to Him. If it is health we pray for, we can take the thought that God is never sick, that He is the one source of strength, and that He heals men by His power. If it is material need for which we pray, we can take the thought that our Father is rich in all good things, using this as the starting point for reaching out after a fuller appreciation of God and finding His will in our praying. So in almost numberless ways our devotional prayer can in time be made to become more real, vital, and truly effective in our living. Many who have prayed in this way have found that God really does answer prayer, and gives His children the things they ask for.

Scottdale, Pa.

PREPARING FOR EMERGENCIES

(Continued from page 265)

course is a most convenient way to secure in a short time and in a usable form certain units of knowledge and certain skills. What you will be wanting to do some day you may learn to do in school and college. The information you will need some day you may get in a school course or at least find out how to get it. Many of our Mennonite young people will be starting on the road of success in meeting life's emergencies by attending this winter one of our church schools. Goshen College, Hesston College and Bible School, and the Eastern Mennonite School cannot do everything for you, but they can do much. After a year or more spent with us you will be just that much more ready for what life may offer you. Specifically, may I as an official of that school invite you to spend the next nine months with us at Hesston College and Bible School, Hesston, Kansas. You will find effective curriculums in high school, junior college, and Bible. You will find a stimulating Christian atmosphere, and friends who will help you toward God, and the most worth-while things in life.

Hesston, Kansas.

All higher motives, ideals, conceptions and sentiments in a man are of no account if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in ordinary affairs of life.—Henry Ward Beecher.

MISSIONS

UNREACHED GOALS

By Ernest E. Miller

This is the concluding address given at the annual meeting of the Mennonite Board of Missions and Charities, held at Wayland, Iowa, June 19 to 21, 1938. On his recent return from the India Mission, where he has given quite a number of years of service, Bro. Miller visited the African Mennonite Mission in Tanganyika. He speaks out of mature experience in and wide observation of the foreign mission field.

Greater works than these shall he do.—John 14:12.

We are coming near the close of another Annual Mission Board Meeting. We have thought together, there has been much united prayer, and we have been inspired in a common fellowship with each other and with our Christ. In appropriate and timely addresses the pages of our church mission history have been reopened. We have seen how marvelously God has led our church fathers into the knowledge that "witness" concerning our faith is essential to its continued life. It is a splendid story of daring, of courage, of hope, of a confident faith which in the short span of forty years has sent our representatives into the distant lands of India, Africa, South America, Spain, and Mexico as well as into the sinful cities of our own land. At the same time others have gone into the rural districts of Michigan, into the desolation of northern Canada, and into the privations of the Ozarks.

It has been an inspiring panorama and I have thanked my Lord again during these days as I have so often done in the past for the Steiners, the Coffmans, the Shoemakers, the Yoders, the Benders, and the Resslerers and the Burkharths and all the others who, having caught the vision of a church missionary were zealous and unceasing in this aspect of the church's enterprise.

At the recent Annual Mission Board Meeting of our Lancaster brethren, Bishop John Mast led one of the devotional services. A sentence of his prayer shall always remain with me. He said, "We thank Thee again, O God, for our beloved forefathers who in fulfillment of what they believed to be Thy will, cut down the trees and pulled out the stumps and laid the foundations upon which we may now build." And so we are grateful for those who have laid the foundations. May the Lord help us never to forget their devotion, their sacrifice, and their wise building.

But our task is not yet completed. The implication of the subject given to me is that there are still things unfinished that should be done and **this, brethren, is my concern** that we in our generation may have no less vision than our fathers. They met and planned. Theirs was an enthusiasm and an impulse and a spiritual vision which makes it possible for us to say, "Hitherto hath the Lord helped us."

My subject indicates a religious philosophy concerning progress in Christian work. Dr. H. H. Horne in a recent publication on the

philosophy held by Jesus points out that the implications of His teaching are that "Progress is real, that it takes place by growth, and that it has a goal." Such an attitude is fundamental in our Christian thinking. We dare not as I understand the Bible, at any time, now or in the future, sit down and say we have finished our task. It is a continuous process. Christ Himself fulfills the law and the prophets. He also said, "Other men laboured and ye are entered into their labours." There is a continuity of development. "Greater works than these shall ye do, because I go to the Father." The best is still to come.

This progress through change takes place by growth. "First the blade, then the ear, then the full corn in the ear." It is a process of unfolding experience. Not the revelation of any new Christ or any new Gospel but a continual richer knowledge of our one Master and a new and fuller understanding of our one Gospel.

And in this great onward movement of God we must always remain the agents. "I am the vine, ye are the branches" was His final word to the disciples He left behind. This was His apt symbol stating in unmistakable terms that not alone, "apart from me ye can do nothing," but that I shall always need you. You are to be my voice calling a world lost in sin back to repentance. You are to be my hands of sympathy touching the leper and healing the sick. You are to be the channels for the outpouring and the onflowing of God's love into all the needs of the world.

And so, my brethren, this is still our task. Ours may not be the pioneering of our fathers. But it is the equally if not more difficult task of conserving, of watering if you please, the plants that have been set out by the pioneers.

And although this may be less dramatic and more difficult because it lacks the enthusiastic impulse of a new enterprise still we have with us yet the promise of the Father. "Verily, verily I say unto you; He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father."

What then are some of these unfinished tasks—these unreached goals? As I have read and listened and prayed, I have been led to feel that there are three outstanding unfinished matters to which we should give our attention. They are:

1. The necessity of maintaining a more

truly Christian home base.

2. The urgency of the establishment of indigenous churches on our foreign fields and in our city missions.

3. The obligation of meeting the challenge of responsive and unoccupied fields.

1. The necessity of maintaining a more truly Christian home base. A member of the India legislative assembly some months ago in speaking in connection with the difficulties encountered by the National Congress in its attempt to bring about prohibition, said, "The west has brought us the Bible, the beer bottle, and the bayonet." Of course this gentleman knew that it was not the missionaries who took the beer bottle and the bayonet out to India. But it was his way of pointing out the inconsistencies in our so-called western civilization.

Fifty years ago a God-fearing devoted missionary could go out into India, China, or Africa and by the persuasion of his Bible and his pure life establish a church, the members of which believed that Christ worked in all Christian men everywhere as He did in the life of the missionary. In other words a half a century ago, the missionary was not hampered by his people's knowledge of the great social and personal sins existing at home. But today it is different. Cables now carry the news of our political scandals, and they are printed in thousands of vernacular newspapers in every sizable city throughout the earth. Movie reels flash the gossip of Hollywood on screens of interior villages in Africa and India. The voice of the radio now penetrates to the remotest corners of the earth, and I saw men in the interior of some of these countries sitting around the village square listening to New York and London. Today, friends, the presentation of the Gospel of Christ is no longer alone in the hands of your representatives abroad. The issue now rests not alone in the witness of your missionaries but upon the "common witness" of the Christian Church.

In certain circles of our own Church considerable ado has been made over the fact that certain interpretations of our Mennonite faith and practice on the Mission Field have not been shared with the home church as they should have been. The accusation was a just one and has caused us regrets and loss and given us some concern. But I say it deliberately and thoughtfully that our concern for the native churches is far greater as they begin to learn of the inconsistencies and the sins of the churches at the home base.

We have been trying to teach our people that nonresistance is a vital part of our faith. It is difficult to establish peace principles in the new soil of foreign churches with fighting churches at home. I tremble at the shock it would be to some of our native Christian leaders to learn about the bickerings, the animosities that are manifest in some sessions of ministers' meetings, of Boards and Conferences in the home church.

Or, I am frank to say, I should not like for the Christians of our native churches to see the extravagance in which even we Mennonites live. Our combines and tractors, our

houses filled with every conceivable type of equipment, looking toward our own ease and comfort, are such a striking contrast to simple huts where the household necessities consist of several pots and pans and all the family possessions can easily be taken on a single oxcart at the time of moving.

We are also trying on the Mission field to have our people practice that a Christian's yes should be yes and his no, no, and that his word or his signature should exceed even the obligations of an affirmation taken in the courts of the land. But, brethren, in many places I have gone I find Mennonites who own cars and live in well-furnished houses and wearing good clothes renouncing their honest obligations and even making no efforts to repay interest on loans of money taken from our mission and educational church boards.

Again we try to impress on our native church members to be alert to bring their non-Christian friends into the Christian church. I wonder what they will say when they find out that Mennonites in America do not even keep their own children within the church. Recently an editorial in the *Missionary Messenger* pointed out that if all the children of Mennonite parentage were still in the church our membership would be not much less than five million. Is ours a truly missionary zeal?

Friends, it is these and similar things which are handicapping the work of your missionaries today. It was Kagawa who in his recent trip to America expressed the feeling of many of these Oriental people in a very penetrating statement. He was asked why the Japanese Christians are reluctant to preach in public places in Japan. He replied, "It may be our weakness and we should try to overcome it, but you know I have never been among any people who preach more and do less than you good friends in America."

We need to remind ourselves that the great unoccupied fields are not all in Asia and Latin America and Africa, but that they are right within ourselves. We need richer, deeper and ampler conviction. I know that we say at times that all that is necessary is just the "spirit of Jesus" or "His way of life" but those are mere verbal phrases; they don't mean anything unless there is content to them. What is that content and how great is it? Who is this Jesus of whose spirit we are speaking? What is the content and what are the sanctions of this way of life? And what is the power by which it can be anything else than a dead metaphor and a hopeless mockery to us? The moment we ask ourselves the inevitable questions we are driven back on a great summons of belief, of rational and reasoned belief; on an endless quest into the riches of the thought of God and of the mind of Christ.

There is tremendous need for a deeper and a richer experience of what Christianity is. It has become too perfunctory and conventional with us, too respectable, with too many compromises with the contacts of a world forever alien and hostile to it.

2. The urgency of the establishment of

indigenous churches on our foreign fields and in our city missions.

The most potent danger in all mission work, it seems to me, is the possibility of forgetting that the primary aim and purpose of the whole missionary enterprise is the establishment of Christian churches. Time and time again not only individuals but organizations must rethink and replan their work with this in mind. Not only is it necessary to keep in mind that the fruit of our work can only be measured in the actual establishment of churches but that the possibility of the continuation of our work rests on the indigenous character of these churches. Leaders in missionary thought throughout the world consider this place of the church so important that most of the sessions of the International Missionary Council which is to be held at Madras next December will be given over to a study of this particular matter.

Churches are truly indigenous to the extent only that they have become self-supporting, self-propagating, and self-governing. It will probably be admitted by all familiar with our work in foreign lands and in our city missions at home that we have failed rather badly in this respect. It seems quite clear from the study of the New Testament that Paul's method was to evangelize for a short period, organize a group of Christian people into a church and then pass on to another unevangelized area, expecting that by the aid of the Holy Spirit the organized church would not only look after itself but in turn become an agency of further evangelization. Might it possibly be true that the growth and stability of newly organized churches has been definitely checked, if not smothered, by the too continual and careful care of well-meaning missionary superintendents?

I would offer the following suggestions as a help in overcoming this weakness. First there should be a clear-cut and well-defined statement by our Mission Board indicating



THE TORCHBEARER

Catharine Miller

Go forward, bear the torch, and let it shine
Upon the path, to light our way, and thine;
Fear not the road's fatiguing toil and length,
Consider not thy weakness or thy strength.

And hold it high, lest standing in between
Its light and those who grope, we should be
e'en
As shadows, falling darkly on the wall,
Obscure the path, and cause the weak to fall.

The light is not thine own, but His who gave
The torch into thy hand; long ages have
Its rays, in never-failing brightness shed,
Illumed the tedious path that man must tread.

Around thee stand thy comrades of the road;
For thee we pray courageous strength be-
stowed;
So shall our hands sustain you as you stand
To bear aloft the torch with steady hand.

Grantsville, Md.

her policy and purposes and making it clear that a self-supporting, self-propagating, self-governing church is the objective of all her missionary endeavors. Following this the Board should also make appropriate and sufficient surveys of her various branches of work in order to determine the most hopeful areas of response. The older method of establishing a mission station either at home or abroad was determined by what might be called statistical need. The population of a certain unoccupied territory was ascertained, its geographical features were noted, and on the basis of so many missionaries and stations being required to occupy that field, funds and personnel were allocated.

Depleted funds no longer make it possible for us to do work in such haphazard fashion. Instead our location of workers and money should be less permanent, more mobile. In his new book on city missions Brother Minger, in line with this exact idea, suggests the building of city churches on a plan so that in case there is no response in that particular section the building could be easily remodeled and sold as a dwelling house. It is this idea that I think should permeate far more than in the past the thinking and policies of the Board.

My second suggestion is that the Board must give particular attention in the selection of candidates to choose missionaries who are willing to work with rather than to dictate how natives are to think and work. I speak with particular reference to the countries of the Orient when I say that the day of the white man's superiority has come to an end. There is a type of missionary who insists on taking his American superior attitude with him wherever he goes. He tells about his wonderful America, her wonderful farms, her wonderful hospitals and schools, and a thousand and one ways in which his home folks and his home country are superior to the lazy, thriftless, lying folks with which he now has to work. He carries this attitude right into his church work and his attitude is well characterized by such expressions as, "my workers" and "my servants," instead of referring to the native Christians as his coworkers. Mission workers must be well trained and have native intelligence but above everything else they must have hearts of love. I believe that disposition is a far greater factor in the success of Christian workers than their I. Q.

Finally in referring to the matter of indigenous churches I would also suggest that in order to foster a spirit of independence and to develop local leadership the Board should encourage the ordination of nationals in all of our foreign work and that just as soon as a native church is sufficiently large to undertake the responsibility for its upkeep, that church buildings be given over to either the local congregation or the local conference.

3. The obligation of meeting the challenge of responsive and unoccupied fields.

The first two of the unfinished tasks in our goal have related, one to the deepening of our own spiritual life in our home churches, and the other to a call to rethink carefully in terms of our objectives, and the extent to

which our allocation of funds and personnel can best be made to carry out those objectives. The final task is a call to advance. "Go ye therefore and teach all nations." All nations have not yet been taught, and therefore the summons to obey that command still stands.

It is calling us today to do even more for India than we have in the forty years that have passed. Today in India two doors are effectual and open. These are on two social levels. For centuries India has been intensely religious and even today the large masses of her people are still so. All aspects of their life are pervaded by acts and beliefs rooted in their religious belief. Their greetings in the morning, throughout their work in the day and throughout all aspects of their thinking there is repeated reference to religion. But since all aspects of their religion have been conservative and formal it has hampered all types of social and political reform. Various great national figures have arisen and tried to find a way out of their stagnation and poverty and lethargy through a reformed Hinduism. That was Mr. Gandhi's method and plan.

But today another figure stands at the helm of India's ship of state. Jawarhalal Nehru is an Oxford Graduate and although by caste a Brahmin and although conforming to many of the outward social forms of Hindu society, yet he has dared to say that the religions of India have been a damnation. It is her religions, he says, which are keeping her in the period of the dark ages. Therefore he says that she must cut loose from them all. He is the first great leader of India who has dared to say that, and it is Nehru who is today the idol of India's youth. This opens a challenging door for Christ among the educated, because dissatisfaction with what you have is the first step in conversion to the new.

In India there is today also a great movement among the depressed classes. By the depressed classes I refer to the outcaste, that person who had been told for centuries that he was lower and meaner than dirt. The Brahmins told him that, and they also told him that he was only reaping a richly deserved punishment for the sins of some previous life. There are today in India 60,000,000 of these people huddled into villages and city gutters doing the dirtiest and meanest tasks in India. They are considered so low that their very shadows defile the passer-by, and I suspect that the death of a million of them would be less noticed than the death of the same number of cattle.

But the depressed classes have begun to doubt. They are today suspicious. Tomorrow if they realize their power they will become a mighty factor in India. Dr. Ambedkar is their unnamed leader. Although he is a graduate of Columbia and is the principal of the Law College in Bombay he is still an outcaste, and he takes pride in the leadership of his people. In a great address he has told his people "to leave Hinduism, to break clean from it." He says, "I will lead you out into a new religion." It is a clarion call that sounds like a Moses leading his people out of Egypt. They are coming into the

Christian Church at the rate of two thousand per week, but the break has not yet come. When it does they may come in thousands and because of this possibility there is a great torch flaring in the heart of every Christian missionary. It is a torch of hope and a prayer of confident faith. There are 60,000 of these people living in the area of our own mission territory. Our missionaries are giving much attention and work and prayer to the end that God may lead these people into our church. This is a matter which should have the support of our daily intercessory prayer.

Then there is Africa. But it would take a longer time than is now available to tell of the opportunities for the growth of the Mennonite Church on that strip of land on the eastern shores of Lake Victoria. It is most encouraging that our church has finally heard the call of those distant drums and that we have today fifteen missionaries already on the field, working under the enthusiastic impulse that goes with the conviction that they have been called of God to that particular work. Their task will not be to persuade people to become members of the visible church but to check their eagerness until they clearly understand the breadth and the depth and the full meaning of becoming a follower of Jesus Christ.

Our Mission in Africa has been started only about four years ago. Many feel it is expanding too rapidly, but we are not the only people inviting these people who have for so many centuries been living in superstition and fear into a new religion. Mohammedanism at the hands of Mohammedan missionary merchants is sweeping across these fertile lands. Catholics are also making rapid inroads into these interior sections. One therefore feels that our Eastern Board is being led aright in its intentions of occupying the allotted field as soon as possible.

And then there is our group of Spanish-speaking missions. I have never visited South America or Mexico or Spain, but during these days representatives from these fields have given us their reports and I have been thrilled by what seems to me to be the development of a series of missions to different nationalities but people speaking a common language. I can visualize the possibility of a Mennonite conference of our Spanish-speaking churches with representatives from Chicago, Spain, South America, and Mexico.

And then there is China calling to us in her hour of trial. There are some of us who have always hoped that some day the way would open for the church to establish a mission in China. This may not be the hour, but it may be the beginning of that hour. In a recent magazine article I saw that a conservative estimate now places the starving and homeless refugees of China at fifteen and one-half million. Mr. Mills, a correspondent of the Associated Press, cables from Shanghai that "one million refugees, half-naked, famished, half-crazed, massed in temples and courtyards and vacant lots exist today in Shanghai alone." "Of these," he says, "twenty-five hundred are sleeping in coffins."

The theme of this year's Annual Meeting as stated by the Committee has been "Christian Co-operation and the Great Commission." The opposite of Christian co-operation is isolation. Between these two fundamentally different and wholly divergent points of view rests the real issue. There is today abroad in the world a growing feeling of selfishness, of nationalism, of a lack of any responsibility for the present sad conditions of the world. On the boat from Palestine to Italy I met an officer of the American Legion. He had come over, he said, to have another look at Europe and a peek at the so-called Holy Land in order to determine the American attitude in the event of another war. "And what have you concluded?" I asked one evening as we walked the decks together. "I have concluded," he said, "that this whole mess is none of our concern." He may have been right politically, but can that be the attitude for those of us who are Christians?

Many years ago a Great Teacher who knew God and man and life more intimately and completely than anyone else, said, "He that loveth his life shall lose it." And His simple but effective illustration was, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Those words still ring down the centuries. Inward pride, exclusiveness, exploitation of others for one's profit, a self-centered spirit, looking always in terms of our own gain—or an outward, upward embracing love that knows no boundaries of geography or race. Men must choose.

I have lived for fifteen years in India and observed the deadening effects of caste exclusiveness. I have also happily observed and experienced the joy of opening up one's heart to the people of another race.

A Hindu youth told me how he rescued an outcaste boy from drowning and how his parents scolded him, saying he should have let him drown rather than touch an outcaste, but if that youth would have let him die, something would have died in him. He flung away his Brahminhood; he lost his caste but found a place in a different brotherhood.

Had he refused to open his heart he would have shrivelled and died. You and I will shrivel up and inwardly die if we refuse to open our hearts to every person, of every race, and of every class. I know that as I have shared intimately in social and spiritual fellowship with Indians, Africans, and the people of the Near East my own religious life has grown and deepened. Aside from the influence of Christ no experience has been more enriching. What love, what friendships, what wisdom, what Christlikeness, have come to me during the years through that open door!

"In Christ there is no East nor West
In Him no South nor North,
But one great fellowship of love
Throughout the whole wide earth.

"In Him shall true hearts everywhere
Their high commission find

His service is the golden cord
Close-binding all mankind."

"Verily, verily, I say unto you; He that believeth on me, the works that I do shall he do also; and greater works than these

shall he do; because I go unto my Father" (John 14:12).

This is His promise to us. May He grant us the faith to take it.

Elkhart, Ind.

THE UNFINISHED TASK — THE COMMAND

By Mabel Groh

"And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever" (Isa. 9:6, 7).

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. 11:9).

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:3).

"Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord" (Zech. 8:22).

These prophecies with multitudes of others, tell us of a time when God's will shall be done on earth as it is in heaven. The Christian Church is of two opinions regarding the means by which these happy conditions shall be brought about. There are those who believe that the spread of Christianity will some day result in a converted world, when humanitarianism, and world brotherhood, shall take the place of the selfishness, greed, strife, and war that dominates society and the nations today. Did Christ command His followers to bring the world to His feet?

When we study the New Testament we are confronted with a different picture of conditions at the close of this age, and the return of the Christ to this earth. In Matt. 24: 37 we read, "But as the days of Noë were, so shall also the coming of the Son of man be." "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (II Thess. 2:3). "This know also that in the last days perilous times shall come" (II Tim. 3:1). "But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last times, who should walk after their own ungodly lusts" (Jude 17, 18).

Comparing these New Testament passages with those that we quoted from the Old Testament, it is quite clear that Christ did not expect His Church to bring about a state of universal righteousness on the earth. A further study of prophecy, in both the Old Testament and New reveals the fact that this happy state will follow Christ's own personal return in glory. "And the Lord shall be king over all the earth: in that day shall there be

one Lord, and his name one" (Zech. 14:9).

If Christ has not asked the Church to convert the world or usher in the millennium, just what is involved in the command, "Go ye into all the world and preach the Gospel to every creature," and His last words, "Ye shall be witnesses unto me both in Jerusalem and Judea, and in Samaria, and unto the uttermost part of the earth."

The three and one half years of Christ's earthly ministry were almost wholly to His own people, the Jews. He saw the multitudes as sheep without a shepherd, and told the disciples to "pray the Lord of the harvest to send forth labourers into the harvest" (Matt. 9:36-38). We are sure that the all-seeing eye of Jesus looked beyond the multitudes in Judea, to those other sheep which on another occasion He said He must also bring. "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (Jno. 10:16).

We are inclined to criticize the early Church for their slowness in obeying the commandment to "Go and teach all nations." They stuck fast to Jerusalem until driven out by persecution. Peter needed a special vision and command, to teach him that Christ wanted the Gentiles to hear the Gospel and be saved. Paul came into constant conflict with Christian Jews, who failed to grasp the meaning of Christ's command. However, in the course of the first two or three centuries of the Christian era, churches were established throughout Asia and Europe. History tells that Africa, India, and Britain had received the Good News of salvation at this early date. But when early in the fourth century the church joined hands with the state, evils crept in, and spirituality and missionary fervor declined. For centuries true missionary effort was almost unknown. In the past two centuries the church has again heard the command, but we are confronted with the fact that in spite of what is being done heathen populations are increasing more rapidly than the Gospel message is reaching them. One thousand million people still have never heard that Christ died to save them. A number of once Christianized nations have turned away from God and are setting up man worship in place of God worship, and mercilessly persecuting those who would still cling to Christ.

Does the above picture lead us to think that Christianity is a failure? Not if we realize what the command of Christ involves. The Gospel which He told His followers to preach and teach is a regenerating Gospel, that transforms lives. The social gospel that we hear so much about today is not God's Gospel because it seeks only to improve the exterior. It is busy tying the fruits of Chris-

tianity on dead trees. Christmas trees look very pretty for a while, but there is no life there.

The calling out of a people for the name of Christ, the Church which is His bride, the building of the temple; this is the task that Christ left for His followers. The Gospel of individual salvation. Its fundamental truth is, "Ye must be born again." "As many as received him, to them gave he power to become the sons of God" (Jno. 1:12).

The responsibility for the result is God's, not ours. Our responsibility is to obey the order. He never asked the opinion of His followers regarding the wisdom of His plan. He said, "Go . . . preach, . . . teach, . . . baptize." Since all power and authority are His, He had the right to command. He bought us at the cost of His own life. We are His bondslaves; but He is not a tyrannical slave driver. Listen to His words: "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends" (Jno. 15:15). Not only does He love us with a tender, understanding love; but He has put His own love into our hearts, so that we can say with Paul, "The love of Christ constraineth us" (II Cor. 5:14).

Do we ask who is to go? Mission Boards have standards that must be met by all candidates for the mission field, whether rural, city, or foreign. Certain types of temperament and disposition are always rejected. There must be marked spirituality; intellectual and educational standards are above the average, and there must be physical fitness. There are multitudes of genuine Christians whose presence in India or some other mission land would be a real burden rather than a help. Then again, there are many who have all the needed qualifications, except health. Why does God allow so many earnest, willing, qualified workers to be laid on the shelf, when the harvest is so great and the labourers so few? Does the command not apply to such?

Let us think for a moment of some great business corporation. There are many chief executives, secretaries, bookkeepers, stenographers, and various others engaged in more menial tasks, or perhaps actual pick and shovel labor. The fireman and the janitor are absolutely essential, though perhaps never even seen by those who carry on the business. Christ picks and places His workers just where they can give the best service. We cannot choose our part, because only Christ knows what we can do best in the great task of getting the Gospel to the whole world. "Pray ye therefore the Lord of the harvest, to send forth labourers into his harvest," and when He says,—"Separate me Saul and Barnabas for the work;" He asks us to stand with them, by prayer, encouragement, and financial support. Many an unknown Christian at home is as truly a missionary to the heathen, as are those on the field.

In the Scriptures the human body is used as an illustration of the Church of Christ. With Christ as the head, the eyes, ears, nose, mouth, arms, legs, hands, feet, and fingers,

(Continued on page 289)

Educational

"IT IS A SMALL COLLEGE BUT THERE ARE THOSE WHO LOVE IT"

By Sanford Calvin Yoder

Another article from the president of one of our church colleges. This is the time of the year when the minds as well as the faces of our young people are turned toward institutions of higher learning. We trust these articles will help our young men and women to give our church schools the consideration which they deserve.

In 1818 when Daniel Webster made his plea before the Federal Courts to prevent the dissolution of Dartmouth College, he concluded his notable address with these significant words: "It is, as I have said, a small college, but there are those who love it." It is this feeling that moves us once again to speak in behalf of Goshen College as well as other colleges of its type, not only because there are those who love it, but because there are deep and abiding reasons why they should do so.

Not only do administrators, teachers, alumni, and students at this type of college uphold its place in our educational system and laud its worth to our social order, but business men, and frequently those connected with larger institutions of learning, recognize a specific value in these smaller schools.

Some years ago when Harvard received the princely gift of \$5,000,000 to add to her already munificent endowment, the Saturday Evening Post commented as follows:

"The small college can not compete with the large institutions in graduate and highly specialized studies, but in forming character by benign human influence, in fitting a student for life instead of for a job, the small American college stands without a rival."

Stanley King, President of Amherst, and a former successful corporation executive says that, "character, manners, relation with his fellows, the power and technique of group action are as essential as the hours in the class room." He maintains that these aspects are individual and cannot be produced through the technique of mass production. They are, he holds, the by-product of intimate association with and personal stimulus from the maturer minds and cultivated personalities of the faculty. "So it is," he says, "so it has always been. The Greeks trained their soldiers in armies, but they taught their young men in small groups in the academy."

In making our plea for the small college we may rightly be charged with the motive of trying to preserve and promote a type of institution for which we are responsible. This is not true of those whom I have just quoted. They are men outside of our own communion and fellowship, who have no small school problem. These men and a multitude of others, do not write and speak because the life of a small college depends on what they say, but because as publicists, corporation executives, educators, and business men they have learned from experience and observation the

results obtained at these different types of educational institutions.

Since Goshen College is a small college, people have a right to inquire into its advantages and possibilities. What has it to offer that should induce students to pass by larger and better equipped institutions? And why do former students, now occupying lucrative and useful positions, trek miles across the country each year to do homage to their Alma Mater and pay their respects to those who taught them while students here?

Contact with Teachers

It is probably in part due to the fine personal contacts which they had with their instructors. In many of the large institutions the strong and experienced teachers are reserved for the upper classes and graduates, while freshmen, sophomores, and often the junior classes are taught by graduate assistants. There are many cases where students may go through college and have very little contact with the stronger men on the faculty. This is not true of the small college. The lower as well as the upper classes are taught by the stronger teachers. Some of us believe at least part of the time, the half truth of the old adage, "A good start makes for a good ending." If there is any truth at all in this saying, then it is important that the college freshman should get a good start. Coming in contact with experienced instructors and godly men and women at the outset of his collegiate career is greatly to his advantage.

Personal Attention

"If I attend your school will I be an object of personal interest or will I be an impersonal entity on the class record—a mere name to respond at roll call and escape notice so long as my conduct does not become too notorious?" This is a question that may well be asked by those who are choosing a school for their four years of study.

As institutions grow and students increase in numbers, the matter of keeping up personal contacts becomes an increasing problem. Many schools, both large and small, are setting up highly organized personnel departments which aim to keep a record of all phases of each student's life and activity while on the campus. It also tries to acquaint itself with the preregistration record of each registrant in order that he may have a fair start from the very beginning of his college career. This is right, and Goshen College has instituted such a service. This accounts for all the various blanks which each applicant

for admission is asked to fill out before he registers. But it would be a tragic day for any institution and for all its students if this whole procedure should become mechanized and the rest of the faculty absolve itself from all responsibility for the student's welfare. Should it become necessary for me to choose between a formally organized personnel department and individual interest in each student by every member of the faculty, I would choose the latter. Whether the latter can be maintained after the inauguration of the former remains to be seen. Some of us are optimistic enough to believe it can be done, and it is my personal hope that the day may never come at Goshen College or any other of our Mennonite schools when faculty interest in each student will cease and be transferred entirely to a highly organized personnel department.

Extracurricular Activities

In many small colleges students almost groan when the term "extracurricular" is mentioned. There are so many things outside of the curriculum to be done. Religious activities need to be sponsored and kept going. There are college publications to be edited, social affairs to be arranged for, literary activities to be kept alive, and scores of other things to be done, in order to provide for the needs and wants of the student body. But the regular schedule keeps most students occupied and when there is leisure some love to play, a few prefer to loaf, and most every one would rather have time off than to work over poorly written manuscripts for college publications or to spend much needed energy providing for religious and social functions for others to enjoy or profit by.

It has been said that a person is taught when he is told how and trained when he can do it himself. If this is true then there is a real value in these extracurricular activities, and those who allow themselves to be used most will reap the greater benefits. Besides, we need to learn what to do with leisure time. Robert E. Speer, that peerless Christian statesman, recently said, that "leisure is not a blessing unless it yields practically the equivalent of labor." This is something we Americans need to learn. With enforced leisure by government regulation, it is necessary that we learn to use the spare time in a pleasant but profitable way. The campus is a good place to begin, for the experience of working with fellow students and putting to practical use the things one learns in the classroom is of inestimable value to all who lend themselves to such work.

The Formation of Intimate and Enduring Friendships

In speaking of the value of social life during college years, a wise professor and humorist recently said: "If I were founding a college, the first money would be spent for a dormitory, if after that there should be any left I would put it into a library, and if any remained after that I would employ a faculty." One may rightly question whether this humorist was one hundred per cent serious when he made this statement. No doubt he exaggerated the real situation in order to emphasize his point—the value of social affairs.

But why a dormitory first? Isn't it true that today we need to learn the fine art of living together and getting on with people? In these days of wild driving, with people rushing madly to and fro, our family as well as our community life is badly broken up. And yet we will live in a world of folks which few people have learned to get along with. Where is there a better place than the college campus to form fine fellowships and enduring friendships? Especially if its atmosphere is pervaded by a strong Christian influence.

On our campus students make a host of friends from all parts of the globe, people with whom they expect to labor the rest of their days. Again and again as they leave the place their paths will cross here and there, and they will be to each other a lasting and enduring joy and inspiration.

Recently when a former instructor of Goshen College spoke to a group of students during commencement, she made, in substance, the following statement:

"I am a graduate of a large state college and have not had the privilege of attending a Christian school. When I had to give up my position on account of my health, the friends I found here were the ones who furnished me comfort and encouragement during my illness and not the fellow students of the large secular institution of which I am a graduate."

Why should this be true? Just because they have so little in common. Here on the campus of our own school the students find those who have a common heritage of faith, of religion, of tradition, race, and creed—all of which adds to their enjoyment both now and in the future.

The Main Business of Goshen College

Goshen College is a liberal arts college—most small schools are. It holds that a college is more than a cluster of buildings and well-ordered equipment. We believe a college should do more than teach people to make a living—important as that is. It does that and besides it teaches them how to live. It shares the conviction of many others that unless people can be made to see values in other things besides the merely physical or intellectual, our civilization—splendid as much of it is—is doomed to dissolution. On this subject an authority of no less prominence than the principal of one of the colleges of Oxford expresses himself as believing that our civilization has come to the place where it has to choose between education or catastrophe. "Unless we can succeed," he maintains, "in raising the quality of human beings to a higher level beyond intellectually, physically, and morally, it seems to me certain that sooner or later, and sooner rather than later, the fabric of our civilization will collapse."

We believe that that "something" in addition to the mental, moral or physical which the race must have is spiritual, and that it can come only out of a knowledge of God and an abiding and controlling faith in Him. We believe steadfastly that an education that takes no account of God and Christ and the human soul as revealed in the Scriptures is not complete. The man or the woman who

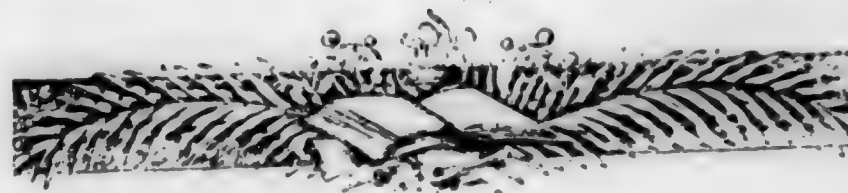
does not have a firm and profound conviction on things eternal is not in a position to make the best and highest contribution toward the solution of the deepest problems of mankind.

A true education is vastly more than a preparation to earn money—it includes a principle of life that has to do with the spending of money for the highest good. It has to do with character, and life, and duty, and sacrifice, and service. But such an education is no handicap. Some years ago when a banker requested a recommendation for a young man who was seeking a position in his institution, he said: "We are looking for a man with character, who has a broad knowledge in history, science, literature, and kindred subjects. We can teach him the routine of our business and the technique of banking ourselves."

The need of the hour is not necessarily more knowledge—there are plenty of men and women who have that—but more character, and we believe that that character should be Christian.

Can the Person Succeed Who Attends a Small College?

That depends entirely upon the person himself. Graduating from a small college is not a handicap if it is a college that does creditable work and if it is a live school that keeps pace with the needs of its day. Some one has taken time to tabulate the institutions from which those who are listed in "Who's Who" have graduated. He found that two small colleges lead all the rest—Hampden-Sidney



THE BIBLE

O Word of God incarnate,
O wisdom from on high,
O truth unchanged, unchanging,
O light of our dark sky;
We praise thee for the radiance,
That from the hallowed page
A lantern to our footsteps,
Shines on from age to age.

The church from thee, her Master,
Received the gift divine;
And still that light she lifteth
O'er all the earth to shine.
It is the golden casket
Where gems of truth are stored;
It is the heaven-drawn picture
Of thee, the living Word.

It floateth like a banner
Before God's host unfurled;
It shineth like a beacon
Above the darkling world;
It is the chart and compass,
That o'er life's surging sea,
'Mid mists, and rocks, and quicksands,
Still guide, O Christ, to thee.

O make thy church, dear Saviour,
A lamp of burnished gold,
To bear before the nations
Thy true light as of old.
O teach thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see thee face to face.

—William Watsham Howe.

and Amherst. Then came other schools in this order: Harvard, Wesleyan, Trinity (Conn.), Yale, Hobart, Williams, Princeton, Haverford, Brown, Hamilton, Bowdoin, Center, Union, Marietta, Lafayette, Dartmouth, Franklin and Marshall, Earlham, Rutgers, Colgate, Beloit, North Carolina, Cornell (Iowa), Gettysburg, Wooster, Wabash, Davidson, Allegheny—and so on.

Graduates of Goshen College have been admitted to graduate and professional schools everywhere and have received due recognition by state boards in the teaching profession. A school is not a handicap because it is small; it depends upon what it is and what it does.

Is Goshen College Christian?

Yes! Goshen College is Christian. It stands for the principles of faith as interpreted by the Mennonite Church as well as for a fundamental and Biblical form of Christianity. Does that mean, we are often asked, that I must be a Christian to gain admittance to its curriculum? No, but we want everyone to know when he comes that he will be exposed to a virulent type of Christianity. By that I mean a type of Christianity that is infectious. We believe sincerely and earnestly that all people should be Christians, and that they can not be at their best unless they are. The choice, however, rests with each one.

We are members of a community of men and women who believe profoundly that Christ is the remedy for the needs of humanity, that sin is a reality, and that salvation came by the cross. We do not believe that existence ends with the termination of this earthly life, but that it continues for ages upon ages without end. For this reason we deem it the duty of the institution to be Christian in all of its aspects, and all who register here are expected to co-operate with the life and spirit of the group.

Conclusion

Let us not think, however, that because of its high moral and social standards, its deep religious life and its abhorrence of evil, that life at Goshen College is drab and dry, uninteresting and unhappy. On the other hand it is filled with all the vigor and joy that youth brings with it. It is loaded with fellowships and friendships, as well as the satisfaction of knowing and doing the right things. Life here is enriched with the unfolding of old and the quest of new truth under the guidance of those who are masters in their fields—where could one find a more pleasant place to study and live?

In addition to the knowledge, and experience, and training which will be acquired here the student will weave into his life a thousand threads that will bind him to his fellow students, his teachers and his college—ties that resist the corrosion of years, though time and duty carry him, as they have carried others, to remote corners of the globe. In years to come when memories come wandering back to these happy scenes and pleasant days, he will likely say in the spirit of Webster: "My college—it is a small college, but there are those who love it."

Goshen, Ind.

KIRJATH-JEARIM, WHERE THE ARK ABODE IN THE HOUSE OF ABINADAB

By Anis Charles Haddad

This article supplements the Sunday-school lesson for September 4, 1938, "Samuel: Spiritual Revival."

We must remember that the people of Israel did not enjoy anything like peaceful possession of Canaan. The original inhabitants of the country resented the presence of the invaders and ever and again made war upon them. The situation in Palestine in Samuel's day was curiously like the situation in Palestine today, where the original Moslem inhabitants of the country fiercely resent the presence of the intruding Jew. In the days with which the Book of Samuel deals, the people who gave the Israelites most trouble were the Philistines—a people who occupied the seacoast on the southwest of Canaan. It happened that the hostility between the native Palestinian and the Hebrew flamed out into war in the latter days of Eli, and in a battle fought near Aphek the people of Israel were badly beaten. After the defeat, a council of war was held and it was determined to send for the ark of the Lord from Shiloh. They imagined that the presence of the ark would command the presence and aid of God Himself!

There were great rejoicings in the camp of the Israelites when the ark arrived. There were corresponding fears in the camp of the Philistines for they shared in the superstition that the ark insured God's presence, and they remembered how God had smitten the Egyptians with all manner of plagues. It was with light hearts that the Israelites resumed the fight, but the Philistines fought with the courage of something like despair. The upshot was that the defeat of one day became the rout and slaughter of the next, for thirty-thousand footmen fell on the field! And the worst calamity of all—the ark of God was taken.

The culminating point of the tragedy was the taking of the ark of God. The old man Eli at Shiloh had stood up to the shock of the defeat and even to the announcement of the death of his two sons—it was the news that the ark of God had been taken that killed him. And so according to the word of the Lord, the doom that had been pronounced on the house of Eli found its fulfillment.

But if the loss of the ark of God was a tragedy to the Israelites, its capture brought no blessing to the Philistines. Then began a chapter of woes that did not end till they had given up the prize.

The story of the ark's brief sojourn in the strange Philistine land is one of the most interesting in the Old Testament.

In seven months the

Philistines were glad to get rid of it. For when after the battle, they carried it off and brought it to Ashdod and set it in the house of Dagon, next morning when they came to worship they found the image of Dagon on its face before the ark. The following morning something worse still had happened, not only had the image of Dagon fallen, but his head and hands were cut off so that only the stump was left. And it was not simply that these mysterious disasters befell their fish-god. The people of Ashdod themselves began to suffer. A plague of boils broke out, taking heavy toll, and the people said it was all due to the presence of the ark. So they hastily sent the ark off to Gath. But the same thing happened in Gath, the people both small and great were smitten, and tumours broke out upon them.

The people of Gath were only too glad to pass the ark on to the people of Ekron. The Ekronites, who had heard of the plagues that had fallen on the people of Ashdod and Gath, did not want to receive it, but apparently they were allowed no option and the same results followed so that "the cry of the city went up to heaven."

At last the lords of the Philistines gathered together in council and came to the conclusion that the only thing to do with the ark was to send it back again with an offering of jewels and gold, which they hoped would turn away God's wrath from them.

So they laid the ark upon a new cart and allowed the two milch cows that were harnessed to it to choose their own way.

The gentle westerly winds shimmering in the heat of the harvest sun beat into long waves the sea of yellow grain in the Vale of Sorek. The cows harnessed in unfamiliar yokes plodded their way through the standing wheat along the old track from Ekron

of the Philistines to Beth-shemesh in the blue Judean hills. The hungry calves tied at home called in vain to their unnatural mothers that contrary to all custom were leaving them unfed. The cows too resented the separation as their sad lowing testified, but a power greater than themselves drove them on, though no man walked beside them. The fateful symbol of Jehovah's power, the ark of the covenant, that jolted and lurched on the rude cart, was compelling the unwilling cattle to bring it to its home in the hills.

Up the broad Valley of Sorek, now known as Wadi Sarar, the lowing kine made their way until the Israelites at Beth-shemesh, an outpost of Dan, working hard in the harvest saw with wonder the driverless cart bringing towards them the precious symbol of God's presence. When the ark came to rest in the fields of Joshua, the happy Israelites made use of a convenient stone as an altar, sacrificed the two cows and celebrated the return of the ark with becoming joy. But the rejoicing was soon turned to sorrow and the irreverence of the men of Beth-shemesh brought trouble upon them. So the men of the town surrendered the dangerous honor of keeping the ark to the people of Kirjath-jearim, farther up the valley towards Jerusalem. The ark found its resting place in the home of Abinadab; and his son Eleazer was sanctified to keep the ark of the Lord. And there it remained, until twenty years later it was brought with rejoicings into the city of David.

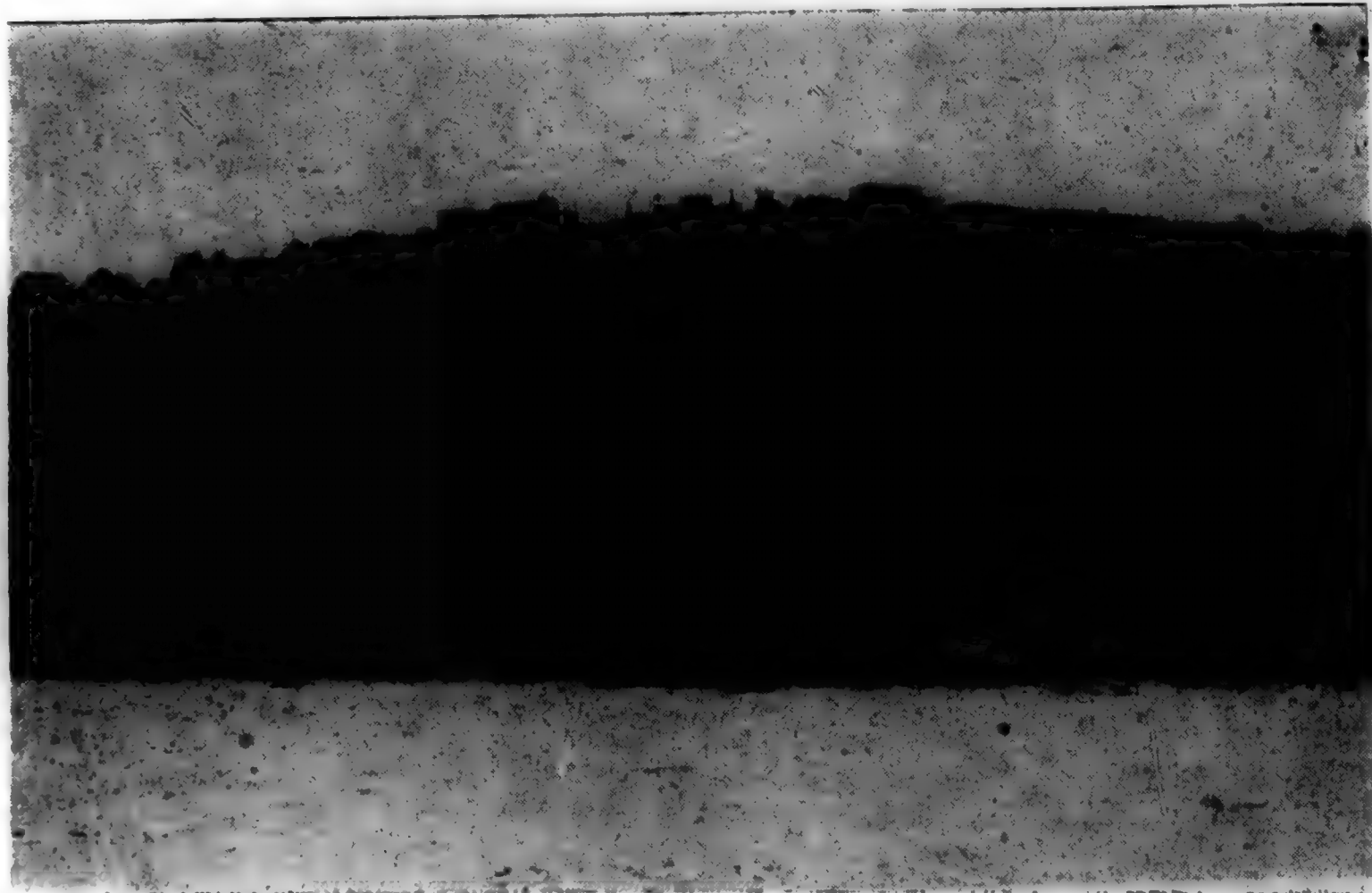
This principal event narrated in Scripture about Kirjath-jearim will be remembered with interest here.

We realize the scene as we approach the village and settle in our minds some house "on the hill" as the starting place. Never was there such a day in the picturesque village before. It was the beginning of Israel's glory. No wonder, therefore, that "David and all Israel played before God with all their might, with singing and with harps, and with psalteries, and cymbals, and trumpets."

If we could catch the echoes as the vast procession moves down the steep hill we might hear the words spoken in Psalm 132:6-8.

Entering now the village we see but little to admire. Kirjath-jearim was one of the four cities of the Gibeonites as we read in Josh. 9:17, on the north boundary of Judah and the southern one to Benjamin. Urijah, the prophet was born here. Jer. 26:20. After the exile this was one of the ancient cities again inhabited. Ezra 2:25; Neh. 7:25.

"Karyet el Enab" means the "City of Grapes." But this name has no interest in it to compare with that it anciently bore, "Kirjath-jearim," the "City of Rocky Forests." At a little distance it looks like a beautiful village, but the



This is Kirjath-jearim where the Ark of the Covenant Found Refuge after its Sojourn in the Strange Land of the Philistines

nearer we get to it, the more its beauty vanishes. So let us stand here awhile under the shadow of an old olive tree and recall a few of its associations. Look at it as its ancient inhabitants, the Gibeonites, cluster together with fear on every face, for have they not heard that the mighty Joshua is subduing all the land before him in the name of the God of Israel? See the smile creeping over the tearful countenances of some, as a brave band, whose motto is "All is fair in love and war," come up to them to receive a "God-speed" and pass out of the city "with sacks upon their asses and wine bottles, old and rent and bound up, and old shoes and clouted upon their feet, and old garments upon them, and all the bread of their provision dry and musty." In this way they journey to Joshua at Gilgal representing that they had come from a "very far country" and Joshua, his heart melted at the sight of their old clothes and bottles and shoes, made a league with them to let them and all their people live. So Joshua was entrapped, for he soon discovered that they were near neighbors. However, for his oath's sake, "he let them live, but he made them hewers of wood and drawers of water" or slaves to the whole congregation thenceforth forever. See Joshua 9.

Monkish or rather ecclesiastical tradition makes Kirjath-jearim the birthplace of Jeremiah. It is certainly possible that the prophet may have resided here, though he was born at Anathoth. Convents and churches were early erected at this St. Jeremiah, and the traces of them are to be found on the hills surrounding the village; where are many tombs in the live rock. The only ancient edifice in the village is the church which strikes one with great surprise. Its age and origin are uncertain, though it was probably built by the Crusaders. The church is massive, consisting of nave and aisles and at the east end three apses. Traces of frescoes are still seen on the walls. Inside the church, the Franciscans found a spring, which they believe had supplied clear-cold water to Jeremiah and his household. We went down the little steps to the spring and drank water as a memento of our visit.

We left the church and sat on a near-by hill. We looked at the village. The houses are now noticeably cleaner than before, and the people interesting. Probably some of them are descendants of the well-known thief, "Abou Ghosh," who once lived here. He was a murderer of the deepest dye, as well. He held the pass hard by, and many a dead butchery stained his hands and his soul. Cut-throats and bandits were his men-at-arms, and when they could not beguile their time with daring deeds in the wild glens through which the travelers to and from Jerusalem must pass, they would amuse themselves by such acts as roasting a little band of pious Franciscans in an oven, or some other hideous atrocities.

His descendants still live in the village and are perhaps as honest as the villagers round about; yet I have never seen any buildings that have such a wicked physiognomy as their grim homes.

Jerusalem, Palestine.

SECURING A BIBLICAL TRAINING

By John C. Wenger

Every year a number of young people decide to secure Biblical training in college, Bible school, or seminary. It is to this class of readers that this article is more particularly addressed, although we trust others will also be interested. A good knowledge of the Bible is a very commendable possession. Indeed a thorough acquaintance with the Scriptures is the most important knowledge any one can possess. This is the case for just one reason. Biblical knowledge is of absolute importance because the Bible is the Word of God. The Scriptures tell us of our origin and of our destiny, how to live and how to die, what to believe, and what to avoid. They tell us of our sins and how to be delivered from them; of a happy and peaceful life and how to possess it; of the glory of heaven and how to attain it. A knowledge of the Gospel as it is presented to us in the Bible is of absolute importance.

Going to school is not of absolute importance. One can also study at home. Yet, after all, just how much studying does the average person who makes this objection, do? The years roll by and the Bible is seldom opened for an hour at a time. Under such conditions little progress is made in Biblical study.

This article, however, has not been written merely to urge young people to attend school to study the Bible. Primarily it is directed to those already interested in attending some institution offering Bible courses. And the burden of the present message is very simple, namely: If you desire to secure Biblical training, give first consideration to our Mennonite schools.

Many attractive inducements are offered to influence young people to attend our own schools. Among other things solicitors call attention to the Christian atmosphere, the splendid associations, the favorable location from the standpoint of natural beauty, and so on. The main reason, however, for attending a church college is to receive instruction which is sound and wholesome. In the fields of science, history, and literature this is of great importance. In the courses in Bible it is not only of great importance; it is all-important. A student holding evangelical views of the Scriptures can to some extent ward off error presented in non-Biblical courses. But when confidence in the Bible has been destroyed one's case is very pitiable indeed. One has nothing on which to stand; confidence, security and peace are gone and are exceedingly difficult to regain, even though the desire be present.

It is not my purpose to threaten everyone who attends state or other institutions with the danger of losing his faith. And yet this possibility must be considered. Perhaps an actual account may serve to illustrate this danger.

Mr. A. is the son of foreign missionaries and came to the United States of America over a decade ago to complete his education. He attended a Christian college and another institution where the Bible was well taught. He is of more than average intelligence. One

could well say that he is brilliant. At the same time he possessed a strong Christian faith. The way opened a year ago for him to attend certain universities where instructors are permitted to undermine the high view of the Bible held by certain entering students. Mr. A. was well-trained and one may say he was ideally fortified for the teaching he knew he would have to combat. The following excerpts from his letters indicate the measure of his success in this struggle.

November 2, 1937.

... Then I returned here to B—and today classes began. I cannot yet report on them except that I think the old liberalism here still thrives although it has been made slightly more conservative in accord with a trend in criticism and it has been made more "religious" or "devotional" by the impetus Barth has given. . . . I'll be much interested in knowing your reaction to all your classes. . . . I am inclined to think that we will not run into any particularly new or startling arguments against our position but the constant pressure is bound to be disturbing at times. I always try to begin from the center and work out, namely, with Christ whom I know to be the Son of God and my Saviour.

Your Brother in Christ.

* * *

November 14, 1937.

... Their view of the Bible seems hopelessly inconsistent. . . . There is no agreement among them as to what is true and what is not, and I am a little amused to hear one insisting that some certain event is patently historical when I know that his colleague would insist with just as great vehemence that it was unhistorical. . . . I do not see how any man can escape the fact that Christ did take the O. T. as authoritative. . . .

Sincerely,

* * *

February 4, 1938.

... I got the papers and read your impressions with considerable delight. . . . As to my doctrine of inspiration . . . I haven't much to say. Frankly I am pretty well stumped. . . . Precisely what my final conviction will be I do not yet know. There are serious problems connected with the view which I once regarded as the only possible conception. There are also serious problems connected with the view which is being so temptingly offered to me. . . . Must we rethink our whole doctrine of Scripture? . . . I must wait till the semester closes to see where I stand. . . .

Sincerely,

* * *

May 1, 1938.

... I am more than glad to discuss the problem which has been puzzling me and since we have already more or less threshed over the matter we each have a fair idea of the other's position. . . . If the doctrine of inerrancy doesn't require that the Scripture authors be accurate . . . then what is the doctrine of inerrancy? . . . Our doctrine of the Canon hangs helpless in the air—without rudder or without support. . . . It is possible that the recorded language of Christ is compatible with a doctrine of Scripture other than the inerrancy doctrine. . . . I must face the question of Christ's infallibility. . . . [As] proof for my contention that Christ shared such errors I suggest the story of the figtree! . . . To sum it up it is clear that I do not be-

lieve in the inerrancy doctrine. . . . I appreciate your prayers. . . .

Sincerely,

More recently Mr. A. hesitated to commit himself on a certain doctrine, stating that with his new doctrine of Scripture he must read the Bible through afresh [to discard that which he holds is not true].

What is the moral in this narrative? Some folks would suggest, Do not go to college. But that is a very poor answer. Ignorance is a weak weapon with which to overcome error. It is indeed true that a humble believer can be mightily used of God in the proclamation of His life-producing Word. But everyone wishes he knew more—both of Biblical

and secular knowledge. A church college is the best place to get this knowledge. The teachers there try to teach not only the facts of Scripture but also attempt to lead the students to a high view of the Bible. Mr. A. would have done well to continue his training in an evangelical institution of learning. Many of his intellectual difficulties are easily solved by those who hold a sound doctrine of Scripture. A good Biblical training is the best fortification against the onslaught of error and unbelief. The Mennonite Church has established institutions of learning where the Bible receives its rightful place. There is the place to secure your Biblical training.

Telford, Pennsylvania.

INFORMAL ASTRONOMY

II. The Sun and Moon as Related to the Earth

By D. A. Lehman

We trust our readers are following this interesting series of articles from month to month. One does not need to be an astronomer to understand them.

To most people the most interesting fact about the earth is that it is the home of over two billions of people of various races and colors. They have hunted, fished, farmed, traded, subdued the wilderness, sailed its waters, built cities, formed governments to rule in peace and in war and worked for progress in intelligence and freedom, equality and justice.

The ancients with their clear sky beheld the stars with profound reverence. Many tribes worshiped the sun which gives most of our light and heat for vegetables, animals, and man.

They observed that some stars moved about uniquely, so they called them planets or wanderers.

Their sages wrote of the firmament as if the dome of the sky were solid. As the planets were at various distances they imagined a succession of crystalline spheres with an orifice for each planet such as Mars, through which to shed its light. As the spheres rotated they would, of course, give forth a jingling or a creaking sound. So their poets wrote of the delightful "music of the spheres."

They admired the brilliant constellations, one of them resembling a great bear, another a swan, or a harp, or a flying horse, or a scorpion. In their language and their beliefs they exercised their imagination freely. They had but little science or systematic knowledge based on experiment, facts, and reason.

Except a few Greek philosophers, such as Eratosthenes, they did not know that the earth is spherical, with continents such as America or Australia. Their known world had its length east and west, so we have the word longitude, or length; and its width north and south from which we have the word latitude.

The Hebrew value of pi, the ratio of the circumference of a circle to its diameter was three, as given in I Kings 7:23 and in II Chronicles 4:2. This is inaccurate by nearly 5 per cent. To our engineers such inaccuracy would be intolerable. An Englishman, Mr. Shanks, has computed the value to 707 places. In Scotland where my education began, we

used 3.1415926. It required the genius of Archimedes to prove by inscribing a regular polygon in a circle that the ratio is about 3.1416.

The question arises, Are our astronomers with all their scientific accuracy religious? That they are is shown by the fact that at the Lick Observatory the famous astronomers several years ago invited a returned missionary to hold a meeting with them. Promptly one asked, "Shall we assume that there is a God?" All the members agreed that there must be a God who rules the universe. The astronomers enjoyed his talks very much.

The sun not only gives us heat and light in our times, but it gave the heat which ages ago caused luxuriant growth of plants which were buried and compressed into our bituminous and anthracite coal beds. The sun also raises the vapors from the ocean, thus furnishing clouds and rain without which all animals and mankind would have perished ages ago.

The sun is a very hot gas, under so great compression that it has many of the characteristics of a solid body. The main central sphere is the photosphere. This is surrounded by the bright chromosphere and beyond this is the corona which is seen extending far into space when the moon hides the sun during a solar eclipse.

The equatorial region of the sun rotates from west to east in about 25 days, as is shown by sunspots which you can observe through a smoked glass. Farther north and south of the equator the sun rotates more slowly. If you keep on trying you can catch a spot as it appears at the east side of the sun, watch it from day to day until in 12 days it disappears at the west side. In 13 days it will appear again at the east side, if it continues for weeks as some spots do.

Sun spots are unusually numerous for a year or two every 11.1 years. Five years before and after the maximum there is the minimum when scarcely any can be seen.

Dr. S. C. Abbott has lately concluded that our droughts occur every double period of

23 years, and that conditions of weather will soon be predicted for some time in advance. The sun's diameter is 864,000 miles; this being 109 times the diameter of the earth. If you draw a circle 1 inch in diameter to represent the earth, it will require a circle 12 feet in diameter to represent the sun.

By comparing the attraction of the sun with that of the earth we find that the mass of the sun is 332,000 times the mass of the earth. Its density is found by dividing its mass by its volume which is 1,300,000 times the volume of the earth. This gives about one-fourth. Since the density of the earth is about 5.5 on the water standard, the density of the sun is one-fourth of 5.5 or 1.4 times the density of water.

The sun's force of gravity at the surface is 27 times that of the earth. So, as Mitchell says, a man on the sun would weigh two or three tons. An athlete, if he could find a solid standing place, could jump only a few inches, whereas on the moon he could jump six times as high as on the earth. Wouldn't it be fun to see an athlete jump over Science Hall (Goshen College)?

The man in the moon is due to large gray regions which early astronomers called maria, or seas; but we know now that they are comparatively smooth regions occurring in a curved line.

Over most of Luna's surface there are large cup-shaped forms called craters. Selenographers who describe the moon, have mapped over 30,000 craters. The most conspicuous of these is Copernicus, about 50 miles in diameter. In the southern region of the moon is Tycho Brahe from which long streaks can be seen like radiating spokes.

The name crater suggests that the craters are of volcanic origin, but this is not accredited by modern astronomers. The largest crater on the earth has a diameter of 7 miles; i. e., about one eleven-hundredth of the earth's diameter. By comparison Copernicus has a diameter one forty-second of the moon's diameter. This is nearly 30 times the former. The claim that these craters are of volcanic origin is much like arguing that an elephant is a large mouse. Any child can see that they have the same color, two ears, two eyes, four feet, etc. What's the odds if there is some difference in size?

Some astronomers have suggested that the moon's craters were formed by the impact of large meteorites, but this seems improbable since nearly all the craters are approximately circular, whereas meteorites would have struck the moon at many angles causing elongated craters.

Moreover, if thousands of meteorites had struck the moon other thousands would have struck the earth and of this there is very little evidence even if we allow for the erosion that has occurred on the earth.

In Arizona there is a circular depression 4000 feet in diameter and 600 feet deep, and astronomers believe it was caused by a huge meteorite; but this depression is exceptional. It is generally conceded that the origin of the moon's craters is an unsolved mystery.

According to the investigations of Copernicus, Kepler, and Isaac Newton the earth revolves around the sun annually in approxi-

mately an elliptic orbit, at one of the foci of which is the sun. The velocity of the earth is 18.5 miles a second.

During a month the moon accompanies the earth. At the time of new moon it is nearly in the direction of the sun and the dark hemisphere being towards the earth, the moon is invisible. A week later the moon is at the side of the earth and we can see only one half of the bright hemisphere. A week later the moon is full, in a week it is at the last quarter, and in another week it is new again.

The earth is 81 times as heavy as the moon, its distance from the center of gravity of the two is one eighty-first of the moon's distance. So it is the center of gravity between the earth and the moon that describes the elliptic orbit of the earth. The earth is thus swung from one side of the center of gravity to the opposite side every month, thus causing the distance of the moon from the sun to change every month through twice the moon's distance from the earth; i. e., through twice 238,000 miles. So it is inaccurate to say that the earth's orbit is an ellipse and still more inaccurate to speak of the moon's path as elliptic. The paths of the earth and the moon are really waving lines which when plotted show 12 interlocking curves during the year.

If the earth, instead of carrying us through space so rapidly and yet so smoothly that, surrounded by trees, buildings, and clouds we do not perceive its motion, were to pause and rest for a month, the moon would describe an elongated ellipse. But this would be relative to the earth. During a month the earth carries the moon through millions of miles swinging it from side to side by the force of gravity.

Since in clear weather we can always see the man in the moon it is evident that the moon keeps the same side towards us perpetually, just as if the earth were a hand holding a string, the man in the moon holding the other end. So we can say the moon rotates once every month.

And what is happening on the opposite side of the moon? Not even a selenographer can tell us. Perhaps there are ghosts over there! At any rate a few centuries ago even some astronomers warned the people to stay indoors at the time of an eclipse of the sun for this affords an opportunity for evil spirits to sneak to the earth in the moon's shadow. Such superstitions are reflected by the word "lunatic." In Latin "Luna" meant to the Roman youths their beloved moon.

The moon presents many contrasts as compared with the earth. It has no atmosphere, no water, no snow for sleighing nor ice for skating—not even strawberries or ice cream.

It revolves from west to east yet it rises in the east and sets in the west—an apparent contradiction. Of course its apparent journey from the eastern horizon to the western is entirely due to the earth's rotation. The sky has two apparent motions westward, the more rapid being due to the earth's rotation, the slower one to the earth's revolution around the sun in 365.2422 days.

Why do we not have an eclipse of the sun

at the time of every new moon? This would really happen if the plane of Luna's orbit coincided with the earth's; but the moon's orbit is inclined 5 degrees to the orbit of the earth, so the moon usually passes north or south of the sun.

Moonlight is reflected sunlight as is shown by the spectroscope, the instrument that is taking the place of the telescope in the new astronomy. It shows that most of the elements known by the chemist exist in the sun. Our sun is one of the fixed stars and shines by its own light. So an important part of the work of a modern astronomer is the study of the contents of our sun in order

to discover and explain the corresponding facts in regard to the suns which we call fixed stars. Thus helium, the gas which is taking the place of inflammable hydrogen in Zeppelins, was discovered in the sun's atmosphere.

The moon too has its uses in giving us light, in causing tides, guiding the sailor, etc., but the belief that it has a direct effect on the farmer's crops has no foundation in fact. "Accurate observations of the weather show no certain relations between climatic conditions and phases of the moon," says Forest Ray Moulton.

Goshen, Ind.

THE BIBLE A SUPERNATURAL BOOK

IX. The Church

By Lewis C. Miller

The Church includes all who have been redeemed by the sacrificial offering of Jesus Christ on the cross. Redemption is effective to those who recognize in Jesus Christ the Son of God, accept Him as a personal Saviour, and live according to the will and Word of God; as directed by the Holy Spirit of God.

The meaning of the word "Church" is "the elect" or "called out ones." And in its broadest sense it includes all the children of God from Adam to the end of time. I know that this will be called rank heresy by some who have very modified, exclusive, and dogmatic opinions as to the meaning of the word church. The Encyclopedia Britannica has the following to say in regard to the church which in a slightly modified form is in harmony with my own convictions and belief:

"All who call themselves Christians agree in admitting that in the New Testament, and also, though in a more shadowy and less distinct manner, in the Old Testament, there is to be found frequent mention of a 'Corporate Body' known as the Church of God, or the Church of Jesus Christ" (Vol. 5, page 758).

"As regards the church triumphant there would probably be little or no controversy. The great bulk of Christians would acknowledge it as 'the whole Body of the glorified'—who have been redeemed by the merits of the Divine Head of the Church, Jesus Christ, the Incarnate Son of God" (Vol. 5, page 758).

"Various writers have assumed the Church to be that special section of mankind, who in any age, have enjoyed the true Revelation of God as given by Himself; and they have in consequence regarded Church History as bound to deal first with the Old Testament Church and then with the Church of the New dispensation" (Vol. 5, page 760).

I base my conclusions, however, as to the composition of the Church of God upon the following quotations from the word of God:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

But Christ being come an high priest of good things to come, . . . entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats . . . sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living

God?—Hebrews 9:11-14.

Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.—Hebrews 5:8, 9.

Without shedding of blood is no remission.—Hebrews 9:22.

The Lamb slain from the foundation of the world.—Rev. 13:8.

He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord has laid on him the iniquity of us all.—Isaiah 53:5-7.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.—Matt. 7:24, 25.

And, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.—Revelation 7:9, 10.

These are they which come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.—Rev. 7:14.

One of the seven angels talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.—Rev. 21:9-14.

For through him we both have access by one Spirit unto the Father . . . and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.—Ephesians 2:18-20.

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, (Continued on page 288)

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

SAUL: MORAL FAILURE.—I Samuel 10: 17-25; 15:10-23; 28:3-25; 31:1-10.

Lesson for September 11, 1938

Golden Text.—To obey is better than sacrifice.—I Samuel 15:22.

I Sam. 10:17-25. One of the most noticeable characteristics of the human family is "imitation of others." We take this as a matter of course in those customs which have been long established, but are somewhat astounded when we see the masses accept communism, fascism, etc., today even as our fathers fell for democracy a hundred and more years ago. Ideas of government seem to go in waves. Today the tendency is toward dictatorships; in the time of our lesson it was towards kingships. It was not a question of what God wanted for them; they wanted to be like other nations. We have the same thing in religion. The present tendency is toward Dispensational-Antinomianism. Conservative teachers are cast aside. The religious crowd knows what it wants, but does not know (and seemingly does not care) that the things it wants:—freedom from denominational, ecclesiastical, and even Scriptural control over their moral life, will work havoc over Christianity in the years to come. Obedience to God is the most vital lesson that a believer can learn. Serving Him according to my own notions may not be obedience at all. Saul obeyed the Lord in destroying the Amalekites, but according to his own idea of obedience, and in the sight of God it wasn't obedience at all, but rebellion.

Saul had many excellent qualities. At the time that he was chosen of God to be king over Israel he showed himself a bashful, unassuming young man, and when some sons of Belial spoke sneeringly of their new king he took no notice of their sneers. If only these characteristics had been permanent.

Chapter 15:10-23. One of the easiest (and yet very dangerous) things that a man can do is to twist the commandments of God in his own mind so that he thinks he is obeying the commandments of God when he is actually rebelling against them. Saul openly avowed that he had obeyed the commandments of the Lord, and in the face of the statement of Samuel to the contrary, reiterated his claim of being obedient. Obedience, keeping the letter and spirit of the commandment, is better than vociferous declarations of prodigious deeds of service for the Lord; better than any sacrificial rivers of oil or gifts of substance or even of life. To disobey is to reject the authority of God, and when I reject Him He will reject me. Obedience is

doing the thing you are commanded to do the way the one who gave you the orders wanted it done. If in your own mind you could do the thing ever so much better than the master commanded you would still not be obedient by doing it according to your own notions. One of the evidences of overstuffed pride on the part of many professed servants of God is that they think that they can improve on the commandments of God. Saul apparently thought that his way of doing things was a big improvement on the divine command as given to him by Samuel. And when I hear men arguing away the plain sense of Scripture so that they can do differently I wonder in what way they are different from Saul. In John 13 the feet washing is to be spiritual, and in I Cor. 11 the hair is the covering that godly women are to wear. When I read something in the Gospels that I do not like it isn't for me but for the Jews; and when I read something in the epistles I do not want to obey then I go by the Gospels, and the epistles are for the other fellow. And when that won't do then I argue, "According to your faith be it unto you." You believe in it, therefore you have got to do it; I don't believe in it, therefore I am excused. Rev. 22:14.

I Samuel 28:3-25. In the pathway of disobedience there is a point beyond which there is no returning. When once that point has been passed God leaves a man utterly. Heb. 10:26, 27. Why did the Lord forsake Saul? I Sam. 28:18. Fear is not repentance. Saul had plenty of fear, but gave no sign of repentance.

I Sam. 31:1-10. In these verses we have the record of the fateful ending of one who started out fine, but who allowed himself to slip step by step away from the path of humble obedience until at last in his pride he would rather die by his own hand than be humiliated and abused by the conquering enemy. Pride of will and lust of station had long swayed his conduct. It caused him to disobey God, envy David, and at last to commit suicide. Prov. 16:18.

JONATHAN: COURAGEOUS FRIENDSHIP.—I Sam. 14:1-46; 18:1-4; 19:1-7; 20:1-42; 23:15-18; II Sam. 1:17-27.

Lesson for September 18, 1938

Golden Text.—A friend loveth at all times.—Proverbs 17:17.

I Sam. 14:1-46. In this chapter Jonathan is revealed as a man of more than ordinary courage and faith. Although a giant physically, Saul seems to have been a weakling in

faith, and a child in judgment. Under such unfavorable circumstances Jonathan showed respect to the father and yet took a bold stand for God and truth. Had it not been that the people shielded Jonathan, Jonathan would have allowed his father to slay him without resisting, for he honored his father. Would that more had the strength to do what is right regardless of consequences.

Chapter 18:1-4. There is a kinship of soul stronger than kinship of flesh. David and Jonathan were kindred souls. Both had an unflinching faith in God with courage to undertake and accomplish the seemingly impossible. Both had a modesty that excluded any show of prowess; both had a spirit of unselfishness that rejoiced in another's good even to their own loss. Any friendship if it is to endure must be based on this kinship of spirit. Selfishness will wreck almost any friendship. Love seeks the good always of the object beloved. It seeketh not her own. David had given all that he had to win the battle for God and Israel, and Jonathan stripped himself of all that he had and gave it to David. Jonathan had the more to give, so it was proper that the offer of a perpetual covenant of friendship should arise with him.

Chapter 19:1-7. If your father and some other person whom you loved very dearly would have differences whose side would you take? Jonathan took the side of the one that was in the right. If, when in the church differences do arise, people would forget family ties and justify the one that was in the right much evil could be averted. And yet before God we are all one big family in Christ Jesus and should love all and delight in the love of all. But you say that some are so hard to love. That is true, but it is probably more true that the reason you do not love others is the same reason that Saul had for not loving David. The weak hate the strong and the evil hate the good.

Chapter 20:1-42. Verse 4. Jonathan made no reservations in his offer to help David. Reservations are strong evidences of a lack of confidence in others. But Jonathan had confidence that David would ask nothing amiss. Love thinketh no evil.

Verses 5-7. There was a time when Saul would not let David go home to visit his folks, he felt that he needed him so. But that time has changed; he now hates him so that he would even take the opportunity at a sacred festival to slay him. It is to find out this fact that Jonathan and David planned as they did; and Saul reveals the deadliness of his hate for David. Did Jonathan inherit his qualities from his mother as Saul charged? It is to be hoped so, but it is also to be hoped that she was not a perverse rebellious woman.

Verse 8. Better to be slain by a friend for my sin than to be innocent and fall into the

hands of my enemy. The tender mercies of the wicked are cruel.

Verses 9, 10. They who love me will not hide from me that which is for my safety and good.

Verses 11-13. Great need drives men unconsciously to prayer. Even while talking to David, Jonathan was praying to God. So much so that for the moment he spoke of David in the third person as though absent. Why must men undergo such trials and perplexities? I don't know, but it does reveal the stuff men are made of as nothing else will.

Verses 14-17. There was a time when Jonathan expected to be second ruler in the kingdom with David in first place, but the shadows are darkening and now he foresees his death. He could have escaped that doom, but not without forsaking his father, and he was too loyal a soul to do that. But he pleads that David would not fail to be kind to his children that might escape the judgment that was going to come upon the house of Saul. And David kept the covenant.

Chapter 23:15-18. Here we have the record of the last meeting of these loyal souls. Jonathan seeks David in the stronghold and strengthens his hand in God. To have a friend like that makes life worth living. You and I need a friend all the time. We may not have one, but we can certainly be one. That is your job, to be a friend to the man in need.

DAVID: TRIUMPHANT FAITH. Psalms 23 and 27

Lesson for September 25, 1938

Golden Text.—The Lord is my shepherd, I shall not want.—Psalm 23:1.

What is Jesus Christ to you? Paul says that to him He is all in all. In the many figures that David uses in speaking of the Lord we must conclude that He was the same to him. What is He to you? He is willing to be your all in all also if you will take Him.

Psalms 23. In this psalm David looks upon the Lord as his shepherd. In the New Testament He is spoken of as the Good Shepherd, the Chief Shepherd, and the Great Shepherd. Other shepherds take care of their sheep according to their ability. So does He, but He is able to do exceeding above all that we ask or think. As my shepherd, I know that He will not let me lack any good thing. The things that Jesus was to David, the same He is to me.

(1) **I shall not want food.** In His pasture there is enough to fill and then to lie down to rest in the midst of the abundance. They that hunger and thirst after righteousness shall be filled. (2) **I shall not want drink.** Bread shall be given him, his waters shall be sure. Isa. 33:16. (3) **I shall not want restoration.** Death is the result when the body wears out faster than its tissues are restored. If some means could be devised whereby waste tissue could be replaced with living tissue as fast as the old dies we could live forever. In the spirit life this is possible through Christ now, and in the future world will be a reality in our resurrected bodies. But constant restoration is needed or death will result, so I need Him not only to give me life, but also to sustain life. (4) **I shall not lack guidance.**

He leadeth me and as I walk along the journey of life I can hear Him speak to me, whether I turn to the right or to the left, "This is the way, walk in it." He leads the way; all is well as long as I follow. (5) **I shall not want protection.** In His death and resurrection He destroyed the power of Him which had the power of death which is the devil. Being stronger than all my foes, and never slumbering nor sleeping, in His care I shall not fear what man can do unto me. (6) **I shall not want the blessings of peace in the midst of dangers.** (Vs. 5). The wolves may raven and the lions may roar, but the Lord has built an hedge about me so that I may quietly partake of His blessings, for He alone can make me to dwell in safety. (7) **I shall not want grace.** The anointing betokens the showers of blessings which He will pour out upon me until I will no longer be able to contain it. Grace for every need at all times. (8) **I shall not want happiness.** When the heart is full it runs over with gladness and thanksgiving. (9) **I shall not want companionship.** Goodness and mercy from the Lord will always be my companions. (10) **I shall not lack a permanent home.** That which David sought after (Psa. 27:4) had become a reality here and would presently become an eternal reality in the world of light. God is willing to be all that to you to a degree that you can hardly imagine. Try Him and see.

Psalms 27. From the cross of our blessed Lord has streamed a glorious light through the centuries. It points the sinner to the means of salvation, the fountain opened for sin when His blood was shed on Calvary. After the plunge into the fountain comes the Spirit to dwell within to become the strength of the believer's life. He is the light of the world, He has become our salvation, and He gives us grace and strength as our day.

Verses 2, 3. The Christ life is one of conflict, but with Christ you are sure of victory.

Verse 4. Multitudinous wants smother the desire for the one thing needful, but if you seek the one thing needful God will supply your secondary needs. David desired that one thing and desired it so earnestly that he sought after it. The first time that God spoke to him and said, "Seek ye my face," he answered "Thy face, Lord, will I seek." It was not the passion of a dying man, but that of a man in the bloom of youth to desire to dwell in the house of the Lord all the days of his life and to enquire in His temple. That which will be good for me in my dying hour is the best thing for me now. To get the best of both worlds I must have Him for my Saviour and keeper now in this world as well as in the next. If I should count His blessings, they are more than could be numbered. Therefore I will sing and give praise. Praise will occupy the talents of the saints in glory. Why shouldn't it do so now here!

THE ONE TRUE GOD.—Exodus 20:2;
Isa. 45:22; Mark 12:28-34; I Cor. 8:4-6

Lesson for October 2, 1938

Golden Text.—Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.—Deut. 6:5.

Exodus 20:2, 3. Israel had a peculiar re-

lationship to the Lord; he was His son, His first-born. And as His son He took pains to instruct him as to how to deport himself in all his relationships, human and divine. Observance of these instructions would lift him high above all his fellow men (Deut. 26:18, 19; 28:1-14) and by its continuous observance that relationship and that glory would be maintained. Observance of this code of life by His children today will bring blessings upon them also as it did upon the Israelites in olden days. The first four commandments have to do with our relationship and duty to God, and the first of these four definitely forbids the placing of any being ahead of the Lord on the throne of my heart. And also forbids giving any god an equal or even inferior position in my life. He wants to reign supreme and alone. No man can serve two masters. If you try, you will soon discover that you hate the one. It is so with the service to Deity. Divided worship has usually ended in open renunciation of God and worship of idols. The sinful heart of man prompts us to choose that form of worship that allows the most license to evil indulgences. To offset that tendency our only hope is to choose God alone and make a clear separation from all other.

Isaiah 45:22. The Israelites had a mistaken idea that Jehovah was the God of the Jews only. They had advantages over other people, but chiefly because to them were committed the oracles of God. These oracles were to be given to the world, and not to their people only. The Creator of all the earth desires to be accepted as Lord by all the earth. Another mistaken idea was that each nation had its own god. Other nations worshiped idols, but there is but one God. God is absolute goodness. The worship of other gods is the worship of devils. The One Absolutely Good is perfect in all His attributes and the only means of salvation to sinful humanity.

Mark 12:28-34. Things are of relative importance. Every word of God is good and is all profitable unto men, but one commandment stands supreme above all others. The Lord here plainly states the supreme command; yet, in spite of that, religious hobby riders push forward their hobby to the exclusion and overshadowing of all other teachings. These things ought not so to be. And hobby riders are usually lacking in love; if not of God, at least to such men as may not ride the hobby with them.

There is a tendency to reject the Old Testament as the law, but let us not forget that there is a perfect harmony between the Old Testament and the New Testament, that the teachings of the New Testament are not contrary to the teachings of the Old Testament but are built upon the teachings of the Old Testament and are the perfect interpretation of its principles. God's love to man is immeasurable because of its vastness; our love to God is also often immeasurable because of its absence. That which is wanting cannot be measured. And even the saintliest of men when he compares his love with the love of God finds himself far short of the ideal. I do not know whether breaking this greatest commandment is the

(Continued on page 269)

BEHOLDING THE FIELD— PENNSYLVANIA

By Ira D. Landis

In this article Bro. Landis has given us the result of painstaking study and research. The full value of this study will only be realized as we go over the material carefully and study the field with the author. Such studies can be of great value if we look at them from the angle of missionary possibilities.

The Keystone State was named in honor of Admiral William Penn, father of William Penn, the Quaker founder of the province. The latter received a grant from Charles II and the British Government for a debt of 16,000 pounds owed the former.

After the Charter of March 4, 1861, William Penn invited from Continental Europe, a mixture of Dutch, French, French Huguenots, Swedes, and every type of Germans to colonize this Province, together with the English Quakers, the Scotch-Irish, Scotch, Irish, and Welsh. Here was founded a land of freedom for the religiously oppressed of Europe, and the state had a deeply religious foundation.

It is significant that the United States was born on this soil. At the City of Brotherly Love, Philadelphia, the Declaration of Independence was written and signed, the Treaty of Peace that ended the Revolution was ratified, the Articles of Confederation (1781) were adopted, and here the Constitution of the United States was formulated.

Pennsylvania with its 45,126 square miles is thirty-second in size in the Union, but harbors a population of 9,631,350 (1930 Census), and ranks second in population. Of its land 53 per cent is considered agricultural, but only 32.1 per cent of the population is rural. With an average of 214.8 persons per sq. mile, the range of density is from 12.2 in Forest County to 15,241.9 in Philadelphia. Of these 82.6 per cent are native-born white, 12.8 per cent foreign-born white, 4.4 per cent colored, and the remainder chiefly Indian, Japanese, and Chinese. Of the total, 28.8 per cent live in the largest four cities of Philadelphia, Pittsburgh, Scranton, and Reading.

Politically the state has 67 counties, 46 cities, 931 incorporated boroughs, 2587 school districts, 62 first-class townships, 1512 second-class townships, 271 independent poor districts, and one incorporated town.

Religiously 5,124,361 of its population (or 53.2 per cent) are nominally affiliated with some denomination, whether Jewish, Catholic, or Protestant. It claims that 2,178,081 (or 22.6 per cent) are enrolled on Sunday-school records. It has 13,327 church buildings, valued at \$439,937,000.

Denominationally you find the following religious groups occupying the field:

Chart I.

	Congregations	Membership
Protestants	11,558	2,620,360
Catholics	1,869	2,191,390*
Jews	293	404,979*

* The latter two include the entire family, not just the adult members. Among the Catholics 28.6 per cent are under 13 years of age. There would in addition to these be almost four and one half millions unreached by any group.

The approximate strength of the Protestant bodies is:

Chart II.

Denomination	C. Edifices	Members	S. Schools	Enrollment
United Lutheran	1,443	551,202	1,385	330,644
Methodist Episcopal	2,645	494,211	2,493	528,526
Presbyterians in U. S. A.	1,177	370,394	1,115	282,833
Reformed Church	910	218,400	857	213,433
Protestant Episcopal	535	191,261	459	58,743
Baptists (white)	698	125,065	653	125,090
Baptists (colored)	311	101,570	251	33,035
Evangelicals (5)	721	87,677	683	125,368
United Brethren (2)	568	84,635	524	110,576
Presbyterians (others)	357	82,736	343	72,865
Lutherans (others)	189	52,680	159	19,246
Dunkers (4)	210	39,239	200	40,151
Disciples of Christ	162	38,996	151	34,139
Mennonites* (7)	240	27,365	165	24,784
Congregationals	98	19,619	94	16,435
Churches of God (4)	216	17,864	199	27,008
Methodist Protestants	123	16,766	112	15,270
Friends, Hicksites, et. al.	77	11,804	56	4,976
Moravians	20	7,768	20	5,284

Salvation Army	91	6,852	91	9,896
Christian and Missionary Alliance	96	6,062	83	8,192
Adventists	79	4,969	50	2,659
Christian Science	64	4,776	56	4,426
Christian Reformed Episcopal	64	4,200	47	3,960
River Brethren	13	3,200	12	2,937
Assemblies of God	45	2,775	37	3,577
Latter Day Saints	27	2,534	25	2,173
All under 2,500	20	2,504	20	1,306
	234	19,313	151	10,801

—1926 Government figures.

* The 1938 Year Book would give 19,702 Mennonites in 161 congregations and 2,901 Amish in 32 congregations.

There are one hundred and thirty-five distinct Protestant denominations found here. The above list includes the largest groups, including in some cases a number. Of these fifty-nine have ten or less churches. The Sunday-school enrollment ten years ago was higher than the church membership, but not so today. It is estimated that but 34 per cent of the church members attend church, compared with 68 per cent of the Sunday-school members attending Sunday school. It is also claimed that 40 per cent of the Sunday school attend church and 12 per cent of the church attend Sunday school. Only 26 per cent of the population are on Protestant Church rolls, compared with 49 in South Carolina, 46 in Virginia, and 45 in Alabama. Yet one-ninth of North America's Sunday-school enrollment and one-seventeenth of that of the world is in this state. It has the largest Sunday-school enrollment, the largest Protestant Church membership and population of any state in the Union. (Alongside is New York State which, next to Nevada, has the lowest percentage of population enrolled in Sunday school.)

From a study of the map it is observed that Philadelphia, the great metropolis, ranks first in numbers in Sunday-school enrollment but has only 14.7 per cent of its people inside. Allegheny County stands second in enrollment and first in number of schools, but with only 15.6 per cent therein. Lancaster County comes third, but, being distinctly rural, has 44.8 per cent. If the Amish, Martinites, New Mennonites, et. al., who have no Sunday school today were included possibly three more might be added to this figure. So these percentages range from 10.9 in Lackawanna to 53.9 in Juniata.

Roughly only one-fifth of the whole northern tier counties' population are in Sunday school. Take the four hard coal counties, and 15 per cent only are in Sunday school, whereas in Lancaster and the five surrounding agricultural counties, the percentage is 39.5, in spite of the fact that 36.3 per cent are in their county seats.

Positively, the rural district presents the better religious picture. Away from the din of Pittsburgh and Philadelphia and also from the anthracite region, we find the most religious county is Juniata, which was settled by a godly people.

Again in Montgomery County, adjacent to Philadelphia, 15.2 per cent in a district of 45,719 are in Sunday-school; in the suburban district of 138,707, 22.7 per cent; and in the rural district (away from Philadelphia fifteen and more miles) of 77,011, 40.3 per cent.

Negatively this is also true as you compare these figures with your rural community.

Chart III. Crimes in 1935

	Murder	Rape	Robbery	Assault	Burglary	LARCENY Over \$50	Under \$50	Auto Theft
Phila.	115	137	455	763	2576	915	2450	9541
Pittsburgh	37	41	1057	147	1699	602	1134	6908
Scranton	2	7	28	36	319	70	408	249
Reading	0	32	31	15	289	103	458	213

Examining these centers religiously we have:

Chart IV.

	Pop. (1930)	% R. Cath.	% Jewish	% Prot.	% Unreached	Above Crimes
Phila.	1,950,961	25.5	13.8	20.7	40.	9541
Pittsburgh	669,817	31.9	7.9	24.4	35.8	6908
Scranton	143,433	45.0	6.2	9.8	39.	1119
Reading	111,171	16.0	4.0	35.8	44.2	1141

We should recognize that almost 29 per cent of Catholicism are 13 and under (which may also be true of Jewry), and that one third of their marriages are mixed, which is making a decided inroad on their membership. It is also a fact that in America but 60 per cent of the 1926 Sunday school totals are in totals today, and that 7 out of every 10 American youth are receiving no systematic religious instruction in any Catholic, Jewish, or Protestant group. May we throw the searchlight on Pennsylvania.

In Pennsylvania about one-third of the population is under 17, one-third 17-39, and one-third 40 and up. Of this total 5 are enrolled in Sunday school, 3 are on Protestant Church membership rolls, and 19 are outside.

Examining those attending we have:

Chart V. In Sunday School

Ages	Percentages	Penna.	Montgomery Co.	Souderton Menn.
1-5	"	17	14	9*
6-14	"	31	26	33
15-17	"	9	8	14
18-24	"	9	9	16
25 up	"	34	44	28

* No cradle roll.

Thus it is seen that 57 per cent of the Sunday school is in the first third of the population, and 66 per cent graduate before 25 years of age, with the greatest break, not during the high-school age as supposed, but immediately thereafter. The last column presents a different picture but is too low, especially at the latter end.

Chart VI.

County	% Pop. in S. S.	Unreached	% Prot. Church	Unreached
Dauphin	39.1	100,543	34.6	107,943
York	51.5	80,941	48.7	85,744
Montgomery	25.8	196,911	32.	180,747
Bucks	26.	71,484	20.	77,326
Lancaster	44.8	108,559	34.7	128,507

So we might give for every county, but you will get more out of it, if you figure it for your own county (if other than above).

For the reaching of even the so-called "reached" the Northern Baptist Convention made the following analysis of their membership:

Chart VII.

Active	39 per cent
Partly active	14 "
Inactive and non-attendant	47 "

Since Montgomery County is fairly typical of Pennsylvania the following is of value on this point:

Chart VIII.

Congregation	Location	S. S. Enrollment	Nov. 28, '37 Attendance	Church Membership	Av. Church Attendance
Carmel Presbyterian, Glenside (Urban)		1,649	742	1,748	380
Emanuel Lutheran, Pottstown (In town, Rural Dist.)		1,596	924	1,525	375
Calvary Baptist, Norristown (In City-Suburban Dist.)		1,105	605	1,021	375
St. John's Reformed, Lansdale (In town, Rural Dist.)		941	486	883	319
Souderton, Mennonite, Souderton (In town, Rural Dist.)		733	568	540	650
Franconia Mennonite, Franconia (Distinctly Rural)		675	489	725	1,000

It is interesting to note that 21.7 per cent in an urban church constitutes its average attendance, whereas 137.9 per cent of the Franconia membership constitute its average attendance. The former is characteristic of many large city churches today. In fact London claims only five per cent of population as Sunday churchgoers. How about Philadelphia?

Think of the way some of these are reached and then think of the 4,414,621 that are classed as unreached. Of course that does include the infants, but of the Protestant group only. What a task, right at home, and what is Protestantism doing?

Russellism, Adventism, and now and then Mormonism, rather thoroughly canvass the state. Among the distinctly Protestant churches the Mennonite Church is almost alone in reaching out to the unreached. With barely four-tenth per cent of the state's population they claim about nine-tenth per cent of the Protestant Church membership and 1.3 per cent of the Sunday-school enrollment. These are chiefly on the southern tier counties and are thus divided:

Chart IX.

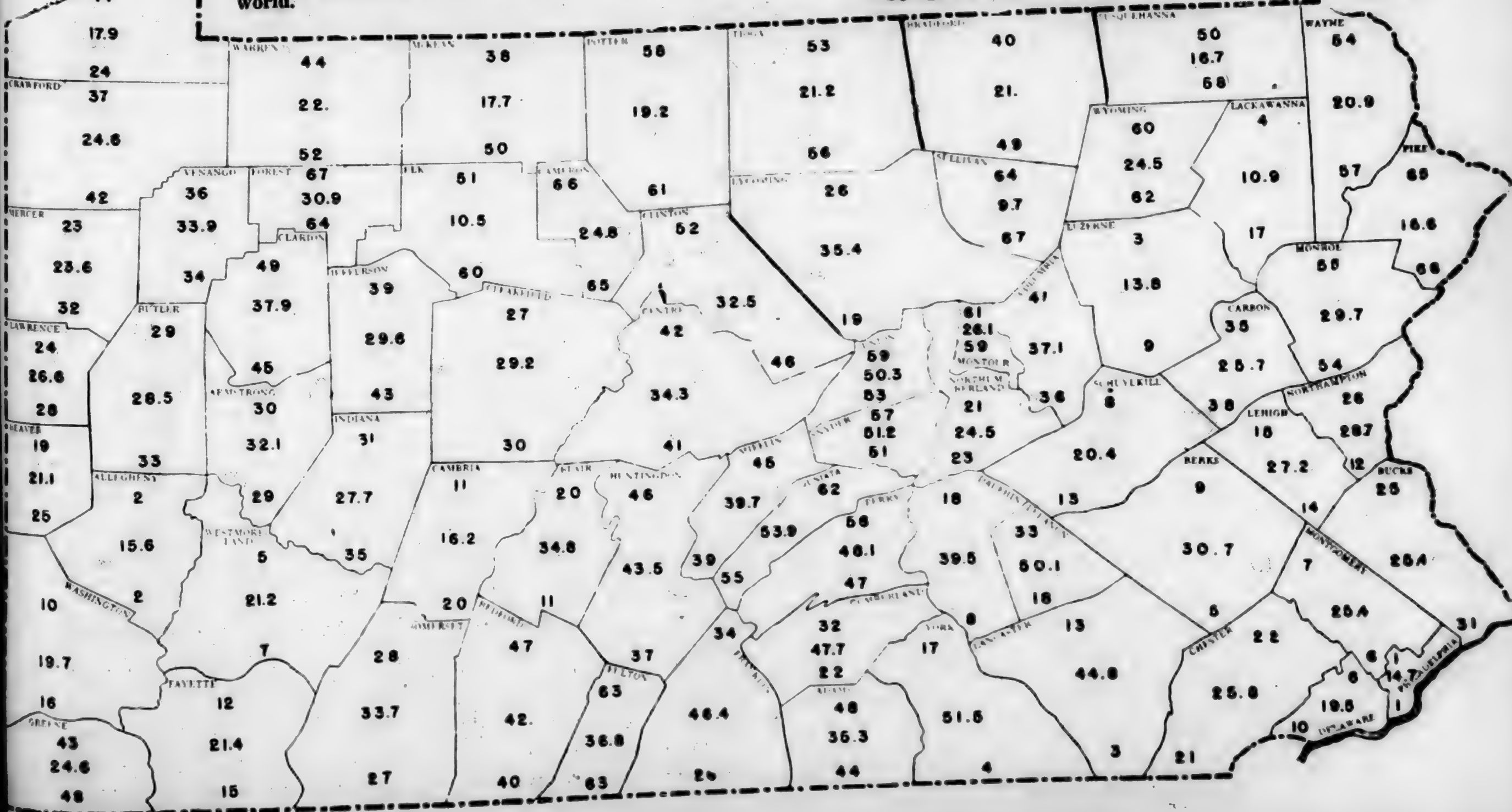
Conferences	Lancaster	Franconia	Franklin Co.	S. W. Penna.	Ohio-E. A. M.
Membership	12,947	4196	717	1608	1469
Places of Worship	99	29	8	13	7
S. S. Enrollment	16,884	6503	330	3900	2200
Mission Stations	22	9	0		2

Note: These figures are for this state only.

(Continued on last page)

KEY TO MAP.—Upper figures represent order among counties in total population (1930).—Lower figures represent order among counties in total Sunday-school enrollment (1937).—Middle figures represent percentage of total population in Sunday school.—Pennsylvania has one-ninth of the Sunday-school enrollment of North America and one-seventh of the world.

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THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

On September 11, and October 2, we have in this issue of the Y. P. M. Department the junior topics for these dates. The Junior topic for September 11, is one that is to help the juniors to feel their responsibility in relation to the Lord. The topic for Oct. 2, is an effort to bring the lessons from nature to the attention of the boys and girls so that they may be led to think of the Lord as they come in touch with the world of nature about them.

Our Doctrinal Study for the month of September is on the subject that ought to concern every one. Upon our baptism depends where we stand in our relation to the Lord and the Church. The true seal of our acceptance with God is the seal of the Holy Spirit. The church may well follow up in her acceptance of the individual who has been accepted of the Lord and sealed by His Spirit. It goes without saying that "all righteousness" should be fulfilled by ordinances commanded of the Lord. Baptism with water is one of these.

The Christian Life Topic continues the study of Victorious Life Attitudes, of which the one in relation to the world is an important one. It might be helpful to give a brief summary of attitudes as given in previous meetings and thus show their relation to the victorious life.

I do not ask for earthly store
Beyond a day's supply;
I only covet more and more,
The clear and single eye,
To see my duty face to face,
And trust the Lord for daily grace.

Then shall my heart keep singing
While to the cross I cling;
For rest is sweet at Jesus' feet,
While homeward faith keeps winging.—J. I. Maxfield.

WHAT I OWE THE LORD (Jr.).— Eccl. 12:1-14

Topic for September 11

MOTTO

"What shall I render unto the Lord for all his benefits toward me?"

MEDITATIONS ON THE TOPIC

I. My indebtedness to the Lord comes from the Lord's expenditures of His goodness and mercy upon me. If I am worthy in spirit, I will respond to the gifts of God toward me with more than a feeling that these gifts ought to come anyhow. I will not feel to appropriate these gifts for my own personal gratification without questioning how the Giver would have me use them. It is well that I learn early in life to think of how my life was given to me and who it is that has continually cared for me and upon whom I depend for all the benefits that I receive. Then common moral sense will teach me that I should not be ungrateful. God teaches me by His Word to understand this great moral principle as well. If I am not a moral reprobate I will gladly respond to all that the Lord has done with a heart overflowing with love to my Creator.

I am indebted not only for life and the sustenance in the world, but I am indebted for the salvation of my soul, which, being morally unfit for fellowship with God, has been redeemed by Him at great cost so that it is possible for me to be saved and enjoy fellowship with Him forever both in time and in a home in glory. God has made it possible for me to express my gratitude to Him in glad free service and worship, though my debt to Him is so great that I cannot expect to repay Him for what He has done.

So I shall owe Him everlasting gratitude and should endeavor to keep on feeling and expressing that gratitude in time and eternity. Since He has freely bestowed His blessings upon me, I feel that I can freely return to Him all that I am and have that I may glorify Him forever.

II. The Text.—Eccl. 12:1-14.—We should remember the Creator in our earthly life before our bodies return to the dust from whence they came and our spirit is brought before God in judgment. To fear Him and keep His commandments is the whole duty of man.

III. Suggestions for Junior Programs.—The Suggestive Assignments will suggest how to shape the program to develop the theme for the boys and girls. The naming of earthly and heavenly gifts from God should be no small part of the evening's program. Meditation upon these gifts and upon the goodness of the Giver should awaken gratitude and a feeling of obligation that should lead to a consecration of gifts and powers to the Creator.

Youthful consecration is the theme that should appeal to the junior after having meditated upon all that God has done for us.

OUTLINE STUDY

I. What the Lord has Done for Me.

1. Life and breath and all things.—Acts 17:24-28.
2. Forgiving all iniquities.—Ps. 103:3.
3. Redeeming our life.—Ps. 103:4.
4. Satisfies our mouths.—Ps. 103:5.
5. Prepared our salvation.—Jno. 3:16.
6. Sent us teachers and preachers.—Rom. 10:14-17.

II. What is Due the Lord from Us.

1. Thanksgiving.—Ps. 107:1, 8, 15, 21, 31.
2. Honor Him with my substance.—Prov. 3:9.

3. Glorify Him in my body and spirit.—I Cor. 6:20.
4. Accept His salvation, pray, and pay vows.—Ps. 116:13, 14, 17-19.
5. Glorify Him in all we do.—I Cor. 10:31.
6. Present our bodies a living sacrifice.—Rom. 12:1.
7. Keep all His commandments.—Eccl. 12:13, 14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Give."
2. Free Gifts God Has Given to Me.
 - a. Earthly gifts (name them).
 - b. Gifts from heaven (name them).
3. Why do I owe for God's gifts?
4. What can I pay (See II of the Outline Study)?
5. Why can I not repay Him enough?
6. What time in life should I begin to pay?

For Seniors.

1. What Is My Due to My Creator?
2. What Do I Owe for My Salvation?
3. How Much Can I Pay?

PERSONAL THOUGHT

We need to seek to know what is the good pleasure of our Creator that we may the more perfectly fulfill His will and show the sincerity of our love.

SEED THOUGHTS

"Precious Saviour, may I live,
Only for Thee!
Spend the powers Thou dost give
Only for Thee!
Be my spirit's deep desire
Only for Thee!
May my intellect aspire
Only for Thee!"

"In my joys may I rejoice,
Only for Thee!
In my choosing make my choice
Only for Thee!
Meekly may I suffer grief,
Only for Thee!
Gratefully accept relief,
Only for Thee!"

"Be my smiles and be my tears,
Only for Thee!
Be my young and ripper years,
Only for Thee!
Be my peace and be my strife
Only for Thee!
Be my love and be my life,
Only for Thee!"

BAPTISM.—Matt. 28:19, 20; Acts 2:37-42; 10:44-48

Topic for September 18

MOTTO

"One Lord, one faith, one baptism."

MEDITATIONS ON THE TOPIC

I. Baptism is a religious act indicating purification. Under the law of Moses there were "diverse washings" (from the Greek, *diaphorais baptismois*—properly diverse baptisms). These washings were baptisms in the sense of the same word used in the New

Testament and indicate that when water is used as a ceremony it has a similar significance in the work of God in cleansing the inner man from sin through the forgiveness of sin by virtue of the application of the blood of Christ by faith. "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

It is also plain that the gift of the Holy Spirit, in connection with the cleansing of the heart from sin by faith, is the "one baptism" by which we are brought into the body of Christ and made partakers of His salvation. Cf. I Cor. 12:13; Acts 15:7-9; Eph. 4:4-6; 1:13, 14.

The baptism of fire is so closely connected with the baptism of the Holy Ghost that we might say that it is a symbol of His coming as the dove was in the baptism of Jesus. Matt. 3:11, 16; Acts 2:3, 4. Fire is the symbol of God's presence and purity, expressing the possibility of purified ones to receive Him into their hearts. Heb. 12:28, 29.

The baptism of suffering indicated the pains connected with the death of Jesus and the pangs of similar suffering in those who are persecuted for righteousness' sake (Lk. 12:50; Matt. 20:22, 23, 28), a process fitting one for a higher service and glory. Heb. 5:8-10; I Pet. 5:10. Our heritage in being "baptized into His death" is a forerunner of our newness or resurrected life. Rom. 6:3-14.

II. The Text.—Matt. 28:19, 20.—In the Great Commission, Jesus commands His disciples to baptize the believers who have been made through the preaching of the Gospel to all nations.

Acts 2:37-42.—The assembly present on the day of Pentecost when Peter explained the cause of the manifestation of the Spirit, were directed to repent and be baptized in the name of Jesus. The ones who gladly received the Word were baptized.

Acts 10:44-48.—The first Gentile converts were filled with the Spirit and this was viewed as a qualification for the receiving of them into Church fellowship by water baptism.

III. Suggestions for Junior Programs.—The juniors may well learn the teachings concerning baptism. Conditions that fit one for baptism may be made a prominent part of the program for them. The importance of a change of heart by the baptism of the Holy Ghost may be given some place. It will be edifying to take up some of the baptisms recorded in the New Testament, such as: The Baptism of Jesus; The Baptism of the Eunuch; The Baptism of the People at the Home of Cornelius; The Baptism of Lydia and Her Household; etc. From these can be made such applications which will bring out the proper conditions for baptism. Simon the sorcerer's baptism may be noted as one whose heart was not right and who received no blessing in such a service.

OUTLINE STUDY

I. Baptisms Mentioned in the Scripture.

1. Divers washings (baptisms, Gr.).—Heb. 9:10 (Num. 19:18, 19).
2. Water and Holy Ghost and fire.—Matt. 3:11.
3. Suffering.—Luke 12:50; Mark 10:38; Matt. 20:22, 23, 28.

II. Purposes of Baptisms.

1. To signify purification.—Num. 19:12; Acts 22:16; Acts 2:38; Heb. 9:13.
2. The answer of a good conscience.—I Pet. 3:21.
3. A token of repentance.—Matt. 3:11.
4. A type of Spirit baptism.—Mark 1:8; Acts 1:5.
5. A seal of acceptance with God and the church.—Acts 10:44-48; I Cor. 12:13; Eph. 1:13, 14.
6. A setting apart to official service.—Acts 10:38; Matt. 3:15-17; Jno. 1:31-34.

III. Water Baptism.

1. Commanded by Christ to the Church.—Matt. 28:19, 20.
2. To be accompanied by—
 - a. Faith and confession.—Acts 8:36-38.
 - b. By repentance.—Acts 2:38; Matt. 3:7-11.
 - c. Evidence of conversion.—Acts 10:47, 48.
 - d. Willingness to obey.—Acts 2:41.

IV. The One Baptism with the Holy Ghost.

1. The induction into the body of Christ.—I Cor. 12:13.
2. The putting on of Christ.—Gal. 3:14, 27.
3. The empowering of the Christian.—Rom. 8:9-14.
4. The witness of sonship.—Rom. 8:15, 16; Gal. 4:4-7.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Baptize," or its forms.
2. What we Learn about Baptism.
 - a. The kinds of baptism mentioned in Scripture.
 - b. What it means to receive baptism.
 - c. Who may receive baptism.
 - d. What is the "one baptism" of the Bible?
 - e. What if we do not have the "one baptism"?

For Seniors.

1. What Are the Various Baptisms to Accomplish?
2. How Is There but "One Baptism" When "Divers" Baptisms Are Mentioned?
3. The Place of Water Baptism in our Service.
4. What is Accomplished by Spirit Baptism?

PERSONAL THOUGHT

What a blessed hour for us when we may seal our faith in Christ by water baptism! Happy are we if the real baptism of the Spirit has been our experience!

SEED THOUGHTS

"Oh happy bond that seals my vows
To Him who merits all my love;
Let cheerful anthems fill His house
While to that sacred shrine I move."

O Lord, while we confess the worth
Of this the outward seal,
Do Thou the truths herein set forth,
To every heart reveal.

Death to the world we here avow,
Death to each fleshly lust;
Newness of life our calling now,
A risen Lord our trust.

Baptized into the Father's name,
We'd walk as sons of God;
Baptized in Christ, we own Thy claim,
As ransomed by Thy blood.

Baptized into the Holy Ghost,
We'd keep His temple pure,
And make Thy grace our only boast,
And by Thy strength endure.

—Mary P. Bowly.

VICTORIOUS LIVING — ATTITUDES TOWARD THE WORLD.—I Jno. 2:15-17; Matt. 5:14-16; Mark 16:15

Topic for September 25

MOTTO

"Now we have received, not the spirit of the world, (kosmos) but the Spirit which is of God."

MEDITATIONS ON THE TOPIC

I. Walking With God in the World.—
"The whole world lieth in wickedness." The

god of this world is working in hatred toward the Son of God. The death of the Son of God in the flesh was brought about through the dictates of this ruling prince of this world who worketh in the children of disobedience. The followers of the world spirit are often ignorantly following their leader, unconscious that they are bringing about their own destruction in the coming judgment which God will surely bring upon the world and its prince. All who follow after this world in its wicked character and enmity against God shall surely fall with it in the judgment unless they are awakened in time and turn to Jesus that they might save themselves from this "untoward generation."

It is with this knowledge before the children of God that they take up their walk with God in the world. Redeemed by the blood of His dear Son they live unto Him who died for them and rose again. They are careful to keep themselves unspotted from the world. They dare not be in the fellowship of the world's doing and being. They keep in mind that they will be condemned with the world if they become contaminated with the world's sin. They hear the call of God, "Come out of her my people that ye be not partaker of her sins, and that ye receive not of her plagues."

While we want to save ourselves we also want to remember that the redeeming love of God in Christ has prepared a salvation that will reach whosoever will. Our attitude should be to take our place in the Lord's service that we may in saving ourselves also save them that hear and come in contact with us. In this sense we are as shining lights in the world holding forth the Word of life. Any other attitude of worldly ease or seeking for material advantage or following in world pleasures, is sure to bring disaster.

II. The Text.—I Jno. 2:15-17.—This passage sets forth the opposite character of the world making it impossible to love the world and to love the Father at the same time. The character of the lusts of the world is such as will surely bring destruction while obedience to God will bring eternal security.

Matt. 5:14-16.—We are to be the salt of the earth and a light of the world. If God's people are not the saving force there is no hope for the world.

Mark 16:15.—This lays the command upon the people of God in behalf of the lost souls of men in all the world.

III. Suggestions for Junior Programs.—The world contains saved and unsaved souls. The unsaved world is ruled and moved by a wicked spirit called Satan. He seeks to get all the glory to himself and to overthrow the work of Christ in saving souls and getting them to worship the Creator of all. We need to reveal to the boys and girls that a great number, the majority of people, are following the wicked way of the evil spirit. And this evil spirit, Satan, is often coming in such deceptive ways that it is not always thought of as evil. The way that we may know it is evil is by listening to the teaching of the Bible and giving our life over to the Saviour that we may be saved and kept from the evil. The Suggestive Assignments will point out the general impression that should be made upon the boys and girls as well as the older people. People who only care to get saved themselves are still lost and under the selfish spirit of Satan. We cannot call ourselves saved until we are delivered from the spirit of selfishness and pride and lust which is of the world and have received the Spirit of God which fills our hearts with love and desire for the welfare of others.

OUTLINE STUDY

I. The Meaning of "World" as Used in Our Topic.

1. Kosmos (Gr.)—Arrangement, beauty. —It refers to the world of people with all their organization and order of procedure.

2. Other words called world in the Authorized Version of the Scripture are: aion, aionion (Gr.)—age or ages—referring to time, or dispensation. Also the word gē for land and oikoumenē, meaning the habitable earth, or land.

II. Victory Standards in Relation Toward the World.

1. In the world but not of the world.—Jno. 17:14-16.
2. Delivered from the course (age) of this world.—Eph. 2:1-7; Gal. 1:4.
3. Saved from the love of the world.—I Jno. 2:15-17; Jas. 4:4-10.
4. Separated from its partnership.—II Cor. 6:14-18.
5. Made a light of the world.—Matt. 5:14-16; Phil. 2:14-16.
6. Loving the lost souls of men.—Jno. 3:16; Jno. 17:18-23.
7. Living victoriously over the world.—I Jno. 5:4, 5; Jno. 16:33.
8. Preaching the Gospel to lost souls in it.—Mark 16:15.
9. Not fashioned like the "age" of the world.—Rom. 12:2.
10. Not blinded by the god of this (age) world.—II Cor. 4:3-6; Eph. 6:11-13.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "World."
2. How to Deal with the World.
 - a. With its evil works.
 - b. With its spirit of godlessness.
 - c. With its vain pride.
 - d. With its lost souls.
 - e. With its poor and needy ones.
 - f. With its saved children of God.

For Seniors.

1. The Position of God's Children in the World.
2. The Attitude toward the Satanic Leadership.
3. The Attitude toward the Souls of Men.

PERSONAL THOUGHT

Who is on the Lord's side? Let him show by his attitude toward the world that he loves God instead of the lusts of the world.

SEED THOUGHTS

"Love not the world, its dazzling show
Conceals a snare of death,
The sweetest joy earth can bestow
Dies as a wasted breath.

"Love not the world, 'tis Jesus' plea;
Sweet life to you He brought;
Alone with death on Calvary,
Your sin lost soul He sought."

According to the Scripture, therefore, we have in the world system around us the consequence of the acceptance by the human family of Satan's program and leadership.
—Mauro.

Being an entity, the world has a character of its own; and it is, as a whole, either good or evil. Being a unit, the world cannot be separated into good features and bad, but must be judged, as to its moral character, as an entity. In the Scriptures we have God's judgment of the world and its works as being unqualifiedly evil. They who are wise will not seek to discover good features in a system which He has pronounced evil.
—Mauro.

The aim of the leaders of the world, whether they call themselves Christians, reformers, socialists, philanthropists, prohibitionists, or by some other name, is, as has been well said, "to get rid of the consequences of sin, without getting rid of sin." God's method, on the contrary, to get rid of sin, and thus get rid of its consequences. "Now once in the end of the age hath He appeared to put away sin by the sacrifice of Himself."—Mauro.

LESSONS FROM NATURE (Jr.).— Ps. 148:1-14

Topic for October 2

MOTTO

"Let them praise the name of the Lord."

MEDITATIONS ON THE TOPIC

I. God Teaching Through Nature.—"The heavens declare the glory of God, and the firmament sheweth his handiwork." God has so formed all things in the earth and the heavens that they speak to the intelligence of men and declare something about the nature and the wisdom and the power of God. Lovers of nature may even be blind to the lessons which God is teaching by it. We rejoice in the food we eat and the water we drink and the beauty we behold in grass and tree and blossom as well as fruit. But it is possible to rejoice simply in a physical and mental enjoyment without seeing anything in the revelation of the divine hand who made it or feeling anything of the divine life from God in our own in a spiritual fellowship.

"Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." But sin and ungodliness has blinded the hearts of men to the testimony of God in nature as well as in revelation. Men will close their minds against the truth of God's revelation in nature and in the inspired Word as found in His Holy Book.

We will endeavor by the study of the Word to see how much God has used nature to express to us the lessons which He would reveal to us in the Holy Scriptures. Nature often forms the pictures and the parables by which He unveils spiritual truth to us and brings the message home to our hearts. May we keep the Creator ever in view in our study of nature so that we do not fall into the idolatrous practice of worshipping the creature more than the Creator who is blessed forever.

II. The Text.—Ps. 148:1-14.—Here the works of nature which God has made are said to praise the name of the Lord. It is of course impossible for an inanimate thing to praise God of itself. But when these inanimate objects are seen by intelligent men they shape themselves into language in the heart of man which causes him to praise the Creator because of the sight, and the glory of God revealed in their creation.

III. Suggestions for Junior Programs.—The Scripture passages given in the Outline Study or other Scripture which may be suggested, by these should form the basis for meditation by the boys and girls. The more we can impress the great lessons of the Word upon them by the natural objects of the world about them the more apt they are to find thoughts of God when they see the birds and animals and flowers and trees and rocks and hills and rivers, etc.

The various objects of nature may be assigned and the boys and girls can find as much about their assignment as they can from the Scripture and can bring out the lessons that are taught of God in them.

OUTLINE STUDY

I. Bible Teachings from Nature.

1. From the heavens.—Ps. 8:3, 4; Ps. 19:1, 2; 97:6; 136:7-9.
2. From waters.—
 - a. The sea.—Job 38:8-11; Isa. 5:30.
 - b. The rivers.—Ps. 46:4; Zech. 14:8.
 - c. Fountains.—Jas. 3:11; Jer. 18:14.
 - d. Wells.—Isa. 12:3.
3. Seasons.—S. of S. 2:10-13; Matt. 24:32, 33.
4. Clouds.—Job 36:31; Isa. 50:3; II Pet. 2:17; Gen. 9:14-17.
5. Rain.—Ps. 72:6; Mic. 5:7 (dew).

6. Hail.—Rev. 16:21.
7. Lightning.—Matt. 24:27.
8. Botany.
 - a. Lily.—Hos. 14:5; Matt. 6:28; S. of S. 2:1, 2.
 - b. Fruit tree.—Hos. 14:6; Matt. 7:16-20.
 - c. Other trees.—Isa. 55:13.
9. Animals.—Ps. 32:9; Prov. 30:29-31; Isa. 1:3.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Praise."
2. Lessons from Nature.
 - a. Discuss selections from the Outline Study.
 - b. Make selections which you have found for yourself by searching the Scripture.

For Seniors.

1. The Teaching of Nature Concerning God.
2. Lessons Drawn from Nature for Man's Benefit.
3. Spiritual Types from Nature.
4. Prophetic Visions from Nature.

PERSONAL THOUGHT

Does the consideration of nature bring to me thoughts concerning God?

SEED THOUGHTS

I've found a friend in Jesus,
He's everything to me;
He's the fairest of ten thousand to my soul!
The Lily of the Valley, in Him alone I see,—
All I need to cleanse and make me fully whole:
In sorrow He's my comfort, in trouble
He's my stay;
He tells me ev'ry care on Him to roll;
He's the Lily of the Valley, the Bright
and Morning Star;
He's the fairest of ten thousand to my soul!
—C. W. Fry.

When we stand by the beautiful river,
'Neath the shade of the life-giving tree,
Gazing o'er the fair land of promise—
What a wonderful sight that will be!
—F. A. Blackmer.

THE BIBLE A SUPERNATURAL BOOK

(Continued from page 281)

saying, In thee shall all the nations be blessed.—Gal. 3:8.

For ye are all the Children of God by faith in Christ Jesus. . . . There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.—Galatians 3:26-29.

This is that Moses, which said unto the Children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers: who received the lively oracles to give unto us.—Acts 7:37, 38.

Behold, the days shall come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah—Hebrews 8:8-10.

Whereby, when ye read, ye may understand my knowledge in the mystery of Christ which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel.—Ephesians 3:4-6.

These Scriptures prove to me the unity of God and of His children from the creation of man to the end of time. God is not divided,

neither is His Word divided, nor are His people divided!

If the redeemed of God do not date from the first repentant sinner, then why should the Lamb have been slain from the foundation of the world?

Or why should the iniquities of us all be laid upon Him?

Or why should the happy throng rejoicing together before the throne and before the Lamb be of all nations, and all kindreds, and all people, and all tongues, those who have been redeemed and have had their robes washed white in the blood of the Lamb?

Or why should the Gentiles be made fellow heirs and of the same body with Israel?

I cannot comprehend a divided group of saints of God in a perfect heaven united with God! A very devout, extremely exclusive and "elect" and "called out one" said to me recently:

"I have just discovered in my meditations and exercises that there will be three distinct groups of redeemed souls in the glory world. These will be made up of (1) children who have not reached the age of accountability (he objected to the word 'innocent' being applied to these children); (2) of Israel or those saved under the Law; and (3) of the Church or those saved under grace." This brother was honest enough to state that he had discovered this in his meditations and exercises.

For a true statement I point all to the Word of God:

Ye are all one in Christ Jesus.

I am the way, the truth, and the life: no man cometh unto the Father but by me.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

Since Jesus is the only door; and the only way to the Father, man must all go that way. There is not now, nor ever has been salvation in any other. Through His name and faith in His name is the only way in which man ever found God; and so Adam and Eve the first sinners were pointed to Him; Abraham had the Gospel message sent to him and by faith was saved; Moses met God in glorious communion and through the holiness of Christ was born into the Church in the wilderness. Jesus says to us concerning the innocent children,

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

And all of us who have sinned and come short of the glory of God

May come to him and take of the water of life freely.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

And finally in the fullness of time, in Him all things will be united both in heaven and in earth; and by Him delivered to the Father:

That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven,

and which are on earth: even in him.—Eph. 1:10.

Then cometh the end, when he shall have put down all rule and all authority and power. . . . And when all things shall be subdued unto him, then shall the Son also himself, be subject unto him, . . . that God may be all and in all.—I Cor. 15:24-28.

In concluding this chapter I shall portray the Church as the Bride of Christ; one Body of redeemed souls, chosen by God from the sons of men, and founded upon the apostles and prophets, Jesus Christ Himself being the Chief Cornerstone.

From Adam to Moses represents the age of innocency of this redeemed body. How tenderly God provided and cared for His infant body of redemption! This to me is a type of the innocent redeemed children in heaven.

From Moses to John the Baptist represents the age of law of this holy band. How excellently and wisely God counseled, corrected, and directed the growing race; and how severely He dealt with deliberate transgressors among His saints! This to me is a type of the child who has grown to the age of accountability, under age, as we say, and at home subject to paternal care.

From John the Baptist to the second coming of our Lord represents to us the day of grace. How now the abundant grace and consuming love of God is made manifest to His called out child! This is a time of ardent courtship and blissful wooing, Jesus in person, no more in shadow nor mystery, manifesting His love and passion for the souls of men.

All these saints of God are, His separate people, elect of God, and the Bride of Christ. These are the children of God who through the ages have been the salt of the earth. These are they who through time have been founded upon the Rock and have rejoiced in God though the storms raged, the floods came, and the winds blew. These are they who shall meet God in peace; for Jesus the Son of God is their Sin-bearer and Salvation. **These are the Church of the living God!**

In every generation through the span of man they have been a living testimony of the power and grace of God; and to the truth and force of the Supernatural message of God's Word. For the outstanding men of culture and power in every generation have been the saints of God who constitute the Church of the Living God.

NOTES

With His children God has always had a token: In the age of innocency it was that of nakedness denoting absolute innocency and betokening a face to face relationship with God. This is "the child age" of the Race.

With Israel the token was that of circumcision. This is the masculine age (the head uncovered, I Cor. 11), and denotes law to man morally responsible and found wanting.

With Christianity the token was baptism. This is a feminine seal (the head covered, I Cor. 11), and represents a pure heart devotion. This we call the dispensation of Grace. Man absolutely dependent on God's favor and abiding love!

This chapter is not an historical outline of the work of the church but is rather a melting together of the "called out children" of God into one Body in accordance with the Author's conception of the glorified children of God as taught in the Bible. This Body in the past, in the present, and in the future—always—a testimony to the Supernatural Word of God.

The value of a book on the history of the

Christian Church depends upon four things: Its representation of original sources; its criticism of these original sources; its assimilation of those sources as critically weighed; and its literary ability.—Cave.

Confessional Dogmatics exhibits the doctrinal system of a particular Church as laid down in the symbolical books of confession of faith. It is chiefly historical, as Biblical Theology is chiefly exegetical. There are as many kinds of confessional or churchly dogmatics as there are creeds or Confessions of Faith.—Schaff.

Manitou Springs, Colo.

THE UNFINISHED TASK

(Continued from page 275)

each perform a very different function, yet all work to the end for which the body exists. The Church, which is Christ's body, exists for the purpose of witnessing of Him to all men in order that they may be saved. The Gospel of Christ is "the power of God unto salvation, to every one that believeth." "How then shall they believe in him of whom they have not heard" (Rom. 10:14)? The command is, "Go, . . . teach, . . . preach, . . . pray, . . . give." All the world, includes our own immediate neighborhood. Perhaps our own part of the task is more especially there. Why is the task so far from finished after 1900 years? It is because the great majority of Christians do not seriously consider their responsibility. We enter the professions or business, or farm, or keep house for what we expect to get out of it in blessing to ourselves, and offer Christ a little of our surplus as a soothing balm for our conscience.

He asks us to make His cause our first consideration. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. 6:33). The Moravian Church is an example of what can be done by those who truly heed the command to go and disciple all nations. They send one missionary to the field for every sixty members who remain at home. It takes 6,000 of Protestant church members to support one missionary. Church members spend many times more for tobacco, chewing gum, and cosmetics than they do for missions. When our love for Christ leads us to make the sacrifice that we expect of those on the field, there will be a great forward movement in our missionary effort. Men ask, "Do missions pay?" That is not our business. What should concern us is the fact that Christ has commanded us to carry on. They cost Him His life; and He says, "As my Father hath sent me, so send I you." "Freely ye have received, freely give." Missions cost, but since we are stewards and all that we have and are belongs to Him, the only way to retain our stewardship is to execute it according to His instructions. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). Preston, Ont.

WITH GOD

"To talk with God, no breath is lost; Talk on! To walk with God, no strength is lost; Walk on!

To toil with God, no time is lost; Toil on! Little is much, if God is in it; Man's busiest day not worth God's minute. Much is little everywhere If God the business doth not share. So, work with God—then nothing's lost; Who works with Him does best and most."

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE STATE—ABSOLUTE, FINAL, SUPREME!

Look up, and lift up your heads; . . . redemption draweth nigh.—Luke 21:28.

This editorial is an answer to a letter, received from a good friend, a constant reader of the "World News." In the first place, thank you, for the kind words of appreciation. In the next place an apology, it is possible that the writer indirectly may have been too hard on the President of the United States, in the write-ups on "Changing the Supreme Court," and the "Reorganization Bill." However, on rereading the editorials we do not find any discourteous statements about the President. On account of the possible far-reaching dangerous effects if such bills had passed, it may be possible we stressed several points of danger too strongly.

Nevertheless, we want to hold out the warning concerning a foe which is threatening the welfare of our democratic nation. Our Lord implied that the world hated Him because He testified against the world's evil works. Our testimony is not against rulers, or the "powers that be." It is against a system—against erroneous ideas—against false philosophies. We, with the rest of the people of the United States and Canada, love freedom of speech, freedom of the press, freedom in government, freedom of worship. Our forefathers protested against slavery. They with the Quakers were among the first in America to protest against slavery to the government. The writer has frequently read some other protests sent to the state capitol at Harrisburg in the early days of the Church in America. Such protests are no departure from the faith or the teachings of the Bible.

Regardless of their prophetic ideas, Christian leaders today seem more and more to agree that this is a generation of strange transitions. There is a general upheaval. Old ways are challenged, and fallacious theories are flaunted. Everywhere there is confusion, fear, tension, and a groping in the dark.

Only Bible-loving Christians see light on the hills, they see a way through the fog and mist, they see the ultimate triumph of the Lord, they alone are thrilled—their "redemption draweth nigh."

Until our passing to be with the Lord we shall be interested in the welfare of our nation. It is timely to remember the statement of the great statesman, Daniel Webster:

If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity.

To show that the peril of a totalitarian state faced us when those editorials were written, and still does, we want to quote some outstanding authorities. In the first place, Everett W. Palmer, in "The Expositor":

The responsibility of the State is being everywhere enlarged to include the whole life of man, his intellectual, cultural, moral, and religious life. This would expand the function and authority of the State until it is supreme, obedient to nothing and to no one, other than the expediences of its own existence. They would insist it has the right to say what truth is and what good is, without contradiction. They would say the State is absolute, final, and supreme. To put it in the words of Mussolini, "nothing a-

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

gainst the State, nothing outside the State, everything for the State." That is to say that the State is God and obedience to it is the only true religion. Such a theory is not without supporters in this country.

What happens when the State is supreme? It means that there cannot be a free and unhampered following the truth. When the State declares itself supreme, its morality degenerates to a mere expediency and its progress becomes a movement backwards into barbarism. When the State declares itself supreme then it insists that the Church shall become its servant, its slave. The Church must not have a prophetic voice, it must not bring the thinking and conduct of men before the judgment of the eternal standards of a Living and Omnipotent God. No, the Church must serve as a mouthpiece for the State, and why not, since the State is God. When the State expands its activities and responsibilities to include the whole life of man, when it claims the authority to make man what it would have him be and exacts from him his highest allegiance, then freedom is replaced by tyranny, then truth is thrust aside and ignored, then the Church must betray its purpose or enter martyrdom.

The paganism of that totalitarian state does not happen by accident, rather it comes as a natural result of conditions which make it inevitable. Those very conditions are potential with us. The paganism of the totalitarian state can exist in a democracy as well as in a dictatorship.

That is the picture before us. Another voice speaks, Arthur Burd McCormick, in "The Presbyterian":

Why spend so much time and thought on the spread of fascism in Europe? Because it has a vital bearing upon ourselves. My authority is no less a personage than Secretary Ickes. In his speech in Chicago on April 5, Mr. Ickes made the startling statement that the deadly and insidious foe we must prepare to combat without loss of time is fascism. Some of us are alarmed over communism, a purely imaginary enemy at present, while fascism thunders at the gates of our citadel of liberty. Arrogant, devoid of conscience and knowing no mercy for man, woman or child, it is on the march. "Never has any foe of civilization moved so mysteriously, so unerringly, with such terrible swiftness, or over so wide a territory." He urged every American to guard against its borings from within and to stand resolutely against its assaults from without. While he poo-pooed the cry that there is already a dictatorship in Washington he ought to recognize that the reason for Congress being deluged with messages of protest against the Reorganization Bill is just because millions of us are afraid that the Bill, in spite of certain of its desirable features, will be but the entrance of the camel's nose.

A third voice is that of Dan B. Brummitt, editor of the "Central Christian Advocate," in which he warns the Church of a subtle enslavement. Such an enslavement already exists in Europe to a terrible degree:

Lenin would destroy the altar, or at least promote its decay. Hitler would preserve the altar, while replacing the cross of Christ with the swastika.

The Christian Church has often faced would-be destroyers, from Nero to Lenin and Stalin. It has been driven underground, and into the forests and the mountains. Its people have been deported, enslaved; millions of them murdered.

And the Church has prevailed over all its open persecutors.

But it has not been so successful with those subtler enemies who are willing to let it live, provided it will become their servant. A church which is fought to the death may still live; but a church which buys its continued existence with surrender to Caesar has already chosen to die.

Another voice is the editor of the "Christian Herald," in which he warns of another form of a totalitarian state:

A news bulletin from Russia contains this statement:

"At Moscow steps have been taken to establish the largest printing press in the world. The announced aim is to print anti-Christian and anti-religious books in forty-five languages. A budget of 11,800,000 rubles, equalling about \$6,000,000, will be raised by voluntary gifts."

As recently as twenty years ago, religion in Russia was so firmly entrenched that defeat in war and the overthrow of the imperial government failed to shake it out of its complacency. Today religion in the Soviet Republic is gasping for breath. Yes, Russia is a long way from America, but every Christian should face such facts, with a deep understanding of their significance. Every Christian should understand that the time for complacency and the "It can't happen here" attitude is past. Christianity is in a war—a war which can be lost if Christians everywhere do not all assume their shares in the struggle before the enemy gets its full strength.

One could marshal an endless testimony from numerous sources that the dangers we warned about in former editorials were and are no mere "bugaboos" or "straw men" set up to fight against, in a sham battle. THE STATE—Absolute, Final and Supreme brings before the age-long issue, Christ or Caesar—not Christ and Caesar. When the nation is in dire straits, when unemployment still reigns, when depressions are on, when recessions are the order of the day, when labor and capital are at each other's throats, when organized labor speaks to American railroad owners thus: "We'll not give you the consideration of the whiskers of yesterday morning's shave," then lovers of God and nation ought to be wideawake. No, these are not implications only, they are actual realities which we face.

If we ever prayed for the "powers that be," let us do so today. God bless the occupant of the presidential chair, the king on the throne in London, the premier of Canada, and other men in the place of authority. May the legislators of these and other lands rule with the fear of God. May they seek for divine wisdom. May the Lord graciously deal with those who love His name.

THINGS AS THEY ARE IN SPAIN

There shall be wars, and rumours of wars.—Jesus Christ.

The situation in Spain has a world-wide significance. In the first place, the Fascist powers are using this country for a proving ground. Ethiopia was another of the testing grounds. The latter is now dominated by Italy. Spain will be the next victim. Other nations are already slated for future days. Germany wants her place in the sun, and Italy wants a similar place, regardless of what it means to the future well-being of the world. In the next place Roman Catholicism has been flirting with these powers for gain, but is already suffering for it in both Germany and Italy.

Spain is passing through deep waters, and here is an eye-witness's account of what is going on. The name of the writer is omitted for obvious reasons:

I am writing this account of my experiences without the intervention of the censor. You will keep in mind that hostilities caught me in the territory occupied by the insurgents. They are known variously by the names of Insurgents, Nationalists, and Fascists. Franco is their chief. Their slogan is, One Empire, One Leader, and One Faith. Their propaganda is particularly bitter against communism, and what they call the associate creeds.

Their newspapers hurl forth "fire and brimstone" against socialism and democracy. Inspired leaders are writing against Jews, Freemasons, and Protestants. Hence their campaign includes a war of extermination against all religion which is non-Catholic. This may not be admitted by Franco, but there is in operation today a sordid persecution of evangelicals in Nationalist Spain. There are organizations working out—with his authority. They are almost like secret societies.

They spy on people, and when they think they have unearthed a traitor, if the person is fortunate, he is thrown into prison to be kept there during the governor's pleasure. (That is, they are there without trial, and in most cases, they have no notion at all of what they have done wrong.) If they are not fortunate, they are "taken for a ride" into the country—in the morning their bodies are found. This has been going on since the movement began.

In the Early Days

of the movement, thirty bodies were taken from the river at Valladolid. They had been shot, and thrown there. And not communists only, but all outstanding representatives of workmen's unions, such as presidents, vice-presidents, and delegates. If the insurgents have heavy losses, reprisals are taken, and many are arrested and shot. At night, prisoners are taken out, and in the morning their bodies are brought in. No inquiries are made.

A Government aeroplane let some bombs fall at a certain place. Over fifty people were killed, and many wounded. As reprisals, many were arrested. Many were shot at night. A man of position in the city was taken from prison. He, with others, was killed. It was voiced that he was a Freemason, and for this he died. It is difficult to know why the governor of the province should sign a voucher for such persons to be withdrawn from prison. But he does so. It may be that he cannot or dare not refuse. The Fascist societies have considerable influence. He may be one of them, or in league with them.

The night work is a terrible feature of this civil war. Old grudges between families and neighbors are avenged in a most awful manner. It is enough to accuse a person by insinuation, or to suggest that he has a leaning toward the socialists, or to say that he has been, will get

The Accused

into trouble. He will perhaps be shut in prison without a trial, or shot. In this way, many an old score is wiped out in towns and villages.

It is calculated that in one province alone, 7,000 have been done away with. It leaves a most terrible impression to hear neighbors knocked down during the night, and know that they are taken out to death. It is also dreadful to hear the volley of the firing-squad in the early hours of the morning; then you know that probably a few souls have been sent hurriedly into eternity.

The above refers to what is going on behind the firing-lines. As to the cruelties and bombing of open cities on both sides, there is no mercy shown by either side. Truly "the horrors of civil war" have a new meaning for me.

From the very first, German aviation has been prominent on the side of Franco. Now heavy artillery is principally German. There are thousands upon thousands of Italian infantry to be seen in all the centers occupied by Franco.

They are regular soldiers, officered by Italians. These German and Italian soldiers tell you in conversation that they come by sea, but they are returning on foot via France! This is the spirit by which they are imbued.

It is no secret that since about the middle of April, 1937, the direction of the war has been taken over by a German-Italian committee. The Germans and Italians have lost so many men that they are determined to put an end to the war as soon as possible, so they have taken the direction of the war out of Franco's hand.

The children of God and the evangelical churches among the insurgents have had a bad

time of it. The minister of the Reformed Church, near where I was, was arrested at the beginning of the movement. A lady, a neighbor, made a false accusation against him. She stated she had heard him say that he had firearms at home for any who wished them. He was taken to prison, his house searched; nothing was found to incriminate him, yet he was tried by court martial for his life. Though nothing was proved, he was sentenced to twelve years' penal servitude. At his trial, scathing remarks were made about him and the doctrine he taught. The Gospel was said to be poison, and those who preached it worthy of death. He made a spirited reply, giving good testimony to the Gospel.

Two of his sons were also imprisoned in the same city, but now they are free. The church is scattered—three of the members are in prison. These people are in this trouble because they are

Non-Catholic.

You may have heard of one of the five evangelists supported by the Spanish assemblies. The insurgents occupied the town where he labored. He thought he was safe with his wife and children, and did not retire with the Government forces when it was evacuated. But the priest drew attention to his house, and the place where the meetings were held.

He was arrested by two friars in military uniform. They tried to get him to confess. When he refused, he was knocked down, and beaten with the butts of their rifles. He was shot the same afternoon. Two days later his body was brought in; he was in such a battered condition the neighbors persuaded his wife not to view his corpse. She was so treated that she found it necessary to leave the town. I got this information from her herself.

In the town where he was killed, people who had gone to the meetings were fined heavily. Others were taken from their homes at two in the morning. They were never seen again. These died because they were non-Catholic Christians. I could go on for a long time detailing the tremendous suffering of the believers, and the indignities they are made to undergo in the villages. I have just told what I personally have come in contact with. It was a pleasure to stay on among them, and, in a quiet way, encourage them. How loyal they were, how true, and

How They Prayed.

Everyone there was tried or persecuted in some way.

Well, as you know, the movement broke out when I was in —. On the Sunday morning the military in taking cannon up the hill at the back of our house awoke me. I was then told that there had been a change of Government. When I went out in the forenoon, I was surprised to find all the city filled with young men with rifles. Even lads of sixteen years. They were mostly of the better class. They held up everybody in the streets, and searched them for arms. They went about in pairs. To hold up a man, one stood back and covered him with the rifle, the other searched him. In a short time the prisons were full. Anybody who was associated with workmen's unions or had democratic leanings was run in, and then the awful night work began.

It was then very dangerous to be about, so many odd bullets were being fired. I had been giving away Gospels and tracts, and I felt not a little uneasy. I knew some fanatic might "accidentally" shoot on purpose. I went on to another place where the Catholic schools were left open, but our schools, all Protestant, were closed. I was subjected to a number of petty annoyances by the police. Many inquiries were made about me. Latterly they called every week, just to see if I was there. On one occasion they called to know my mother's name. They came twice on a Sunday morning. Possibly they thought they would catch me having a clandestine meeting. However, we felt we had the Lord with us, and in visiting and in prayer almost daily among the Christians, we had some very happy times and special blessing.

This went on some time, until, one day, I came into the house and found it occupied by detectives. I protested, but they told me I was a prisoner. I was hustled off to the police station. No charge was made against me. Even today I don't know what they have against me. I can only guess.

I was put in a dungeon. You have read of the dark dungeons of the Inquisition. It was like one of them—I think an old palace. The hole I was put in was underground; three small windows were covered with sheet-iron, perforated with holes for ventilation. There was one small electric bulb for light—day and night. The earthen floor gave off a fine dust, which

choked you, as the other prisoners walked up and down on it. There were no conveniences, and no beds. From this place I escaped nearly starved to death. May God have mercy on Spain.

RICH THROUGH POVERTY

(Continued from page 266)

WE who were foreigners, strangers, aliens, and without hope, WE whose condition was indescribably worse than the prodigal's. "THAT WE THROUGH HIS POVERTY MIGHT BE RICH."

Friends, if that is not grace, tell me what grace is. If that is not condescension, tell me what is. Why did He become poor? "That we through His poverty might be rich." It was indeed a wonderful sacrifice which Christ made, but it was worth every bit it cost, for through His sacrifice millions have become rich, eternally rich, who would otherwise have gone to an eternal hell. Because of this sacrifice and this poverty of Christ we have forgiveness of sin; we have joy in this life; we have peace with God; we have victory over sin; we have an eternal deliverance from the presence of sin; we have an eternal inheritance laid up for us in heaven; we have riches untold, the wealth of the world being but dirt in comparison.

Christian, rejoice with me because of this great sacrifice. Sinner, see your opportunities through Christ. You are poorer than the prodigal. You remember how he in the far-off country spent all, and was left penniless. You remember that he finally had to feed swine, and saw that the hogs had more to eat than he had. You remember, also, that he finally came to himself and decided to return to his father, and off to his father he went to find forgiveness, pardon, and plenty. Instead of the gnawing pains of hunger he had a satisfied appetite, for he ate of the fatted calf. Instead of wearing the stinky, filthy, polluted, torn, and tattered garments he had worn with the hogs he wore the best robe which he received from his father when he returned. Instead of having to put up with the friendship and companionship of the hogs, he again enjoyed the friendship of home and the love of the father.

Sinner, that is what you may have. You, who are now in the far-off country of sin, serving the devil and not having enough to satisfy your needs, can come to your Heavenly Father and receive from Him plenty; you can receive from Him the forgiveness of your sins; you can receive from Him the robe of righteousness; you can receive from Him that fellowship, that companionship, and that love that brings all the pleasures and fun of the world into utter insignificance. Let me appeal to you, lost souls. Do you not see what you are missing and what you may have? And this is all because Jesus paid it all by becoming poor for your sakes, that you through His poverty might be rich. Will you not fall before Him and acknowledge your sin and your sinfulness and accept the riches of Christ? Will you not confess your sin and confess Jesus Christ as your Saviour? He wants to save you. You need Him. You want Him. Why not meet Him now and let Him come into your heart to be your Saviour and Lord?

Orrville, Ohio.

CHRISTIAN MONITOR

Special Subscription Offers

For nearly thirty years the Christian Monitor has been serving the constituency of the Mennonite Church. During this time its subscription list has varied. During the depression it receded somewhat, but of recent years it has been on the upward trend. The list at present stands at about 5200. Earlier in the year we had announced as our goal to reach the 6000 mark by the end of 1938. To help to achieve this objective we are making the following attractive subscription offers:

1. To all new subscribers of the paper who send in the regular price of \$1.00 per year we will extend the date of their papers to December, 1939. This means that those sending in at once will receive four months' subscription free.

2. To all our present subscribers who will send in two new subscriptions at the regular price, we will renew the paper free of charge for one year. This is a good way to extend the subscription label on your paper.

3. We also offer the following worthwhile rewards to those who send in two new subscriptions. The choice of the following new books:

"Exalting Christ in the City," by J. D. Mininger, a new mission study book and manual for all Christian workers.

"Africa Calls," by Ada Zimmerman and Catherine Leatherman, a fine reading and study book on mission work in the Dark Continent.

"Studies in Mennonite City Missions," by Alta Mae Erb, a new book on city mission work as conducted by the Mennonite Church.

"Life Songs No. 2," a song book just recently from the press, giving a fine variety of both new and old sacred songs.

Remember any one of these books will be given free for two new Monitor subscriptions. All four may be had by sending in eight new subscriptions, or any two or three may be had by obtaining the right number of new subscribers. Aim to get as many of these books as you can by getting new subscribers.

4. To those who send in five new subscriptions we offer free the following valuable books:

"Mennonite Cyclopedic Dictionary," by Daniel Kauffman. The only book of its kind in Mennonite literature. A most interesting and helpful publication, just recently published.

"Modern Religious Liberalism" (new and revised), by John Horsch. One of the best books of its kind ever published.

"Doctrines of the Bible," by Daniel Kauffman. An exhaustive treatise on the great doctrines of the Bible. A valuable book for the home library.

"Teachers' Bible," 5 $\frac{3}{8}$ by 7 $\frac{7}{8}$, with complete helps for students and teachers. Imitation leather.

For twenty new subscribers all four of these books may be obtained, or any number if the required five subscriptions for each are sent in.

Club Subscriptions

Many congregations find it convenient and practical to have some person responsible for a club subscription for the Monitor. The rates for clubs are most liberal, as follows: Ten or more to separate addresses, 75 cents each; ten or more to a single address, 50 cents each per year.

BEHOLDING THE FIELD

(Continued from page 285)

In addition there are 2305 Old Order Amish, 498 Conservative Amish, 600 Reformed Mennonites and 2250 Weaverland Conference or Martinites.

The Group of Chart IX are conducting 164 Sunday schools, 30 Summer Bible Schools, and 2 Winter Bible Schools. They have Mission Stations sprinkled on the southern tier from Philadelphia to York, and on west to Altoona, and on the western border of the State at Britton Run and Meadville in Crawford County. The latter became a Colonization project from various points farther west.

But observe on the map again the vast territory and the mass of humanity, whose sins God will not "wink at." There is no new language to learn, not upwards of a thousand dollars a year necessary to support each missionary, and yet how important that these get the Word and that NOW! Are we doing our bit? Have we more than touched the fringe of the unreached? Have YOU a vision of the need and a constraining love for these? May the Judgment Day re-

veal that YOU have been faithful! May at least some of these unreached be in your crown of joy in that day!

Lititz, Pa.

WAIT FOR THE MUD TO DRY

Father Graham was an old-fashioned gentleman, beloved by everyone, and his influence in the little town was great, so good and active was he.

A young man of the village had been badly insulted and came to Father Graham full of angry indignation, declaring that he was going at once to demand an apology.

"My dear boy," Father Graham said, "take a word of advice from an old man who loves peace. An insult is like mud; it will brush off much better when it is dry. Wait a little, till he and you are both cool, and the thing will be easily mended. If you go now it will be only to quarrel."

It is pleasant to be able to add that the young man took his advice, and before the next day was done the insulting person came to beg forgiveness.—Our Young Covenanters.

SUMMER BIBLE SCHOOL REPORTS FOR 1938

Pursuant to the announcement made by John R. Mumaw, the General Secretary of the Commission for Christian Education and Young People's Work, in the Gospel Herald of August 25, we hereby suggest that all the district Sunday-school secretaries of our church compile, as soon as conveniently possible to them, all facts relating to Summer Bible Schools held in their respective conference districts. The compiled report should in due time (October 1) then be mailed to the undersigned. This report will be summarized and later published in the various church periodicals.

Should there be certain schools which have no opportunity to report through the district secretaries, such reports may be mailed directly to the secretary of Summer Bible Schools. However, wherever possible the reports of all schools should first be mailed to your district Sunday-school secretary.

Your dutiful and prompt co-operation to this invitation will help the advancement of the cause of Christian education through the Summer Bible School work in your district and the church at large. Thank you very kindly.

C. F. Yake, Secretary of Summer and Week-Day Bible Schools.

"Sceptics say the Church is dead—then they proceed to find a corpse—Don't men make fools of themselves."

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Christian Monitor

OCTOBER, 1938



Moonlight Lends Enchantment to the Scenes of Autumn

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TWO NIGHTS

By Mary Miller



I'M not going to! I can't! I won't!" Julia sobbed into her pillow. Grandma couldn't expect her not to have any mind of her own; she wasn't a baby. To work all day long to please somebody and then get nothing but a soul-slashing for it—was just too much.

"Why in the world do you have everything shut up?" Julia could see her yet, jerking down the shades and tearing the windows open. "I've told you again and again that I've got to have air. You don't seem to care about anything at all but your own self."

Over and over the words re-echoed in Julia's mind. She pushed her face deeper into the pillow and her body quivered and shook.

Sunday had been just as bad. When she heard that James and Tom and their families were coming she had been desperate in her resolve not to let things grate on Grandma's nerves. When the children began running through the house and letting the screen door bang, she lured them out to the porch with marbles and jacks. At mealtime she had stood at attention at Grandma's heels, she thought, and then when they kept on talking, two, three, six of them at a time, when dinner was called, Grandma had said to her—to her alone in the kitchen, "When they get together, all of you just stand and gab, gab. I can't depend upon anybody."

Why, oh, why had life been so cruel to her? Why did her parents die and leave her alone to grow up, yes, to slave her life away for a grandmother who didn't care one single thing about her, who seemed to actually hate her?

* * *

It was a year later. At midnight Julia awoke. Her eyes opened wide in the big darkness. Was it a dream? Oh, she was so glad! a stone lifted from her chest. "Oh, God, don't let it be true!" she prayed frantically as she felt herself drawn into reliving the scene. They stood around the bed waiting—waiting for what they dared not believe would come. The silence was tense, ominous. Grandma's rasping, strained breathing grew more painful. "Oh, oh, no! Oh, God, no! Not a death rattle!" Julia prayed so intensely that her nails drew blood. Aunt Jane's arm tightened about her, and then, before Julia knew it, something inside of her snapped, and she was weeping convulsively. They all wept. The nurse looked at Grandma's hand, rubbed it, and looked again. The doctor whispered; someone went out and brought others in to stand—waiting—waiting—weeping. There was a bustle around the bed, and Julia looked up in time to see Grandma wince, twinge painfully as though the spirit were tearing itself loose from her body. Then all was over! Grandma's pain had left her. Her strained breathing stopped; and she looked so happy, so peaceful, so content.

Again and again Julia re-lived the scene. She clutched the bedclothes hysterically and strained to subdue her sobbing. Never, never

again could she plan gardening and canning with her Grandma, never, never again. Never, never again could she listen, from the next room, to her Grandma proudly exhibiting and explaining her—Julia's—paintings. How she had misinterpreted her Grandma! During her illness it was, "Julia, Julia," she had called for. Why hadn't she been kinder? If she had only brought her more books, chatted more with her, brought her friends in to visit with her, or taken Grandma more places! She had added to Grandma's suffering; and suffering was about all that Grandma had ever had. "Oh, if I only had another chance!"



GIVE THEM THE FLOWERS NOW

Closed eyes can't see the white roses,
Cold hands can't hold them, you know,
Breath that is stilled cannot gather
The odors that sweet from them blow.
Death, with a peace beyond dreaming,
Its children of earth doth endow;
Life is the time we can help them,
So give them the flowers now!

Here are the struggles and striving,
Here are the cares and the tears;
Now is the time to be soothing
The frowns and the furrows and fears.
What to closed eyes are kind sayings?
What to hushed heart is deep vow?
Naught can avail after parting,
So give them the flowers now!

Just a kind word or a greeting;
Just a warm grasp or a smile—
These are the flowers that will lighten
The burdens for many a mile.
After the journey is over
What is the use of them; how
Can they carry them who must be carried?
Oh, give them the flowers now!

Blooms from the happy heart's garden
Plucked in the spirit of love;
Blooms that are earthly reflections
Of flowers that blossom above.
Words cannot tell what a measure
Of blessing such gifts will allow
To dwell in the lives of many,
So give them the flowers now!

—Selected.

she sobbed. How could it be that a person lived and smiled, and her spirit came out to meet yours, and then life snapped! And forever and forever it was a settled thing. Grandma had lived, worked so hard and used up so much energy, and now not for a minute could she call her back to let her know—

Julia slept fitfully. There was—Grandma sitting by the window with her Bible—Grandma lying on her bed with her face a-glow—Grandma with angels about her leaning from the banister, straining her eyes, and calling softly, "Julia! Julia!"

Hesston, Kans.

THIRTY SECONDS TOO LATE

Brother Bell was always punctual. Whoever might be late at meeting, at the funeral, or anywhere else, they all knew that Brother Bell would not be. It was at first, quite annoying to his flock to go according to their old habits to a funeral, and meet it on the way to the grave, or to go to a wedding and find it all over. So old Mr. Slow waited on the minister to ask him why he "was always in such a hurry, and so afraid of being too late." "Well, my good friend, I will tell you; and if, after hearing me, you do not think that I am right in this thing, I will try to alter."

"When I was a young man, and had been preaching only a few months, I was invited to go to a distant mountain town and preach to a destitute people. I went for some weeks, and then returned home for a few days, promising to be back the next Sabbath. Well, I had a pleasant week among my relatives, and was so much engaged that I hardly thought of my solemn duties, till Saturday returned, and then my sister and a friend of hers persuaded me to go out for a little while in the boat Cinderella, on the lake.

The day was fine. When we got ashore, I found it two o'clock, and I knew the cars started in fifteen minutes! I left the ladies and ran home, caught up my carpet-bag, and ran for the depot. I saw that the cars had arrived, I heard the bell ring. With all my strength I ran. I saw them start. I redoubled my efforts, and got within fifteen feet of the cars! O, for thirty seconds more! Thirty seconds too late! No more! The next day was a still, fair, sweet Sabbath. My mountain people gathering, coming down from the glens and following the rills, filled the house of worship. But there was no minister; and the hungry sheep had no shepherd to feed them! He was thirty seconds too late!

There was a poor, old, blind man who lived four miles from the church, and very seldom could he get to meeting. That day he ate his breakfast early, and his little granddaughter led him all the way down the mountain to the church. How weary and disappointed he was. There was no minister to speak to him. He was thirty seconds too late!

There was a great gathering of children to the Sabbath school. And their eyes glistened, for their minister had promised to preach them a little sermon today. But he was not there; he was thirty seconds too late.

There was a sick child up one of the glens of the mountain, and she had been inquiring all the week for the minister. She was so desirous to see him and have him pray with her. How she hailed the Sabbath when he would be there. But no, he was not there.

That poor blind man never came to the church again. He was too feeble; and he never heard another sermon. The minister was thirty seconds too late!

That little girl was dead before I could get back, and I could only shed tears over her cold corpse!

On my bended knees I asked God's forgiveness, and promised Him that, if possible I would never be thirty seconds too late again.

And now, Mr. Slow, am I not about right in my punctuality?"—Selected.

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JUST IN TIME



LITTLE time back I was spending the afternoon of the Lord's Day in distributing Gospel books and tracts among a number of miners. It was a lovely summer's day, and the men were gathered in groups here and there, either sauntering slowly along, or sitting under the trees, talking together and enjoying the pure air and the sunlight. The sunlight seemed a joy in itself to them, and the fresh air, after working all week through in the darkness and unwholesome atmosphere of the mine. I passed in and out among them, now sitting down to read for a time with some, now speaking a few words as to their soul's salvation with others, as I gave them the little silent messengers which told the same tale, though by different ways, of the Saviour's love—the old, old, story, so wonderful, yet so Divinely true, the story of that Saviour's Cross of shame, His death to win life for guilty, ruined man.

I had given away nearly all the books I had brought out with me, and was returning slowly to my home. I had almost reached it, when I met two young miners coming slowly toward me. I stopped as we were about to pass each other, and selecting two little books from the few that remained in my hand, I held out one to each, and said, "Will you accept and read this?"

Each took the book I held out, and thanked me; and one, a fine, strong, healthy, and handsome young man of about twenty-five or twenty-six, stood still and read out the title-page of his—"Just in Time."

A deep feeling of solemnity crept over me, and, looking up into his frank, open countenance, I said, "Yes, my friend, and God grant that you may be just in time for Heaven—that you may be just in time."

"Thank you," he said, quite earnestly, and we passed on our way—I going home to ask the Lord of the harvest for His own blessing on the seed sown by the wayside, that He would not allow it to be devoured by the fowls of the air, so ready to snatch it away. Even as I prayed, this young man's face came before me again and again, till I cried, "Bless him, Lord; save him." Little I thought how soon, and under what circumstances, we should meet again.

On the following Tuesday night, only two days later, I had just retired to my room for the night, and was about to extinguish my light, when a loud knocking at the street door made me throw up my window to see what was the matter.

"Who is there?" I asked, seeing a young man standing at the door.

"Are you Mr. —?" was the answer.

"Yes."

"Will you come at once and see a young man on E—— Street? He is dying, and wants you."

Hastily I dressed, and went out into the summer's night guided by my companion. On our way toward E—— Street, he told me that his mate had gone down the shaft that afternoon as usual, and had jumped out of the bucket ere it reached the bottom; he had done it dozens of times before, and feared no danger, but this time, as he jumped, his foot slipped. The descent of the bucket closed an iron trapdoor, thus making a firm foundation for the vessel to rest upon. Owing to his foot slipping, he was a moment too



OCTOBER'S BRIGHT BLUE WEATHER

O suns and skies and clouds of June,
And flowers of June together,
Ye cannot rival for one hour
October's bright, blue weather:

When loud the bumblebee makes haste,
Belated, thriftless, vagrant,
And goldenrod is dying fast,
And lanes with grapes are fragrant;

When gentians roll their fringes tight,
To save them for the morning,
And chestnuts fall from satin burrs,
Without a sound of warning;

When on the ground red apples lie
In piles like jewels shining,
And redder still on old stone walls
Are leaves of woodbine twining;

When all the lovely wayside things
Their white-winged seeds are sowing,
And in the fields, still green and fair,
Late aftermaths are growing;

When springs run low, and on the brooks,
In idle, golden freighting,
Bright leaves sink noiseless in the hush
Of woods, for winter waiting;

O suns and skies and flowers of June,
Count all your boasts together;
Love loveth best of all the year
October's bright, blue weather.

—Helen Hunt Jackson.

late to get clear of the iron door, and was caught by its closing, and crushed between it and the side of the shaft. His breast bones were broken in, and he was lying there, his friend said, in terrible agony, unable to speak, only making a gurgling sound if he attempted it, and just gasping for breath, while life seemed ebbing fast away.

By the time the young man had finished his story, adding many details which I need not relate now, we reached the cottage, and I entered. What a scene met my gaze! There lay the fine, strong man whom I had met only two days before in the full vigor of health and youth, now absolutely helpless. The pallor of his face was ghastly; his eyes were almost staring in their sockets; feebly he gasped for breath; and over him hung his young wife—the wife of but one short week—with lips and cheeks almost as colorless as his own, in speechless, tearless agony.

He looked fixedly at me as I entered, and tried to speak; it was useless—no word would come.

"Shall I read with you and pray for you?" I said.

He made a low hissing sound, the only approach to "yes" he could make.

I read to him that "God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life;" and spoke to him of the love of God in desiring his salvation; of the efficacy of the Blood of Christ to save him; I told him he was lost and ruined by nature and practice, but that Jesus came to seek and to save the lost—that Jesus had been seeking him; that having done the work by which sin could be put away out of God's sight, He could now bring the sinner right into God's presence. As simply as I could, I besought him to take his place as a sinner, and trust Jesus as his Saviour, and then I knelt down and besought the God of all grace to give him faith now to lay hold of Christ ere it were too late, to give him the knowledge of the forgiveness of all his sins through that precious Blood which cleanseth from all sin.

Even as I prayed, one after another of his mates came crowding into the little room, all full of rough sympathy, and many a coat-sleeve was brushed across the eyes of brave men to hide the tears that would rise unbidden at the sight of the strong man's agony, and the young wife's speechless woe.

The scene was too much for me, and for a few moments I went outside into the open air, lest I should break down entirely; for rarely, if ever, had I seen a sight so pitiful.

I had been but a few minutes out of the

room when my name was called hurriedly, and I returned to the sick man's side. As I entered the room, his eyes rested on me entreatingly, with a look at once despairing and beseeching. Again I said, "Shall I read and pray?" and again the same painful effort on his part to speak, and then the low hissing sound of assent. I read to him this time the story of the father and the prodigal (Luke 15), and then also read to him the prayers of the Pharisee and the publican, and repeated this one verse: "Him that cometh to me I will in no wise cast out." And while strong men bowed and wept, I cried to God once more—to the Living God, to save his soul now at the eleventh hour, and to give him the knowledge of pardon and peace and salvation through the Blood of the Lamb.

As I finished, his face changed. The damp of death and the pallor of the grave were upon it, but hope lighted it up, despair had fled. He signed for a drink, and his wife

held the glass of water to his lips while she raised his head gently to enable him to take it. He drank a little, and then, to the amazement of all, he who had been unable to utter a sound beyond the low hissing noise so painful to listen to, said out in a clear, painless voice, and with eyes lifted up as though he saw the One to whom he was speaking,—

"Just in time! God be merciful to me a sinner, for Jesus Christ's sake."

He had scarcely uttered the last word when his head fell back on his pillow, a little shivering sigh escaped him, and we were in the presence of the dead.

Never shall I forget the scene. To many a one present it was a warning word from the very gates of death—the brink of eternity, and God used it for a blessing.

Reader, will you not take warning by it, lest for you, not "just in time," but "too late," be the terrible words that record your fate?

—Glad Tidings.

THE EARLY MENNONITE TEACHING ON LIBERTY OF CONSCIENCE

By John Horsch

Once again Bro. Horsch gives us a lucid statement of facts concerning the beliefs and teachings of the early Mennonites.

Whoever is acquainted with the story of the persecutions of the Anabaptists and Mennonites is aware that the Reformation movement, as represented by the leading reformers, did not result in an advancement of religious toleration. As has been often noted, Martin Luther and Ulrich Zwingli, in the earlier years of their reformatory labors, defended the principle of liberty of conscience. Later, they, as well as John Calvin, consented to a close union of church and state. The consummation of this union meant persecution for the dissenters. The evangelical Anabaptists and Mennonites stood alone in the defence of the principle of liberty of conscience.

Needless to say, liberty of conscience, as interpreted by the Mennonite church fathers, did not mean the modernist view of general toleration within the church. It did not mean that a religious body, or Christian church, should not have the right to stand for a definite creed. The fathers of the Mennonite Church took liberty of conscience to mean separation of church and state and the rejection of all religious persecution. They believed that an attitude of general religious toleration should be taken by the state, or civil authorities, since the state is a secular, not a religious institution. They realized that a non-Christian may be a law-abiding citizen, consistently performing his secular duties. For the state to demand doctrinal qualifications for citizenship, such as the church must necessarily demand for membership, is contrary to the principle of liberty of conscience and is fruitful of untold evil.

In a recent book on Mennonite history it is stated that the early Mennonite church "was to be as free and voluntary as a social club," and another writer says the Mennonites stood for "absolute individualism in matters of faith." Again the author of a recent book

on Mennonite missions thinks that with the doctrine of the general priesthood of the believers came the right of individual interpretation of Scripture. Obviously this is true in a limited sense only. Neither the Mennonites nor the Protestants of the state church type approved of the idea that any sort of individual interpretation of Scripture is acceptable. The supposition that the Mennonites gave liberty within the church for individual interpretation without regard to the nature of such interpretation, or in other words, that they as a church did not stand for anything definite as to doctrine and creed, is altogether groundless.

The Socinians of Poland who held that Scripture does not teach the divinity of Christ, wrote to the Swiss Brethren in 1592 defending their view and apparently stating that a delegation from them would visit the Brethren. In the reply to this letter the Swiss Brethren pointed out that the rejection of Christ's divinity is based on a mistaken interpretation of Scripture and that this is so serious an error that, according to the Second Epistle of John, verse 10, they would hesitate to receive the delegates of the Socinians even into their houses as visitors. Menno Simons and Dirck Philips in their writings on church discipline frequently stated that the purpose of discipline, including excommunication, is not only to correct transgressors and exclude them if necessary, but also to exclude heretical teachers. The elders (bishops) Adam Pastor, David Joris, and Francis Reines Kuyper were excommunicated by Menno and his brethren on account of defending unscriptural doctrine. Hans de Ries, the spokesman of the Waterlandian Mennonites, who constituted the least conservative Mennonite group in the Netherlands, declared about 1565 that "union with the Socinians is both undesirable and impossible."

Concerning the position of the Swiss Brethren on the principle of liberty of conscience we have an extensive statement from the pen of their chief literary opponent, Heinrich Bullinger, the successor of Zwingli as the head of the state church of Zurich. In his larger work against the Swiss Brethren, published in 1561, he quotes various statements made by the Brethren to the point. Some of these statements, as given by Bullinger, follow:

"One cannot and should not use force to compel any one to accept the faith, for faith is a free gift of God."

"It is wrong to compel any one by force or coercion to embrace the faith, or to put to death any one for the sake of his erring faith. It is wrong that in the church any sword other than that of the divine Word should be used."

"The secular kingdom should be separated from the church, and no secular ruler should exercise authority in the church."

"The Lord has simply commanded to preach the Gospel, and not to compel any one by force to accept it."

"It is the business of the great Judge to separate the tares from the good seed. This will be done by Christ at the last day only. For when in the parable of the tares among the wheat the servants came to their master saying, 'Wilt thou that we go and gather in the tares?' his reply was, 'Nay, lest while you gather up the tares, you root up also the wheat with them. Let both grow together until the harvest; then I will tell the reapers to gather together the tares and bind them in bundles to be burned.' And since the field is the world and the tares are the children of the wicked one, or of the evil doctrine, and the Lord has clearly ordered, 'Let both grow together,' therefore the government should not undertake to destroy the tares by punishment and death."

"Paul gives definite instruction as to the attitude which the church should take toward a heretic and says, 'A man that is an heretic after the first and second admonition exclude.' So Paul instructs the church to exclude a heretic (Tit. 3:10), not to torture, maltreat or kill him."

"The true church of Christ has the characteristic that it suffers or endures persecution but does not persecute."

"To put to death an erring man before he has repented means to destroy his soul. Therefore one should not kill him but wait for his conversion lest both body and soul be destroyed. Often a man who is in fatal error, forsakes it and turns to the truth."

In the debate of Zofingen in the canton Bern, Switzerland, (1532) the Swiss Brethren said:

"Clearly the Lord has instituted in His church no severer punishment than excommunication, which was also practiced by Paul. If now you would inflict punishment according to the Law, which is based on justice, the adulterer would have to be put to death without mercy and could not be spared, even if he repented. Thus the Law demands punishment according to strict justice, but the Gospel according to love by excommunication for repentance. . . . Therefore

we do not admit nor confess that the church has power to use the sword, or to mete out punishment beyond excommunication."

From Menno Simons' writings many quo-

tations could be given indicating that he consistently defended the principle of liberty of conscience.

Scottdale, Pa.

A TRIP THROUGH THE DUST BOWL

By J. A. Heatwole

Our brother gives us an interesting picture of a section of country which has been much discussed in recent years.

The Grand Canyon Limited on the Santa Fe Railroad brought us from La Junta, Colo., to Garden City, Kans., during the hours of early morning so that it was too dark to see the shifting sand along the railroad. While waiting here for the bus to take me south I tried to visualize that about fifty-three years ago the late Pre. Michael Shank, of Northern Indiana, with his large family, headed a Mennonite colony to this place. They located some distance north of the city. From his children and grandchildren we have learned that continued dry years caused them to move away. Most of Preacher Shank's family moved to La Junta, Colo., where a congregation was just being started. Quite a large number of our readers would be interested to know that Bro. Joseph H. Shank, who has served frequently as General Conference reporter, is a grandson of the old pioneer. At present to our knowledge there are none of our branch of Mennonites living here.

Two other families located here about 1907, David Reiff of Newton, Kans., and Noah Horst of Peabody, Kans. Several other Mennonites came for a short while, but there was no congregation organized as a result of this settlement.

We are scheduled to leave in the early morning, and our bus is ready to leave on time. We are headed south and are soon crossing the Arkansas River, which is only a trace of a small stream finding its winding course through and over the bed of the river. It might be of interest to note that less than a hundred years ago this river marked the boundary line between the United States and Old Mexico, and that all the land south of this river was Mexican territory. Most of the water which came from the spring and summer rains and the melting of snow in the Rocky Mountains, coursing its way down through the world-famed Royal Gorge as the river leaves the mountains, has either been diverted into irrigation canals which water the farmers' crops of grain, melons, sugar beets, and alfalfa along the river, or lost in the substrata of sand in the river bed. Surveyors and geologists have found that at places the sand is over a hundred feet deep; it evidently has been carried from the "eternal hills" by the action of wind and water. Those of us who live here have learned by observation that this process is very noticeably going on at present. To the careful and thoughtful observer it is easy to believe that in the

ages past there may have been, at a number of places, deep canyons with massive stone walls through which an immense river found its way.

Soon we are winding our way up grade, through a series of sand and gravel hills, and small canyons appear on an elevated "mesa," the Spanish for tableland. The lay of the land is most beautiful, and there are large tracts containing from 160 to over 640 acres more or less, with farm buildings, many of them deserted and in a bad state of repair. This is only a small part of the great Southwest where the American Indian and the buffalo roamed when the white man came to this country. Later the cattleman found pasture on the native prairie grass which grew and did well through all seasons, whether wet or dry, and also served to keep the soil from blowing so badly as it now does since the farmer has plowed it up and has grown wheat.

In many places the ground has been blown away as deep as it had been plowed, and, where the soil is very sandy, as deep as the fence posts have been imbedded. These beautiful ranges of native grassland were too tempting for the wheat farmer's tractor plow, when wheat was a good price, and as a result there are stretches of miles after miles of sand drifts, varying in size from little wavelets to drifts which cover farm buildings and the osage trees in the hedge-rows.

We see places, however, where the windmills are pumping water for trees, shrubbery, and gardens. We also pass through occasional towns, including Satanta, Kans., where some Mennonite families were located a few decades ago, but they soon left for other parts. Liberal, Kans., is on the Southwest Main Line of the Rock Island Railroad and is located in the midst of a country of shift-

ing sand, yet is the thriving metropolis of Southwestern Kansas. Here the pumps are busy keeping trees and lawns irrigated and growing.

Our Bro. Milton Sweigart and his family, including his wife, two boys, and two little girls, have come to take us farther south into the panhandles of Texas and Oklahoma. After traveling on a well-graded, newly constructed highway we come to a marked descent, which tells us why the wells are deep on the "mesa" we have been crossing. We are coming to the Cimarron River, a stream much like the Arkansas.

This is the first of May, and here are lovely clumps of cottonwood trees in their lovely springtime verdure. We cross the river on a splendid newly constructed concrete bridge and pursue our journey south, and soon reach the fertile and recently well-watered community in the region of Perryton and Lonetree, Texas. Repeated and most welcome fall rains and winter snows have watered these wide acres of wheat so that prosperity seems to be almost in sight "just around the corner." The streets of Perryton, the little queen city of the Panhandle Plains, is already humming with prosperity, evidently due to the prospect of a big crop of wheat. Autos are parked for a number of blocks down the middle of Main Street, and even double parked on each side. Autos, frigidaires, wind chargers, and other conveniences are being sold, evidently in prospect of an abundant wheat harvest.

Through a slight misunderstanding Bro. Henry J. King of Harper, Kans., had also come, and we were glad to listen to an interesting and edifying sermon at Lonetree Schoolhouse in the evening. While in church a heavy cloud gathered in the west, and during the night we had a generous down-pour of rain of about an inch. On Sunday morning a splendid crowd met at the schoolhouse again, and Bro. King delivered another forceful and helpful message. In a schoolhouse near Guymon, Okla., both afternoon and evening we were permitted to preach to an appreciative audience. Between these two services we met in the home of Bro. Felty J. Kauffman for a communion service.

On Monday we were taken by Bro. Clarence Kauffman of Gruver, Texas, with his family about forty miles west to Stafford,

Texas, through a most terrible sandstorm which at times made it almost necessary to stop and wait for the way to clear before we could go on again. In spite of the dust storm we were there in good time to get our train north, which took us to La Junta over a railroad line which is one of a very few railroads which have been built in the last few years and connects La Junta with Amarillo, Texas, a distance of 257 miles, almost due south.

On our way north we pass through some broken country, and for some distance up a rugged canyon which is



Homes on the Range

the head of the Buffalo River, now a dry watercourse, but it shows signs of being a wild and raging torrent at times. Here the air is almost clear, for we are surrounded with land which was not broken, but after we have gone some eight or ten miles north we reach Boise City, Okla., and the air is again full of flying sand and dust. Here we are supposed to meet and pass the southbound train from La Junta, but learn that it has been delayed by the drifting sand on the track. After we passed the other train we hoped to find the way still open, but were disappointed, for as soon as the southbound train had passed, the wind again blew the sand back, and the engine stuck fast in the drifts, and the shoveling had to be continued. The conductor said that on Sunday night he had a force of seventeen men helping to get his train through, and he was four hours late getting into La Junta.

Later in August after attending the Missouri-Kansas Conference at Harper, Kans., on our return home, we again stopped with the dear folks at Perryton and Guymon and traveled on the same road as in May. We marked with satisfaction some real improvements in conditions. Where there was sufficient moisture Russian thistles or "tumbleweeds" had grown up. At some places broom corn, Kaffir corn, and Milo maize had been planted and were doing quite well, which will greatly help in holding the soil so that in some years to come, and that possibly not in the far distant future, the land that has been made almost uninhabitable through the greed of man, may have a chance to reseed itself with the native grasses of buffalo white and black grama, and again, as in the past, furnish splendid pastures for the large, beautiful herds of Hereford, Shorthorn, and Angus cattle, and the large flocks of sheep, as no doubt a wise Creator intended the land of the "dust bowl" to be used.

*La Junta, Colo.

AN AUTUMN LEAF

Georgia Ellen Loucks

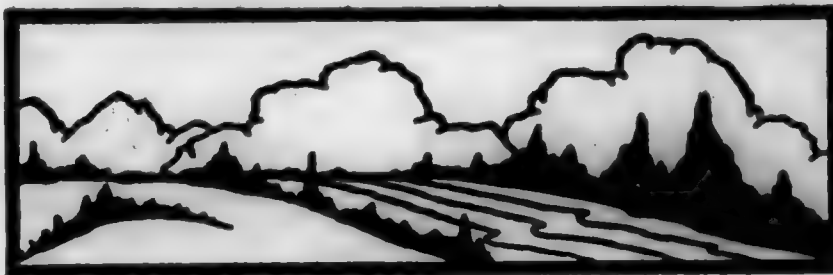
A solitary figure leaning heavily on an old-fashioned cane came slowly down the hill. The narrow, uneven path made walking very difficult. As he came nearer one could see that the shoulders were stooped and the step was uncertain and slow. On coming to the foot of the hill, he stopped and drew a sigh of relief, turned and looked at the steep hill over which he had just come, and suddenly realized that he had been gone a long time, and that it would soon be dark. But he had made it in time. He would see the sunset over the lake once more. The fall days were becoming shorter, and they said that he would surely be gone by spring. Be that as it may. Tonight he would do as he wished.

It was nineteen years ago tonight since he and Molly had watched the sunset over the lake for the last time together. From his pocket he pulled out a handkerchief and wiped his brow. It was so very much like that former sunset. Surely the Artist must have taken His colors from the same tubes and mixed them exactly as He had that first

time. Just now a little wood thrush was singing his evening song. Several crickets kept up a constant chatter which should have added a cheerful touch to the picture, but it only gave the old man a sad, lonesome feeling. The sunset reminded him that the years of his life were growing fewer—like the hours of this day. He had read somewhere: "Tis the sunset of life gives me mystical lore." He was sure it was true.

Along the edge of the lake among the fading grass were growing fringed gentians, asters, ironwort, and goldenrod—none of which had a distinct odor of its own, but the combination of odors was very pleasant. Suddenly a little breeze came up and it carried with it an indistinct chime of a vesper bell from the little church across the hill. Now the sun was only a half circle over the lake. It made a path right across the water—a golden path. If only he could walk along that path until he would meet Molly! Certainly he would meet her coming towards him. She had always met him half way in everything. The chimes from the bell ceased, and the old man stood leaning on his cane—both hands resting on its knob. With half closed eyes he stared ahead of him—like one in a fascinating day dream.

"Whip—poor—will!" He started. Only a faint rosy color was still in the western sky. The air was chilly, and he was suddenly very tired. Perhaps they were right—he would meet Molly soon. He would climb the hill just once more and never, never again. Tonight Earth's last picture had been painted for him, and its oldest colors had faded.



OCTOBER DAYS

When the sunlight's kinder meller,
Shinin' through a golden haze
Makin' all the brown leaves yell
With its gently-slantin' rays—
Then my heart throbs kinder longin',
Fer I'd like most well ter go
Where the wild fall flowers are bloomin',
Noddin' as the breezes blow.

Then the harvest's mostly over,
An' the good things gethered in
Are a-bulgin' through the crevices
Of every box an' bin.
There's the pumpkins, squashes, turnips,
Apples, nuts, an'—but, my land!
'Tain't no use ter try ter name them,
For they're seen on every hand.

Then I'd like ter tred the pathway
Through the wood-lot—let my feet
Swish the dry leaves—hear them crackle;
They'd make music mighty sweet.
An' mayhaps the old wild grapevine,
Growin' on the blighted tree,
Might still have a bunch of grapes left,
Hangin' purposely fer me.

God has tucked a lot o' glories
All around us everywhere,
An' it seems as how each season
Has its own pertickler share.
But it looks most calm and peaceful
On them mild October days
When the sun is kinder meller,
Shinin' through a golden haze.—Sel.

While slowly ascending the hill, he remembered a favorite verse of Molly's:

"When Earth's last picture is painted, and the tubes are twisted and dried,
When the oldest colors have faded, and the youngest critic has died,
We shall rest, and, faith, we shall need it—
lie down for an aeon or two,
Till the Master of All Good Workmen shall put us to work anew."

Scottdale, Pa.

GOD'S POCKET BOOK AND MINE

"So the heart grows rich in giving,
All its wealth is living grain,
Seeds which mildew in the garden
Scattered, fill with gold the plain."

1. What relationship do I sustain to God? "Ye are not your own? For ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's" (I Cor. 6:19, 20).

2. How did I become His property? "Ye were redeemed . . . with the precious blood of Christ" (I Peter 1:18, 19).

3. What interest has He in my possession? "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is" (Deut. 10:14).

4. Do not my ways belong to me? Say not in thine heart, "My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth" (Deut. 8:17, 18).

5. By what right then do I hold property? "As the steward of God" (Titus 1:7).

6. What does God require of me as His steward? "It is required in stewards, that a man be found faithful" (I Cor. 4:2).

7. Shall I have to give an account of my stewardship to God? "Every one of us shall have to give account of himself to God" (Romans 14:12).

8. Is there any danger of my losing my stewardship? "What is this I hear of thee? Render the account of thy stewardship for thou canst be no longer a steward" (Luke 16:2, R. V.).

9. What return ought I to make to God for the use of what He entrusted to me? "Of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:22).

10. What portion of my increase shall I tithe? "Honour the Lord with thy substance, and with the firstfruits of all thine increase" (Prov. 3:9).

11. May I look after my own wants first? "The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God" (Exodus 23:19).

12. Does He expect this from me and does He lay any claim to it? "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord" (Lev. 27:30).—Selected.

I do not know that I shall live to see a single convert, but I would not leave my present field of labor to be made king of the greatest empire on the globe.—Adoniram Judson.

Editorials

"Nation Shall Rise against Nation"

People have different ways of reading the prophetic passages of the Bible. Some see in them things which others do not, and sincere and devout Christians may and do take extremely opposite views in these matters. However, when one looks at the wars that are already raging in Asia and Europe and those that are being rumored and which threaten the peace of the world, our minds just naturally turn to such scriptures as: "And ye shall hear of wars and rumors of wars: . . . for nation shall rise against nation, and kingdom against kingdom." Rumors of possible wars between the leading nations of Europe have been filling much space in the newspapers during recent weeks as the fate of Czechoslovakia has hung in the balance.

It seems that for the time being the possibilities for an immediate general European War have become much lessened as England and France have agreed to the absorption of part of Czechoslovakia by Germany. Whether this will make for any continued peace or will simply lay the foundation for serious strife later on is a matter of much conjecture. Possibly none of us can understand to any large degree the issues involved, and thus we may profitably withhold our judgment of what has recently taken place.

But there are some things that we as a church and as individuals who are committed to the policy of nonparticipation in war can do in the light of the rumblings that forecast another great world war some time in the future. (1) We should continue to stand firm on the Scriptural principle of nonresistance to evil, remaining true to the teachings of our Lord and the apostles at all events and at any cost. (2) We should give out a positive testimony for peace to a world that is torn with warring and strife. This may take two forms—teaching the principles of peace and nonresistance by word and pen, and showing by our lives that we are interested in saving life but not in destroying it.

To all who are committed to Christ's teaching and program of peace there are great opportunities for testimony and service in these days of contention and strife. May we make the most of them, for "who knoweth whether thou art come to the kingdom for such a time as this?"

Studying the Bible

One of the remarkable things about the Bible is its perennial freshness. Those who have read and studied it longest seem to take more joy out of each new message from it or approach to it than ever before. New springs of life are ever flowing from its pages to the one who reads them thoughtfully and prayerfully. The music of the Bible, like that of the hymns which are based upon its message, never grows old or commonplace. And so the true Christian, whether young or old, is always appreciative of truth and inspiration that comes to him through the various means of Bible study and instruction which the church has provided.

In this connection we want to call especial attention to the opportunities for fresh study and new inspiration presented by the Sunday-school lessons for the coming quarter and the young people's meetings for October. In the former we have a new and different series of lessons on "The Ten Commandments and the Teaching of Jesus." Both of these are old subjects which the Sunday-school lessons have often covered in the past, but the editor in his experience has never had the opportunity of studying them together in this way. As you begin these lessons it will be most profitable to get your quarterly and glance over the list of lessons. You will find that they touch upon some of the most vital principles of faith and life for the Christian.

Nearly every year the Young People's Bible Meeting topics are arranged to include a study of one of the shorter books

of the Bible or an important passage of some larger book. This year this annual study embraces the book of Philippians, and the time designated for its consideration is the last four Sundays in October. One of the purposes and objectives of the young people's meeting is to provide teaching and instruction that is not so often or so fully covered by the Sunday school and other teaching agencies. In our present system of uniform Sunday-school lessons the epistles are not usually studied in a consecutive way. Hence, the young people's meeting often provides epistolary studies.

We will find the book of Philippians especially rich in doctrinal and practical truth. The plan of salvation is taught in a very forceful way, while all through the book are most helpful applications of spiritual truths to the life of the Christian. The theme of the book is usually given as "Rejoicing in Christ." We trust these studies during the month of October will be the means of bringing much joy and blessing to the lives of our young people and older ones as well.

A Little Talk with Our Readers

First we feel like calling attention to a few important features of this issue. You will have noticed the series of articles on **Informal Astronomy**, by D. A. Lehman, Emeritus Professor of Mathematics and Astronomy of Goshen College. We have received very favorable comments on these articles, the third of which appears in this issue. Few of us are trained astronomers, but a large number of people are interested in the heavens, because they "declare the glory of God." These informal talks are written in a way that the average reader can readily grasp the facts presented. If they are followed carefully they will help us to appreciate better the wonders of God's great universe. A new series of articles on **Practical Home Living** by Mrs. Chester K. Lehman begins with this issue. You will appreciate this first message on **Work in the Home**, and after reading it we feel sure that you will not want to miss any of the succeeding installments on the general theme. Sister Lehman writes out of her own practical experience in the home.

Another article which deserves special mention is **Our Young People's Purity Problem**, which is a reprint of a tract by Robert C. McQuilkin, President of Columbia Bible College. Do not miss reading this important message which will be concluded next month. Other articles in this issue also deserve mention, but space does not permit. We hope you will read them all.

Next month will be the special Thanksgiving and Missionary Day number. There will be articles and stories appropriate to these occasions by various writers. You will not want to miss the November number.

At this time also we want to extend a welcome to a number of new readers who have joined our circle since last month. We hope you will enjoy reading the paper and that you will get spiritual help and blessing from it. As a Christian Magazine for the Home and the Christian Worker, the Monitor fills a distinctive place in our church literature. And to those of our readers who have been instrumental in sending in a fine list of new subscriptions we want to extend our hearty thanks. Let the good work go on.

All our readers are no doubt familiar by this time with our effort to bring the subscription of the Monitor up to 6,000. Our list is gradually climbing. There are so many people who should be getting the Monitor that it should not be difficult to reach our goal if we all work together. We have heard of one brother who at a family reunion in a short time got together a club of thirty or more subscribers. This may give you an idea. Familiarize yourself with the prices of the Monitor for single subscriptions or clubs, and see how many subscribers you can get as you meet your friends at different places. And read again the special offers as given on page 323 of this issue. We have tried to make it worth your while to help in this campaign. And may the Lord help and bless us all as we work together in the advancement of His cause through Christian literature.

Christian Life

PRACTICAL HOME LIVING

I. Work in the Home

By Mrs. Chester K. Lehman

This is the first of a series of articles on a subject in which we are all interested. We feel sure our readers will find these articles both interesting and helpful, coming as they do from one who is writing out of practical experience.

All through the Bible and secular history, work was looked on as something honorable and desirable and whenever people or nations began to look on it as something beneath them they straightway began to degenerate.

There is a tendency in educational views and even in national trends today to make things appear what they are not. We need to steer clear of any such false standards in our homes. Up until twenty years ago when children went to school they had to work for what they got, and their means of getting it was called just plain study or, in other words, work. Nowadays, in many instances, in order for a child somehow to absorb delightfully all those fundamental and elemental facts, subjects are so correlated, so project-ed, so unit-ed that by the time a child gets to high school or college he has some knowledge of many things but is sadly lacking in the things he should have worked for until they had become a part of him. I do not want to be interpreted in such a way as to suggest that I feel all old things were good and all new are bad, but I do feel that our children lost something valuable when work was largely turned into play in our schools. It gives to us as parents the challenge to keep on teaching that work is work and play is play; and that there is a proper time and place for each.

We see very unfortunate trends in national affairs today. Instead of holding up industry and thrift our children are reading and hearing about "buying ourselves into prosperity." They hear continually of strikes and confusion between capital and labor. Unless we diligently teach them Bible standards of prosperity they, with the world, will fail to see that most of the capital in our country was built up by hard work and integrity of character, and that usually where labor or communism is demanding this wisely invested capital they are killing the goose which laid the golden egg.

Are these things affecting our Mennonite homes? I am thankful to say they did not originate in our homes, but truly they are affecting them, and, therefore, they are bringing a challenge to every Christian parent. Shall our children get the idea that they need not work but can be well cared for anyway? No! Shall we teach them that spending, and not economy and investment, is wisdom? Never! In all these trends mentioned above, people make a loud claim of preparing for the future when what they are actually doing is evading real issues and living only in the present. Let us take our children

back to the Word of God, where the Author always sees the end from the beginning, and see what He has to say. In the beginning God created man and had a work ready for him. In Prov. 6:4-11, He warns strongly against the heaviness of sleepiness and laziness and urges men to be awake and alert like prey fleeing from their pursuers or just to be busy and orderly like the ant who, in times of plenty, provides for times of need. He warns that if one persists in being lazy he will soon begin to feel warning pangs of poverty and finally want will come and get the better of him entirely. Again, in Prov. 26:13-17, he says that to a man who is really lazy, work looks to him as terrible as a wild beast that gets in his way, or the one who keeps on loafing and loafing gets so helpless that he is too lazy to put his hand to his mouth and, if you try to argue with him, he can give you more excuses than seven intelligent men could reason out.

On the other hand we have many verses throughout the Scriptures to which agree the words of Prov. 14:23: "In all labour there is profit." Proverbs also teaches that he that gathereth by labor shall increase, and that the people who work when they are at home shall have plenty of bread.

There are three methods of work in the home: one to be avoided is that of doing just enough work to get by with; the medium degree and the one to be greatly desired is that of cheerful, sensible industry; the third one, that of drudgery, should be carefully avoided also. The first and third degrees will drive intelligent children from home at early ages. The second type home is the one in which you will usually find happiness and co-operation. We are not interested in discussing slovenliness or drudgery, but just the busy-ness of a home where people get through with the work in hand and have some time for other things as well. In a careless home the members, although they are seldom busy, are yet always bound down by numberless tasks undone. Such a home is always rife with excuses and apologies. In a home of drudgery we find the members up early and late, always working and working beyond their capacities, with just enough time out to eat and only as much time for sleep as their exhausted bodies actually demand. You may think these are extreme pictures. Surely they are far from ideal, yet most of us have seen examples of both. There is little in either to favorably commend them to us. We want to think of them only in order to contrast them with the pleasant, busy Christian home

where parents and children work together to make and keep it so.

If parents who are cheerful, busy, and orderly themselves commend to their children the Bible principles and reasons for industry outlined earlier in this article they can feel quite certain that by the grace of God they can in time teach their children to follow in their footsteps. Some of the things which make work really go are willingness, system, punctuality, ability, and suitability.

If we want our children to be willing to work we must be so ourselves, whether we be parents, teachers, or leaders in any way. Sometimes children have strong tendencies to be otherwise, but in the long run by patience we can teach them to see that there is satisfaction and real pleasure in work well done.

Much could be written on system. System and order are truly godly. God does everything according to rules and plans. There is system in the business world, the educational world, and even in the social world, and surely the home should lead in teaching this great lesson. I heard it said of one mother, who is very efficient in home management, that she plans her work and works her plan. Her children know what she expects of them, and because of system in her management they can do what is asked of them without annoyance to themselves or others.

System and punctuality must go hand in hand. Benjamin Franklin said: "He who rises late must trot all day." Nowhere is this more true than in the household. The work that should have been finished in early morning drags over into midmorning, getting everyone on edge and making the entire schedule confusing and late. On the other hand work well in hand and finished on time makes everyone feel more willing to help and likewise gives the entire family a feeling of accomplishment and satisfaction. In these days of bustle and hurry, it is refreshing to take a look at a smooth running household of the last century:

"Whoever has traveled in the New England States will remember, in some cool village, the large farmhouse, with its clean-swept grassy yard, shaded by the dense and massive foliage of the sugar maple; and remember the air of order and stillness, of perpetuity and unchanging repose, that seemed to breathe over the whole place. Nothing lost, or out of order; not a picket loose in the fence, not a particle of litter in the turf yard, with its clumps of lilac bushes growing up under the windows. Within, he will remember wide, clean rooms, where nothing ever seems to be doing or going to be done, where everything is once and forever rigidly in place, and where all household arrangements move with the punctual exactness of the old clock in the corner. . . . There are no servants in the house, but the lady in the snowy cap, with the spectacles, who sits sewing every afternoon among her daughters, as if nothing ever had been done, or were to be done—she and her girls, in some long-forgotten fore part of the day, "did up the work," and for the rest of the time, probably, at all hours when you would see them, it is "done up." The old kitchen floor never seems stained or spotted: the tables, the chairs, and the various cooking utensils never seem deranged or disordered; though three and sometimes four meals a day are got

there, though the family washing and ironing is there performed, and though pounds of butter and cheese are in some silent and mysterious manner there brought into existence."

Times have changed since then. Our present means of living have changed us to a generation who retire much later than our grandfathers did and consequently, we rise later. This is especially true of those of us who live in villages, towns, or cities. But this is no excuse for being behindhand in our schedule. Even though we may rise an hour later than our country cousin we do not have the chores which he has, and therefore we should be able to start our actual day as early as he.

Much also might be said concerning ability and suitability in teaching children to work. Small children need small tasks. I believe one reason we sometimes become anxious and wonder whether our children will ever learn to do certain tasks well is that we look for the same perfection after a few trials that we ourselves have reached only after many years of routine. We expect too much. We should always be careful to give work that can be done in a short time. Too often a task that is a delight to a small child becomes really a weariness if it lasts too long. As children become better able to work they should be given responsibility. One who is never able to carry responsibility may grow old in years, but he is ever a child in development.

Mrs. Gladys Denny Shultz, Director of Child Care and Training, of the "Better Homes and Gardens" staff, has written many articles for that magazine on this subject. Let me quote from her article, "About those Dishes" in "Better Homes and Gardens," February, 1935.

"Alice hadn't wanted to do the dishes, no indeed. She had opposed the idea with all the energy and ingenuity her ten years could muster, because the other girls were out playing, and she wished to be out playing, too, and because she didn't like to do dishes. Her mother, though, insisted; so a sulky Alice did the dishes.

"And now her mother surveyed the result: tables not washed off, sink not scoured, stove ignored entirely as an object of housewifely ministrations, floor undisturbed by the broom, and the whole effect relieved by the presence here and there of a kettle which Alice had either overlooked or had seen fit to put to soak. As her mother looks about her, she thinks, how much easier it would have been to do those dishes herself, and what price having Alice help with the housework, anyway?

"Next Saturday it is Junior's turn. Here is the ashbin, full of ashes and spilling over. Here is a coal scuttle. His father points out the two objects to Junior and suggests that he bring them together, with the ultimate goal of cleaning up the cellar. There are lots of ashes and it is a long job. The boys come by and ask Junior to go skating. The bin isn't half emptied, and Junior knows very well what his father will say: 'Well, what did you let them go so long for, then? Why didn't you take them out every day as I told you?' So Junior goes to his mother with his plea to be let off.

"Alice, for instance, is going to start Latin. Maybe she won't like Latin. Maybe it will be hard for her. . . . Will she go ahead with the study or will she drop it, and thereafter dodge anything in life that looks a bit hard?

"Junior has his heart set on becoming an engineer—you know, the kind that builds bridges. . . . But right here in the immediate present is algebra. . . . Well, what will Junior do? Will he drop his life's plan at the first difficulty he encounters or will he set his jaw and go after the mathematics, which he is fully capable of mastering?

"Believe it or not, the decisions Alice and Junior arrive at will depend to quite an extent upon the attitude their father and mother adopted in the earlier situations. Did Alice's mother quietly have her do the dishes next day and the next day and the next, whether she wanted to or not? Did she say, when Junior came to her about the ashes: 'I'm sorry, Son. I know it's a big job, but that's because you have been neglecting it. Finish it up! Show your father the kind of stuff you're made of.'

"I hope she did, because if that was the case, the chances are strong that both Alice and Junior, being youngsters, will go on with their Latin and mathematics and later realize their life ambitions.

* * *

"We must not be discouraged by the results which meet the eye. It will be some

time before the kitchen will be a room to which Alice's mother can point with pride after Alice has done a job of dishwashing in it. Praise anything there is to praise, be sparing of criticism.

"For Alice is learning something much more important than the very simple art of washing dishes. She is learning to go at a job she doesn't like and get it over with, and that is going to be worth more to her some day than if her parents could give her a million dollars!"

Perseverance in these little things in the home are steps to real character formation. I would yet add that they often are steps in determining eternal destinies. Many of us as parents who read this realize that we have not yet reached our goal but by the grace of God we are on our way and by His help and our perseverance we shall keep on striving until it can be said of our daughters that they "are better than rubies" and of our sons that by their diligence they shall be among or equal to those who "sit in the gates."

Harrisonburg, Va.

OUR YOUNG PEOPLE'S PURITY PROBLEM

I

By Robert C. McQuilkin

This message is taken from a tract and will be concluded next month. It deals with a most important matter—one which people today consider far too lightly, but at a terrible cost to themselves and society in general.

Young people have always had a purity problem. And always there have been young people who have gone down in bitter defeat and shameful failure before their temptations to unchastity. Other young people have come through these problems as glorious conquerors. In these respects the young people of our own day are not different from the young people of all times since men and women have been on the earth.

But those with eyes to see, who are acquainted with the situation in our schools and colleges, our homes and business places, know full well that the young people today have a purity problem that is different in some vital respects from that of other days.

In any case, the problem is here in an intense form, and it is one for which there can be no solution except God's own solution, one in which no opinions are of much value except opinions based on what God's Word reveals.

There are two striking passages in the Bible addressed to young men, one in the Old Testament, and one in the New Testament. The message they bring is intended for young women equally; the word "man" is often used in the Bible, as elsewhere, when it includes men and women. The first passage is in that famous One Hundred and Nineteenth Psalm, ninth verse:

"Wherewithal shall a young man cleanse his way?
By taking heed thereto according to thy word."

Let us take for granted that every young person reading this message, even those who are not sure they are Christians or those who are sure they are not Christians, is eager to live a clean life. This verse suggests that

we cannot drift into a clean life. To know what a clean and successful life is, we must take heed. Nothing else deserves or requires closer attention; in this matter of a clean life nothing must be left to chance or to vague opinions, least of all to our own judgment, feelings or impulses. The verse also teaches that the only way to "take heed" is according to God's Word. This means that there is in God's Word very definite teaching on the meaning of a clean life and how it can be lived.

The New Testament passage addressed to young people that we want to notice is in First John:

I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever (I John. 2: 14-17).

This passage is addressed to young men who have accepted Christ, who are strong and pure because the Word of God is abiding in them, and who have overcome Satan. Yet they also need to be warned, they also must "take heed." A great contrast is set before them between the love of God and the love of the world, between doing the will of God and following the lust of the world.

The Three Great Sins

Three things are mentioned by John as summing up "all that is in the world:" the lust of the flesh, the lust of the eyes, and

the vainglory of life (or the pride of life). These are the three ways in which men are tempted, and the three ways in which human sin expresses itself. These are therefore the three great sins of every nation on earth, and of every individual heart: lust, covetousness, and pride.

Man has three great desires. Dr. Melvin Grove Kyle, the well-known archeologist and the much-loved and honored President of Xenia Seminary, has summed up these three desires in his concise way: we have "the desire to enjoy things, the desire to get things, the desire to do things." The desire to enjoy things concerns all the appetites of our bodies, what we may enjoy through our senses. The desire to get things concerns all the world that is outside ourselves, the things that we can get possession of. The desire to accomplish things concerns all that we may do to affect that world outside ourselves. Our young people want to have a good time, enjoying the pleasures of life, they want to make money, and they have an ambition to make the most of their lives. These are three perfectly right desires and are natural and normal for all human beings.

When the desire to enjoy things leads to the use of the bodily appetites in a way contrary to the will of God, we call it the lust of the flesh. When the desire to get possession of things, or to use money, is satisfied in a way that is contrary to God's will, we call it the lust of the eye, or covetousness. The lust of the eye, in Scripture, does not refer to such a sin as looking upon a woman to lust after her,—that is the lust of the flesh,—but "the lust of the eye," or "the evil eye," is a figure to represent the sinful attitude to worldly possessions, all that the eye looks upon, represented by money. When the highest of human desires, what we call ambition, the desire to accomplish something, to make the most of our abilities, leads to a life that does not put God in the center, we call it the sin of pride or the vainglory of life—going after the things that man glories in rather than the glory of the only God.

Man's Link with Animals

We are continually reminded today that man is closely related to the animals. Some who are counted eminent scholars even speak of this close relationship as a great twentieth century discovery. But men have always known that we have physical organs and bodily appetites that are similar to those of the animals. Also they have always known that there was a great gulf fixed between men and animals. Some are spending a whole lifetime of scientific research and study seeking to prove that there is no essential difference. But God has revealed that man is created in His image; he has physical appetites, but he is not to live by these alone. Animals do live by bread alone; that is, they live to satisfy their animal appetites. Man, made in God's image, is not to live by bread alone, that is, by satisfying his animal or earthly appetites, but by every word that proceedeth out of the mouth of God. His real life is his vital personal fellowship with the God who is his living bread. This is the first great lesson God wanted Israel to learn in the

wilderness. Our Lord Jesus, the true Israel, who was suffered to hunger for forty days in the wilderness, was the first human being who perfectly learned that lesson of the relation of his physical desires to the high ends of human life.

Let us consider now the application of this principle to our young people's purity problem.

Man has two chief bodily appetites or desires: that connected with his need of food and drink, and that related to his affections. Affection is determined by relationship. There is the affection of parents and children, of brothers and sisters, of friend with friend, and there is the most sacred of all human relationships, that between a man and woman who are joined in marriage. The affection that a young man and a young woman have for one another that leads to their union as husband and wife is an affection that God has planned. He did not give these desires to men to mock them. He gave them, as He gave all else, that they might enjoy them, and through them glorify God and carry out His will for the human race. God made men with these appetites, and gave them free choice in the use of them, fully realizing the possibility of the Tempter's turning men toward a wrong use of those desires; indeed, God knew the certainty that this would happen.

Affection Between Man and Woman

When a young man or woman is tempted to satisfy these desires that relate to their affections in a way that is contrary to God's will, and the temptation is yielded to, there results the sin of the lust of the flesh. What then is God's will in the matter?

God made man male and female with the design that one man should be joined to one

woman as husband and wife. Our Lord Himself said, "Have ye not read, that he who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife and the two shall become one flesh? So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder" (Matt. 19: 4-6, R. V.).

It is evident that the affection that husband and wife show for one another should be given in no slightest degree to any other woman or man on earth. That this is the teaching of the Bible as well as the conviction of the enlightened consciences of men admits of no doubt. Now may I make to you a very direct and earnest statement of the bearing of this upon the relationship of men and women who are not married? You Christian young women have bodies that belong to Christ, bodies that are temples of the Holy Spirit, and you should never allow any liberties to be taken with your body in the matter of permitting any man to express affection in kissing or caressing you, except the one man whom you are expecting to marry. You young men should hold the body of every young woman to be sacred, and you should take no liberty in kissing or caressing any girl except the girl whom the Lord intends you to marry, and to whom you are engaged. Along with a kiss that expresses the affection of a man for a woman should go the heart of that man. Otherwise his affection is lust and not love. He is stepping out of God's plan in the use of his desires. Young people who are engaged, and married people, also have their temptations, and need to follow God's will in their physical relations. But here we are especially considering the other matter.

We all know of the new "freedom" that has all but universally taken hold of our young people in this matter of expressing their affection for one another in kissing and caressing. A short time ago I was referring to this subject in a message on temptation when there were many young people in the congregation. A mother came to me at the close and said:

A College Girl's Stand

"I am so glad you spoke to the young people as you did. I have a daughter in a college of several hundred girls. She and two other girls are the only girls in the college who will not permit the boys to kiss and caress them. They believe it is not what Christ would have them do. And it has been hard for them because there is scarcely one of the young men who does not cut them on account of this stand."

What a joy those girls may have in their fellowship with Christ, their honoring of Him because their bodies belong to Him to be used according to His will, and for His glory. I believe there are still thousands of our young people who take the stand these girls have taken. I believe there are thousands of others who will eagerly choose the same path of chasteness as soon as they see clearly God's will in the matter and the reason for it.

FORGET IT

If you've sought to help someone
And, in turn, he throws a stone,
Just forget it.
'Twill but make the matter worse,
If your wound you seek to nurse,
Just forget it.

Just forget he did you wrong,
Never let him know you're stung,
Meet him with a cheery smile,
Go with him the second mile,
And forget it.

If you've tried to be his friend,
Yet his actions do offend,
Though he treats you quite unkind,
Never, never, NEVER mind,
But forget it.

Do not harbor in your heart
Thoughts that make your life to smart.
Pass up all intended ill,
You'll be happier if you will,
Just forget it.

If his words are very curt,
And he smiles when you are hurt,
Just forget it.
If he moves amongst the throng,
Just as if there's nothing wrong,
Just forget it.

Though his actions may be "raw"
Do not let them at you "gnaw."
You will suffer all in vain,
To relieve yourself of pain,
Just forget it.

An Innocent (?) and Beautiful (?) Freedom

Let me add one other illustration, of many that have come to my personal attention, of this new attitude toward chastity in the relations of young people. A few weeks ago a group of educational leaders were discussing the effect of certain theories of psychology on standards of morality among college students. Two young women teachers in the group were post-graduate students in a university that ardently advocates new theories of psychology that help to undermine all the old standards of what morality means. These two students sharply challenged my suggestion that there had been a radical change in the attitude of young people on what constitutes chaste conduct. They asked me for scientific proof of the statement that in scores of colleges the great majority of the young men and young women took the liberty of kissing and caressing one another and did not regard it as anything to be ashamed of. The next day, while speaking to these two teachers about their own personal relation with the Lord (both were church members), I said to one of them: "You asked me for figures on that question of our young people and their view of the matter of expressing affection for one another. Now tell me frankly, how many of the young men and young women of the ten thousand in your own university do you actually know who do not take this liberty of kissing and caressing friends to whom they are not engaged?" "I do not know," she answered, and then continued more emphatically: "but I hope there is not a single one. I regard that freedom as an innocent and beautiful thing among the young people." And so she was a witness to the certain fact that there is a new viewpoint in our colleges. She did not need my figures to prove this.

I am not here speaking of the terrible results that may follow the indulging in this

beginning of what is often called innocent expression of affection. What the world used to call sin, and what Christians still consider as terrible sin, does result from this "innocent" beginning. It is resulting in such astounding measure that if parents and teachers in many parts of our land could have all that is going on uncovered, they would believe that the most extreme statements that have been made about the danger many of our finest young people are in, do not half tell the real story.

It is not necessary or wise that I should speak here of heart-breaking instances that have come to my personal knowledge. Those who know human nature, and who also know the facts about this new freedom between men and women in all circles of society, must realize something of the fearful fruitage in what men call actual sin that is bound to follow. In an increasing number of respectable circles where men and women are thrown together, among those who are not Christians, immoral acts are as lightly regarded as the kissing or caressing of which we have been speaking, the only care being that there shall be no public exposure of the sin. Even more tragic than that is the extent to which moral young people with earnest desire to do the right thing, and even Christians, are led into the deepest sins from those "innocent" beginnings which they did not call sin.

But I am here dealing particularly with the sin of any expression of affection in kissing and caressing between those who are not to be married. This is not the beginning of sin, merely. It is sin. And its result is not merely in the danger of something far worse, which particularly all Christians feel would never result in their case. If it is sin, it has its own result even apart from the worse things that may follow.

(To be concluded)

THE CHURCH VERSUS SECRET SOCIETIES

By H. L. Faulkingham

Many professed Christians are members of secret organizations. Some of them prefer the church to the order. Others prefer the order to the church. Still others place the order on a par with the church; in fact they make the order their church. They are just as devoted to it as church members are to their churches. They expect to receive an eternal reward through the order just as much as the church member expects eternal life through the church. But is there no difference between the Church and secret orders? Let us see.

1. The Church is an institution ordained of and perpetuated by God the Father and our Lord Jesus Christ through the Holy Spirit. It is of heaven, heavenly. Secret societies are ordained of and maintained by men, many of whom are "unbelievers." They are of the world, worldly.

2. The Church of Christ is founded upon Jesus Christ and His apostles; its holy confession being, "Thou art the Christ, the Son of the living God." Secret societies are founded upon certain religious and ethical values as interpreted and applied by men.

3. To the Church, Christ is Head and its all in all. A man stands at the head of secret orders. We understand that for obvious reasons the name of Christ Jesus is barred from the ritual and the halls of many secret societies.

4. The way into the Church is through the "new birth," a work wrought in the heart by the Holy Spirit sent down from heaven. The way into a secret society is by the paying of a fee and through so-called "degrees," an initiation wrought at the hands of men, and some of them sinful men.

5. The Church bases its teaching of life eternal upon faith in the atoning blood of Jesus Christ, the Lamb of God who takes away the sins of the world. It is a faith which worketh by love. Secret orders base their hope of eternal life upon membership and a ritual of good works.

6. To the Church has been given the Holy Spirit. Secret societies have no spirit but that of the "age" which is really the spirit of man.

7. The Church alone is the custodian of the Scriptures. To her has been committed

the ordinances of Baptism and the Lord's Supper. She holds the "keys of the kingdom of heaven." Secret societies accept only a part of the Bible and have no right to administer the ordinances.

8. The Church of Christ stands for a holy life, fully devoted to God and entirely separated from the world. Secret societies have a superficial standard of religion and morality, indulging in worldly pleasures and permitting in their halls questionable entertainments, parties, dances, etc.

9. Take the Church out of the world and it will perish at once. Take secret societies out of the world and it goes on just the same, better, perhaps, for it.

10. The Church is a "love-bound society" of Christians. The lodge is an "oath-bound society" of the mixed multitude. Christians are forbidden to "swear" or to "take an oath" or to be "unequally yoked with unbelievers."

11. The Church is an open institution to which the public is cordially invited. The lodge is a secret order with its "mysteries" and "closed doors." Christ did all things in the open. Christians are commanded to have no fellowship with the unfruitful works of darkness, but rather reprove them."

12. The Church is a soul-saving institution, whose mission is to redeem the outcasts, lift up the fallen, and inspire men to nobler and better things. Secret societies draw the line on the outcast and seek to swell their numbers with men who are already moral and respectable. The Church thus becomes good fishingground for the lodge; but it usually turns out that a good lodge member is a poor church member.—World's Crisis.

D. L. Moody and Secret Societies

The great evangelist, Dwight L. Moody, in speaking on the text, "Be ye not unequally yoked together with unbelievers," is reported have said:

"When I was in Philadelphia, a minister said: 'I don't think that meant secret societies.' 'Do you belong to one?' I asked. He said, 'Yes.' You see the people will not admit that a text applies to themselves.

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom, although out of it, than Lot had in it. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked together with unbelievers.

"I would rather have ten church members who were separated from the world than a thousand unseparated members. Come out from the lodge. Better one with God than a thousand without Him. We must walk with God, and if one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges, or have some darling sin they will not give up."

(Continued on page 312)

MISSIONS

SUMMER BIBLE SCHOOL IN THE OZARKS

Compiled by V. D. Miller

The more secluded regions of our land present great opportunities for mission work and are especially receptive fields for Summer Bible School endeavor. The conditions and experiences described in this article may be found in many other rural districts. May we not neglect to minister to the souls of those who live in the more remote and less accessible sections of the country.

Vacation

Last fall the writer and family spent a week end with Bro. and Sister Protus Brubaker at Edwards, Mo. We enjoyed our visit very much, but we were all agreed that it was not long enough, so we began to plan ways to spend more time in the hills. Realizing by past experiences that one is often more tired after returning from a vacation even though having done nothing, and also that to enjoy one's self, one must give, we decided to give our two weeks' vacation teaching in summer Bible school. I would like to give my testimony right here that it is one of the best ways for Christians to spend a vacation. As teachers we enjoyed each other's fellowship after school, would spend afternoons in visitation work which was a blessing as well to us as the homes we visited. Quite often in the evening we would discuss various problems that had been on our minds for sometime and just at such a place and time we were able to help and encourage each other.

Bro. Brubaker could not be with us all the time but we were glad Sister Brubaker could be with us and help us, for we felt the need of some one who knew the ways of these people. One of the concerns of Bro. Brubaker was how to carry on more Bible schools in the hills.

How to finance a Bible school in the Ozarks is not a small matter. Some one has said it takes about \$60.00 to finance a Bible school in the hills. I will not say that I have the solution for this problem, but it seems to me if each teacher would pay ten dollars plus their transportation this would be one way to solve this great problem. How many go on a vacation that only costs ten dollars? I realize there are those who do not have the money but would be glad to go. Then there are those who would have the money but can not spare the time. Here the problem is how to get these two classes together. What would be a nicer present than to make it possible for one of your friends to spend two or three weeks in summer Bible school?

—V. D. Miller.

Bible School

Teaching boys and girls the blessed Word of God is the most important and worthwhile task any Christian can engage in. When we look at statistics and see how many millions of boys

and girls in this world are never taught to love Jesus and His Word, we very keenly feel the necessity of obeying Christ's parting command, "Go ye therefore and teach all nations," etc. Matt. 28:19, 20.

For two weeks we had the precious privilege of teaching the Word to children in the hills of the Ozarks in Missouri. Some of these children go to Sunday school, and others do not. They were very eager to come to Bible school and we had an enrollment of 52 with an average attendance of 41. They ranged in ages from 3 to 18 years. Six willing teachers: Ida Brubaker, Ella Mae Weaver, Margaret Bissey, Frank Horst, Blanche Miller, and V. D. Miller will never forget the happy days they spent teaching these eager listeners. One teacher came across the waters to be with us. Ella Mae Weaver had to cross the Lake of the Ozarks on a little row boat and walk the rest of the way, a distance of several miles to get to her destination. The Bible school was held in an old-fashioned country church house, so we did not have very good equipment. By using some raw lumber and fastening it to the backs of the benches and covering these boards with paper to keep the children from getting splinters in their hands and arms, they had a fine place to do writing on. By stretching wire across the room and using feed sack sheets all the teachers had a separate class room. An old cowbell served the purpose well for calling the children together at school time.

These children were courteous and polite. Their attention and interest were very good and one little girl, living about one mile from the church, left her home at seven o'clock so as to be sure to get there on time.



A Summer Bible School in the Ozarks—Majorville, Missouri

They thoroughly enjoyed learning Scripture verses by memory, for three girls learned fifty-two verses in two weeks. During our visit in one home an appreciative mother said that her children learned more in two weeks of Bible school than they did in one year of Sunday-school work. Most of them wished school would last several more weeks and some wished it would last all summer. Many said they hoped there would be another Bible school next summer.

Testimonies

Below are some of the testimonies of the boys and girls and one teacher:

I have always enjoyed going to a Bible school, Sunday school, and other religious places of learning God's Word. I'm sure this Bible school, although I have enjoyed everyone I've attended, has been the most interesting. To express my joy at being able to attend I'm at a loss for words, but I wish to say I would enjoy having a continued study of Paul and other disciples, also of Christ. As this is impossible, at least at Bible school, I intend to do everything in my power in an attempt to keep up my study of the Bible, and I hope the others will do this also. I'm sure everyone of us feels grateful for the splendid work of our teachers. May God's Word linger in our hearts throughout life. I don't intend to give up my memorizing as it has been a pleasure to learn what I have. May God bless everyone which has attended Bible school and their teachers and protect them from giving in to the temptations of the world. "I will say of the Lord, he is my refuge and my fortress: my God, in him will I trust." Paul's journeys are the most interesting in the Bible in my estimation, and I wish we might have spent more time in studying his journeys. I hope our paths in life may cross again.

—Geraldine Richardson.

I have enjoyed my Bible school very much. I am very sorry I didn't get to come last week. But I surely enjoyed the days I came. I wish you could come back again and have a longer one. Maybe I can come every day. When you come back, if you come I hope you can stay longer. The journey of Paul and Silas is very interesting. I enjoyed it. I hope you enjoy this as well as I enjoyed your school.

—Leland Allen.

I enjoyed Bible school very much. I am sorry that I couldn't come the first week. I hope that I may attend next time every day. Three weeks is not too long to go to a Bible school. Next time I hope that the School lasts for three or four weeks. Paul's experiences in Philippi interested me and also his journey to Rome. Next year I hope this same Bible school comes to this neighborhood. Mr. Miller, I have enjoyed you for my teacher in this Bible school. I hope you will be back next year.

—Donald Ninas.

It is hard for me to express in words the enjoyment and pleasure of going to Bible school.

While it may be fun it is the serious lessons we can study. I believe with all my heart the Word of God. I know Paul lived and lived again in our hearts at Bible school. Through this lesson of Paul I believe that the worst of sinners can be saved through the blood of the Lord Jesus Christ. I know Paul suffered on his journeys, but all the time he was rejoicing in the Lord Jesus. I appreciate the effort put forth by the teachers to teach us about the Bible. I want to be like Paul and be a light to others if God permits. May God bless all that are teaching the Word everywhere.—Juanita Smith.

Along with the Bible-school work we greatly enjoyed the beauties of nature and also had some experiences we will long remember. We found many different kinds of beautiful flowers and also streams of clear water. One of the first days a big black snake was killed not far from our house and at another time several wild rabbits served us a delicious dinner. Almost every night the whip-poor-wills sang us to sleep, which we especially enjoyed, as we are seldom privileged to hear whip-poor-wills at our homes.—Blanche Miller.

Transportation

We are glad for the spirit of helpfulness and the good interest which was shown us from the very beginning. The school bus driver helped us the first day by getting the children from the Northeast and taking them home. It was a trip of over five miles each way and the bus driver would have been glad to make the trip again, but he was a farm boy and farmers were so busy he felt he hadn't time to spare.

After the first day I used Bro. Brubaker's Model A Ford coach to "bring them in." Children from the other direction were brought in two loads. Some came in Bro. V. D. Miller's Plymouth, driven by Sister Ella Mae Weaver, and the others came in a small truck. The truck was furnished and usually driven by Mr. Allen, the owner of a modern filling station at Dell Junction. The "Junction" is about three miles from Post Oak Church, where we held Bible school, and was a meeting place for those in that community. The record load for each car was eighteen passengers and the driver. Most of the children were from the nearest three school districts but a number came from farther away.

The road over which the Model A went was rough and hilly, and without brakes driving was difficult. When going down hill it was usually necessary to shift to second and sometimes to low gear. Of the whole five miles there were only two or three comparatively straight stretches—the longest of these was about four-tenths of a mile. A missionary's car wouldn't last as well and long as it does on those roads if it were not driven carefully.

Someone suggested that perhaps the chil-

dren just came to Bible school for the ride. In some cases this may have been true, but at the same time it is an inexpensive way to get them to hear the Gospel. Those folks who followed Jesus for the loaves and fishes heard His sermons anyway.

Listening to their conversation as they rode was interesting. They were interested in Bible school, and we know it was good for them. The cars averaged well over three hundred and fifty miles each, and we feel it was well worth what it cost to the children and to us as teachers. —Frank Horst.

Visitation

One of the interesting and inspiring phases of work in our two weeks of summer Bible school was visiting the homes from which our



A Home in the Ozarks

Bible-school boys and girls came and also others of the community.

As to the exact number of homes visited I am not sure in saying, but at least thirty were visited by all, or by one or more members of our group.

If you wish to go to a place where they enjoy company, make a visit to some of these homes. Always on our visits we were warmly welcomed. Even though we did perhaps keep some from their gardens or other work, they seemingly enjoyed our short stay with them. Often they would say "Oh, it's a long time until night, you don't need to go yet," but we knew there were other homes to be visited or other work awaiting us, so our stays were not often long.

One of the things which impressed me was the contentment of the people. Some of the houses have only two rooms and hardly large enough for the children and parents, but the folks are just as happy, yes perhaps more happy than those who have fine, large homes. They just seemingly take misfortunes as they come without grumbling and complaining.

Some people have the idea that the Ozarks are all "in the sticks," but as we would go from place to place we saw some of the most beautiful landscapes I had ever beheld. Some of the homes are situated in the most beautiful places—out where they can enjoy nature to its fullest extent.

The parents co-operated very nicely with

us in helping with what they could, especially with our eating supplies. How liberal they were! They kept us supplied with fresh butter and milk. Some one almost always had fresh bread, cake, pie, cooked peas, beans, potatoes or some other eatables ready for us to take home when our morning of teaching was over. Then they would say, "If you need anything else let us know." They certainly enjoy giving of what the Lord has given them.

After we were in the homes of the boys and girls we could understand them better, and we felt the contact with the parents was a help. When we left homes where there was sickness or affliction we were more thankful for the health we had.

I want to say that these were truly two, short, happy weeks, and anyone desiring a vacation and wishing to help in the cause of Christ, will find it both enjoyable and helpful to go to the quiet, beautiful Ozarks among those friendly people.

—Margaret Bissey.

Kansas City, Kans.

THE UNDERSTANDING

A mother sought the pardon of her son from the first Napoleon. The emperor said it was his second offense, and justice demanded his death.

"I don't ask for justice," demanded the woman, "I plead for mercy." "But," said the emperor, "he does not deserve mercy." "Sire," cried the mother, "it would not be mercy if he deserved it, and mercy is all I ask for." "Well, then," said the emperor, "I will have mercy," and her son was saved. —From "Good Company."

WHO IS MY NEIGHBOR?

Thy neighbor? It is he whom thou
Hast power to aid and bless,
Whose aching heart, or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door—
Go thou, and succor him.

Thy neighbor? 'Tis that weary man,
Whose years are at their brim,
Bent low with sickness, cares and pain—
Go thou, and comfort him.

Thy neighbor? 'Tis the heart bereft
Of every earthly gem;
Widow and orphan, helpless left—
Go thou, and shelter them.

Whene'er thou meet'st a human form
Less favored than thine own,
Remember 'tis thy neighbor worm,
Thy brother or thy son.

Oh! pass not, pass not heedless by;
Perhaps, thou canst redeem
The breaking heart from misery—
Go, share thy lot with him.

—Anon.

WHY I BELIEVE IN MISSIONS

By T. H. Brenneman

It will be of interest to our readers to know that Bro. Brenneman and his wife have been appointed as missionaries to South America. They are expecting to sail for their field of labor in the Argentine some time in November.

I. The Biblical Basis for Missions

There is abundant evidence in both the Old and New Testaments that it is God's purpose that Christians evangelize the whole world. In the first chapter of Genesis man is commanded to "be fruitful, and multiply, and replenish the earth." The same command was given to Noah after the flood. We see that the purpose of God for man was that he should extend his labors and dominion over the whole earth. In the last chapter of Revelation we have the universal invitation given, "Whosoever will, let him take the water of life freely." Between these two references are hundreds of others which tell us that the love of God and His plan of salvation are universal in scope. Let us notice a few of these in the Old Testament. Three times Abraham was promised that in his seed all the families of the earth should be blessed. The same promise was repeated to Isaac and Jacob. Even though God was the God of the Israelites and not of the other nations, yet provision was always made for the stranger and sojourner who was among them. It seems that the reason why God chose the Hebrews out from among the nations was that they were to be trained for one express purpose, namely that they should receive the law, and the message which God had for the world, and then be the means of making it known to all the nations.

In the Psalms and prophets the actual conversion of the Gentiles is predicted. "Ask of me, and I shall give thee the heathen for thine inheritance" (Psa. 2:8). "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee" (Psa. 22:27). The prophets expressed this idea of converting the Gentiles by the numerous Messianic prophecies in which a great and glorious restoration of Israel's kingdom is to take place. This restored kingdom is to be a light to the Gentiles and for salvation unto the ends of the earth (Isa. 49:6). In the fifty-fifth chapter Isaiah gives the universal invitation. Jeremiah says that "the nations shall bless themselves in him" (Jer. 4:2). The other prophets echo the same idea. Thus we see that even in the Old Testament when the Jews were commonly thought of as God's chosen nation it was in the heart of God to bring salvation to every nation.

In the New Testament we have the missionary program of God developed much further. The very act of Christ in leaving His Father's house and coming in the flesh to redeem man savors of the missionary spirit. During all His ministry He made no difference between Jew and Gentile in His acts of healing and mercy.

The Holy Spirit chose to write the four Gospels evangelists who would adapt their messages to all classes of people. Matthew wrote principally to the Jews, Mark to the Romans, Luke to the Gentiles, and John to

all. Those great missionary parables which illustrate the character of Christ's kingdom show that Christ's purpose was the winning of the whole world. These especially should be mentioned: the parables of the Mustard Seed, of the Leaven, of the Sower, of the Lost Sheep, of the Lost Coin, and of the Prodigal Son. Besides this we notice that specific instances are given where Christ taught or preached His message to individuals other than Jews. At the well of Jacob He broke straight through the racial barrier which separated the Jews and Samaritans. As He journeyed to the northwest of Capernaum He found great faith in the Syrophenician woman. In John 10:16 Christ says, "Other sheep I have which are not of this fold, them also I must bring," etc. Then after His resurrection He appeared to the eleven (and perhaps five hundred brethren) to give them the great final commission which is the golden text for all missionaries. Every creature is included in Christ's program.

Immediately after Pentecost the Apostles began the stupendous task which had been committed to them by their Master. Persecutions in Judea drove them out, particularly the laity (though the disciples remained at Jerusalem) and they went everywhere preaching the Word. Race prejudices began to crumble. Philip explained the Scriptures to a Negro. Peter was persuaded to preach to a Gentile Roman soldier.

Three great principles gripped the minds of the Apostles. First, was the desire to make Christ known. Second, they not only wanted to make Him known locally, but they were anxious to accomplish the widest diffusion possible of the knowledge of Christ. Third, they felt that the responsibility for this diffusion rested upon the shoulders of every individual Christian.

Soon we see God miraculously calling Saul and impressing him into the service. He received a commission especially to the Gentiles, and his authority was at least equal to if not greater than that of the original twelve disciples. What were some of the methods used by these pioneers which we can profitably adopt today? Preaching played a great part in the propagation of the Gospel. Paul said that "it pleased God by the foolishness of preaching to save them that believe." Strategic centers were established from which work was carried on. Jesus established Himself at Capernaum and carried on from that base. Jerusalem, Antioch, Ephesus, Corinth, and Rome, each in turn became centers for the propagation of the Gospel. Itinerant preaching was engaged in, especially by Paul and also Christ. Personal work was an effective method used both by Christ and the apostles. The Samaritan woman and Zaccheus are good examples of this method. Paul also used this method in converting the Philippian jailer, as well as on other occasions. Letter writing was commonly used

as a means of teaching the meaning and implications of the new faith. Paul excelled in this art. Native workers were trained to take up the work started by the evangelists. Paul trained Timothy and commanded him to do likewise (II Tim. 2:2).

In summarizing we may say that from the very creation it was in God's plan that all nations should come to know Him. He chose out Israel to be an instrument for that purpose. When they failed He destroyed them as a nation but preserved a remnant out of which grew the church to whom He gave the Great Commission to go and teach all nations. We in America are Christians as a result of the obedience of the early church to that injunction. Shall we not respond as they did and out of gratitude do our bit to hasten the day when "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ?"

II. The Unique Position of Christianity Among the Religions of the World

After one realizes that God desires to see the entire world come to a knowledge of Christ and accept Him, a sense of responsibility takes possession of him and there is a desire to carry the Gospel to every one who does not now enjoy its blessings. However, looking over the world we see, not a world that is asking for the good news, but rather a world that is filled with religion with which it is for the most part satisfied. And there are those who say that it is not the duty of the Christian to impose his religion upon peoples who already have a system of worship. We, however, take the position that outside of Christ there is no hope of salvation. Those who hold to the other view fail to see the unique position of Christianity among other systems of religion. They fail to accept the teaching of Paul in Romans 1 where he states that all men who are not in Christ are without excuse before God. The revelation of God in nature which reveals His power and diety is sufficient to hold them responsible. Believing, then, that all those without Christ are without hope let us examine Christianity as a religion and discover what it offers to mankind that is unique and above anything that can be had in other religions.

In the first place, the Christian religion has its origin in the divine revelation of God. He has made Himself known to man, first, by the law and prophets; and later a fuller revelation came through His very Son, Jesus Christ. Man did not seek after God until he found Him, but God sought man and found him. This is the crucial point of difference. This is the parting of the ways. In the native of Africa in his primitive state there was a desire for the supernatural, a religious craving that needed to be satisfied. The religious experience which he has is entirely subjective and comes from within himself. He gropes in the darkness, seeking to find a means of satisfying his soul's longing. Contrast that with Paul's experience of conversion in which an objective, outside force is injected into his life. This force is so vital and compelling that he now hates the things he once loved.

(Continued on page 321)

Educational

READING THE GOSPEL OF JOHN BESIDE THE WELL OF JACOB

By Anis Charles Haddad

This article supplements the Sunday-school lesson for October 9, "Spiritual Worship."

The Passover was kept in the spring. Perhaps the summer and autumn months had passed while Christ was teaching in Judea, and the winter had now come, when the grain had yet four months to harvest. The fields were bright with the tender green of spring-time. The wide expanse of pasture and the patches of young corn were inexpressibly refreshing to the eye. In due time "the sower and the reaper would rejoice together."

The Lord was determined to preach that same Gospel to the Samaritans, who had been rejected by the Jews, so we read: "He must needs go through Samaria."

As they cross the "Vale of the Encampment" two rounded mountains face them like a huge gateway, and a broad and fertile valley runs between them westward. In that noble valley with its olive groves and well-watered gardens, and about a mile beyond the entrance from the plain, stood and yet stands one of the oldest cities in the world. Nablus is its name today, but in the Lord's time it was Shechem. Shechem was here many centuries before Jerusalem was built.

If we journey along the way by which Jesus and the disciples went, as we come near the mountains of Samaria the path leads into a beautiful, broad, green meadow.

All travelers in Palestine repeat with monotonous regularity the true statement that the history of the country is "writ in water." Roads, villages, and even cities have disappeared from the map, but the spring that gushes out of the rock remains a constant factor in the life of the country and a true landmark to the historians.

If we admit the identity of the present Well of Jacob with that mentioned by John, there can be little doubt that Sychar was a small town not far from the spot. There is a village north of it now called Askar. This is so like John's Sychar that I feel inclined to adopt it.

We soon come in sight of Jacob's Well, which together with the surrounding ground is enclosed by the Greek Church owing to some unaccountable influences at work on their behalf,

This is the spot acknowledged by Christians, Jews, and Moslems to be beyond dispute the "parcel of ground" containing Jacob's Well, where Jesus uttered the words of one of the most precious messages of His lifetime. The Greek Church has built the wall for the protection of their property and possibly for entrance fees. We arrive at the gate and pull the bell. An old monk welcomes us. We find ourselves in a plot of ground about a half acre in extent raised above the level of the plain so that a good

or little chapel, below the eastern apse. In the troublous times of the Moslem invasion, or in the wars and defeat of the Crusaders, this church was wrecked and laid low. Many of the stones fell into the well, which was said then to be one hundred and fifty feet: others were cast in during the centuries that followed, until it was only eighty feet deep!

That well remains one of the most arresting sites in the Holy Land. Unhappily covered by a partially completed church, it presents a painful example of ecclesiastical maltreatment of a sacred place. Although one is glad to feel it is safe from damage or desecration, it is rather sad to see the wall around it cutting it off from those who would otherwise see it daily as part of the landscape from the days of the great patriarch.

But is this the only well near Sychar on the way through Samaria to Galilee? Are there not others which may equally claim to be the Well of Jacob? These questions may naturally enough suggest themselves when, after the lapse of so many centuries, we endeavor to make out a satisfactory identity.

Certainly there are other wells but not in the direct road and not really answering the description given by John, who speaks of it as being "deep." Besides all this the identity of the Well of Jacob is sought through a Mohammedan tradition that appears never to have been disputed and it seems, time out of mind, to have been called by the Moslems "Bir Yakub"—the Well of Jacob. It is by this name they now universally designate it.

No story of the past equals the interest of the story of Jacob's Well. Jacob dug it centuries ago. Why? We do not know. Half a mile away at Sychar there is a supply of water, and one puzzles over Jacob's labor. Whence came the tradition of the Samaritans that Jacob gave them this well, although the

Old Testament says nothing about it? Why did the Samaritans in Jesus' time come hither to draw water when there was a brook, not fifty yards away, which they must cross to get to the well? Who can tell? Certainly there must have been some use and reason for such a well, else the men of long ago would never have toiled to make it. Perhaps the people of Sychar had some superstition about its waters which had made them prefer it; or perhaps the stream was owned and used for other purposes while the water of the well was free! Or, perhaps on account of its great depth and the consequent coolness of the water at all seasons, it has been highly esteemed from the beginning.

Until recently all was an open place and the visitor could sit at the top of the exposed well. Much of realism is still there. One cannot pull up a well and remove it from one



An Unfinished Building, Enclosed by a Wall, Guards the Historic Well of Jacob

view can be obtained all around.

The well today is enclosed behind a wall and covered by a little Greek Church. All round it lie the pillars of other churches that once stood on the site. The Crusaders had once built a church so constructed that the wall was immediately below the high altar. While the Greek priest went in search of the key, I stood under a fig tree in the peaceful little garden and looked up to the stony flanks of Mount Gerizim, which lies opposite, and on the top of the mountain, I could see something like a ruined tower, all that remains of the Samaritan Temple which was erected in rivalry to that of Jerusalem.

Over this well, in early Christian times, they built a church just as they did at Bethlehem over the cave of the Nativity. The altar was elevated, and was just above the well. The mouth of the well then was in a crypt,

place to suit his convenience or itching greed for fees. The well is about one hundred and fifty yards from the main road.

The priest led the way down a flight of stairs into the crypt of the church. "The wellhead," he explained, "is about eighty feet in depth and still contains water." He held a dripping candle over it and the grease dropped down and cooled in grey spots on the stone. As the candle slowly descended it lit up the old stones placed there in the days of the patriarch, and which actually were there when Jesus rested here. These very stones heard His sweet voice!

The wellhead is scored with marks of ropes, and many beside the Samaritan woman came here to let down their pitchers. The priest lets down a bucket containing a candle which illuminates the well, and then lets down another bucket. We hear it strike the water. Then when the appropriate Scripture lesson is read, "And the well was deep," the meaning is very clear. When we got to verse 13 I drank from the water and said, "I shall thirst again." He smiled and turned back to the book and pointing with his finger to verse 14, read it over.

The well is cut through a thick bed of soil, swept down in the course of ages by the rains from the hills on each side, and, beneath this, passes through soft rock, the water filtering in through the sides. The water that is there bubbles up from the same spring that supplied the Samaritan woman, from whose jar Jesus would have refreshed Himself, even though He had no dealings with Samaritans.

From the well where the great heroes, prophets, and saints drank and whence the Saviour Himself drank, we also sip the precious fluid offered us by the kindly priest. I suppose I did what most people would do at the spot—prayed the Master would give me of the water which in each believer becomes a well of water springing up into eternal life.

Generation after generation of Jews, Moslems, and Samaritans have drunk of that water and have thirsted again, while a still greater host have taken the water of which Jesus spoke as He sat by that wellside, and the water that He has given has been in them a well of water, springing up into eternal life.

In that same crypt we find another priest. He is quite courteous but never utters a single word, not even when we pay him for a few colored pictures and a small bottle of water from the well. Perhaps he is under a particular vow of silence!

One may sit in the open air outside the church and make the events of John's vivid chapter seem virtually real. When I came up into the sunlight I sat under the fig tree in the little garden and read the fourth chapter of John. John must have been an eyewitness of this exquisite episode. There are little touches in the narrative, especially when you read it on the spot, which suggest that it could not possibly have been written by anyone who had not been there.

There is a mystery about this ancient well. Long after Jacob had dug it, long after it had served its purpose, the most august traveler whose feet ever pressed the soil of

this land once rested on the brink of this noted well. The Traveler was Jesus of Nazareth.

It is pleasant to sit here and think of what might have been some of the thoughts of the Saviour as He sat thus on the well, being wearied with His journey. Perhaps He was thinking of Abraham, who built his first altar in the land in this opening of the plain, or of Jacob, whose only possession in the Land of Promise was here. Perhaps Christ thought of Joseph, wandering in the very field in search of his brethren, and saw in the persecution of the brethren and the final victory of the beloved son one of the divine pictures of the past testifying of Himself.

The long tiring road over the hills of Judea had wearied the Master who paused by the well to rest. He could have watched His disciples all their way to the village gates and could have seen the woman pass them coming down, jar upon her head, leaving the village spring with its hard water for the softer water of the sacred well. It has been suggested that John reckoned time not by the Jewish code, but according to the Roman civil day, from midnight to midnight. Therefore it would be six in the evening. Jesus rests there with the stony heights of Mount Gerizim rising before Him.

In the declining day came a soiled woman of Samaria to draw water by preference from Jacob's Well. Why, ask those critics who argue about John's Gospel, should the woman have come all the way to Jacob's Well, when there was a well nearer her village at Sychar? The woman had had five husbands and was living in sin with a man. She was therefore, we cannot doubt, an object of gossip. Perhaps this explains why she took a long walk to get water at a well where she would not encounter the scorn of good women.

A conversation between Christ and herself ensued, and that conversation has immortalized the spot. Then Jesus said unto her, "Give me to drink." Before Him at the historic well Jesus saw a most delicately poised soul, more sinned against than sinning, that had made five daring leaps toward happiness and failed each time. Now, sick of sin and more wearied than was Jesus, she listlessly filled her water pot when the Master challenged her. He was determined to ferret His disguise and defense: she was equally fixed in her mind that He—a stranger and a Jew—should not read her heart. Little by little He drew her on by sayings, simple yet mysterious, that probed her heart. A sudden lifting of the curtain of her life convinced her that she was talking to a prophet. There was an opportunity to settle a vexing question. On Gerizim was the Samaritan shrine. "Was it not really the true shrine of God, rather than the Temple at Jerusalem?"

Standing in the place which tradition and history united in pointing out as the spot where this wonderful conversation was held with the woman of Samaria, our attention was arrested by the emphatic language of the woman: "Our fathers worshiped in this mountain," and pointed out to that mount with its glittering temple shining on the summit.

The circumstance so deeply affected my

own mind that it has been one of the chief designs of this sketch to call attention to the words, "this mountain," as used in the twentieth and twenty-first verses of the chapter. The original Greek text is still more emphatic. It impressed me at the moment, while on the ground, as peculiarly interesting, and as one of those incidental evidences with which the Scriptures abound, and which we everywhere meet of the accuracy of the sacred historians and as another confirmation of the authenticity and inspiration of Scripture.

Jesus is not led into a blind alley of inconsequential and factious religious debating. Jesus must have sat with His face to Gerizim since He speaks of it as "this mountain" when He said "Woman believe me, the hour cometh when ye shall neither on this mountain, nor yet at Jerusalem worship the Father."

This was the first time our Saviour had distinctly revealed Himself as the Messiah, and this He condescended to communicate to a poor Samaritan woman, at the same time teaching the whole world that not only in Jerusalem and Samaria, God could be worshiped but that "God is a Spirit, and they that worship him, must worship him in spirit and in truth." That one short sentence, spoken at this well, forever lays in dust marble mosques, gilded temples, magnificent cathedrals, or sacred shrines as the only places where God hears prayer. It is the heart, and only the heart, that offers true worship. From that moment pilgrimages to Mount Moriah, Mount Zion, Mount Gerizim, Bethel, and Samaria as privileged places were doomed. True devotion God accepts in any or every place. Blessed truth, mercifully given to the humble millions who would not and still cannot from infirmity, poverty sickness, or distance join in temple worship—and that sweet truth was first taught at the well around which we now gather with intense interest.

A little group of men came near. The disciples were back again. It is a strange sight they saw—their Master talking to a woman. Such things were not the custom of the Jews. Men in public did not talk with women. But their awe of Him and confidence in Him prevented questions. Forgetting her water pot, she runs back to the town and calls the villagers of Sychar.

Reading St. John beside the Well of Jacob, one realizes how the conversation grew out of the surroundings and could not have been imagined by anyone. The water, the mountain, the road to Sychar, on which the Samaritans soon appear, drawn by the news which the woman has carried to the village, are all so life like, so vivid!

As the disciples sit around the well and eat their evening meal, gently urging their Master to share with them, He points to the cornfields round and then to the little stream of people hurrying out of Sychar, and bids them see the spiritual harvest of divine teaching. The crowd comes and gathers round. The sun is setting. They pray Him to tarry in the place and tell them more of the wonderful well of life. So urgent are they that He is constrained to stay two or three days.

October, 1938

with them, and many were converted through the influence of the woman and many more by direct contact with the Master. It is indeed a memorable event in one's life to stand on the brink of that well—to hear, as it were, the voice of the sublime Preacher and to have the precious truth which He brought giving spiritual life to the believing soul.

The divine doctrine uttered by the voice of an incarnate God at the brink of that well has never passed away. It is recorded by the finger of the spirit; and many a thirsty soul has tasted its lifegiving reality. The

weary Traveler is gone. The woman of Sychar no longer lingers on the spot. But the generations since then have heard the heavenly teaching, and it is now as much as ever the precious truth of that imperishable gospel—"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Oh, may our hearts respond, "Sir, give me this water, that I thirst not."

Jerusalem, Palestine.

THE BIBLE A SUPERNATURAL BOOK

X. The New Testament

By Lewis C. Miller

The New Testament is composed of twenty-seven separate manuscripts all written within the lifetime of the generation following the ascension of Jesus Christ. The Books of the New Testament are made up of the four Gospels, the Acts of the Apostles, of twenty-one Epistles, and of the Apocalypse. All these books were written by eight apostolic writers. The Gospels are an historical record of the life of Christ. The Acts of the Apostles give a comprehensive account of the activities of early Christianity. The Epistles are written to individuals and to separate groups of believers and are made up of pleadings, instructions, doctrines, general principles, and prophecies. The Apocalypse is a vision of spiritual interpretations, portraying spiritual truths.

The supernatural attests of prophecy and miracle are prevalent in the New Testament as well as in the Old. By these two emblems God declares His Word genuine.

There are three ancient manuscripts of Holy Scripture extant which witness the authenticity and genuineness of the Bible as we know it today.

1. The Alexandrine, found in Alexandria, Egypt, and probably written A. D. 450. This manuscript is now preserved in the British Museum in London.

2. The Vatican, as the name indicates, is preserved in the Pope's Vatican Library at Rome, Italy. It was written as early as A. D. 350.

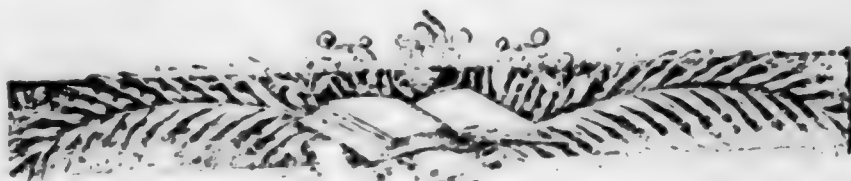
3. The Sinaitic Manuscript was found in 1859 at Mount Sinai by the noted German scholar, Tischendorf. It had been until recently preserved in the Imperial Library at St. Petersburg, Russia. It was probably compiled as early as the close of the third century after Christ.

These three manuscripts bear unmistakable evidence that at this early age the Bible canon included both the Old and New Testaments substantially the same as we now possess.

The organization of Christianity began with Jesus Christ and His twelve apostles, and is founded upon the New Testament. From that beginning it has lived and flourished through a mighty and continual struggle against all opposing forces. During this life and struggle the light sometimes burned dimly, yet Christianity always retained its identity and continuity.

The New Testament Scriptures were the "hand book" of this new regenerating force of Christianity. Jesus of Nazareth was the dominating and purifying influence. Nowhere is there any break possible! The organic continuity of Christianity is most assuredly uninterrupted from the time of the Apostles to our present time.

Christianity of every age has accepted the New Testament manuscripts as included in the Scriptures as genuine. We as Christians today accept the same to be true. This is the highest attainable evidence that the New Testament Books are the genuine product of the apostolic age. No man living during the first half of the second century after Christ or since then was capable of forging a single book of the New Testament.



WHAT DOES IT MEAN?

We often hear that in the Bible,
Some things are hard to understand.
Thus, I was led to raise a question
As I was reading Christ's command.
"If any man would follow after
He must then himself deny."
So I stopped and asked this question,
"What does Jesus mean thereby?"

Does it mean that I must gladly
Do without things I desire?
Sacrifice for Jesus daily?
Be content with plain attire?
Must the way that I desire
Unto Him submissive be?
If herein is the meaning,
Then Christ denied Himself for me.

He the Author of creation
Laid aside His glorious crown;
Took on Himself a creature's body,
To this sinful earth came down.
Meekly shared the sinner's burden,
Felt the sting of poverty;
Took our sin and guilt upon Him,
Thus gave the captive liberty.

Have I denied myself for Jesus,
That His cause might forward go,
That souls in heathen darkness dwelling
May this blessed story know?
Lord, consecrate me to Thy service
So that nothing intervenes.
Take my body, soul and spirit
And teach me what "denial" means.

—Bertil Swanson.

Every attainable evidence fixes beyond a doubt that not only the New Testament books, but all those of the entire Bible, are genuine, authentic, credible, and are hence a supernatural communication of God from heaven. "No man could be the Author of the Bible if he would—neither would any man write such a Book if he could." For the Book places all men under condemnation. True, it does not compel us to remain there!

The outstanding facts of the New Testament bitterly attacked by the critics are:

1. The Virgin Birth.
2. Jesus' Claims to Divinity.
3. The Miracles.
4. The Resurrection of Jesus.
5. The Bodily Ascension of Jesus.
6. The Inspiration of the Bible.
7. The Holy Spirit.

Yet it is remarkably strange that any intelligent person should challenge these truths for every reliable historical record verifies them.

The Christian religion founded upon these miraculous truths is summed up in two facts indelibly implanted in the breast of each of us:

1. There is One holy God who would reveal Himself to His child, and
2. The nature of man is so corrupt that he is unworthy of God. This fully adequate religion, founded upon the New Testament, reveals the mystery of our divinely provided redemption through the Son of God.

Through the merits and offering of Jesus Christ were united the two natures, the human and the divine, and were provided the only means of reconciliation between sinful man and a holy God. In knowing God we know our own wretchedness and our need of Jesus the Sin-bearer. In knowing Jesus we know the love and mercy of God and our redemption from sin. All this the New Testament reveals in clearness and fullness.

The gift of the New Testament is Jesus Christ. He also is the fulfillment of the Old Testament and the sum Total of the promises of both "Old" and "New." The Old Testament taught man's impotency and wretchedness. The New Testament in Jesus Christ brought redemption and pardon.

Our faith then, in Jesus Christ brings to us:

1. Justification from the Law.
2. Absolute Confidence in the Truth of God's Word.
3. Union with Christ and with God the Father.

This means in fact that our sins are cast upon Christ, and His righteousness is imputed to us, and true faith becomes righteousness; and we dwell in Him, for we do His will.

Jesus Christ then is truly the center of the entire Bible. He is the hope of the Old Testament, and the mould of the New. He is not only the center of the entire Bible, but He is truly the center of our entire life. This is the essence of the New Testament teaching and of true Christianity. In ascribing to God all that His Word declares we have become, not only His redeemed sons and daughters, but also His obedient children because

"The love of Christ constraineth us."

This brings us to the conclusion of this treatise. Jesus Himself said before His ascension:

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." "I will not leave you comfortless." "He . . . will guide you into all truth."

Hence Christianity is the way of truth! It is the way the Holy Ghost leads, and my concluding proof that the Bible is a supernatural book. "Every life that has surrendered to the Holy Ghost has found the way of truth and righteousness and peace."

Witness the untold number of converts from lives of sinfulness and despair to righteousness and joy in the Holy Ghost. Witness the numberless Christians from the time of Stephen to our present time who have suffered martyrdom rather than to depart from the truth into which the Holy Spirit of God leads.

The New Testament, written as dictated by the Holy Spirit and coupled with the Old Testament which was written by writers moved by the same power, is the most spiritually profound book on record anywhere. The New Testament is the product of Christianity, and Christianity is the product of the life of Jesus Christ.

"The Word was made flesh and dwelt among us, (and we beheld his glory, the

glory as of the only begotten of the Father) full of grace and truth."

All this is revealed to us by the Holy Ghost and is

"Christ in you the hope of glory, to whom be honour, and glory, and majesty, and power, and might, for ever and ever. AMEN."

NOTES

1. The history of the New Testament Canon is divided into two epochs:

- a. The epoch of formation.
- b. The epoch of acceptance.

The Epoch of Formation is divided into three periods:

- a. The period of circulation and gradual collection (A.D. 70-170).
- b. The period of gradual separation (A.D. 170-303).
- c. The period of the establishment of the Canon (A.D. 303-397).

Assaults have been made upon the canonical authority of a few New Testament books, but the canon of the New Testament is part of catholic truth acknowledged by all creeds and all churches.

2. Biblical criticism determines the authenticity and integrity of a sacred text. It thus falls into two divisions. a. Higher criticism or Biblical literary criticism, dealing with individual writings or groups of writings. b. Textual criticism, which aims at restoring the integrity and completeness of the Sacred Text itself. This is to determine the historical origin and authorship, design, and character of the books, under consideration. No one having fully accepted the Bible as "The Word of God" need be fearful of such criticism. This criticism falls into two divisions: a. That of the New Testament. b. That of the Old Testament.

Manitou Springs, Colo.

INFORMAL ASTRONOMY

III. The Planets of the Solar System

By D. A. Lehman

Mercury:

36,000,000 miles from the sun.
Period, 88 days.
Velocity, 24 miles a second.
Diameter, 3,030 miles.
Density, 4.7 on the water standard.

Venus:

67,000,000 miles from the sun.
Period, 225 days.
Velocity, 22 miles a second.
Diameter, 7,700 miles.
Density, 4.9.

Earth:

93,000,000 miles from the sun.
Period, one year.
Velocity, 18.5 miles a second.
Diameter, 7,907 miles.
Density, 5.5.

Mars:

141,000,000 miles from the sun.
Period, 687 days.
Velocity, 15 miles a second.
Diameter, 4,230 miles.
Density, 3.92.

Jupiter:

483,000,000 miles from the sun.
Period, 11.86 years.
Velocity, 8.1 miles a second.
Diameter, 86,500 miles.
Density, 1.32.

Saturn:

886,000,000 miles from the sun.
Period, 29.46 years.
Velocity, 6 miles a second.
Diameter, 73,000 miles.
Density, .72.

Uranus:

1,782,000,000 miles from the sun.
Period, 84 years.
Velocity, 4.2 miles a second.
Diameter, 31,000 miles.
Density, 1.221.

Neptune:

2,791,000,000 miles from the sun.
Period, 164 years.
Velocity, 3.4 miles a second.
Diameter, 34,800 miles.
Density, 1.11.

Pluto:

3,860,000,000 miles from the sun.
Period, 249 years.

In comparing these data you will notice that the distances form an increasing series, as do also the periods, whereas the velocities form a decreasing series. The velocities should decrease, since the attraction becomes less with increasing distance.

Mercury

Mercury, though it is small and near the sun, can be seen occasionally for a few evenings as a bright star near the western horizon. After it has passed conjunction with the sun it may be seen for a few mornings in the east. Seen in the telescope, Mercury presents a dull red and green appearance.

Venus as Evening Star

Venus during this summer and fall will become brighter and brighter, so that it will

cast a shadow of an object held near the window of a dark room. As seen in the telescope it looks like a small moon, ever becoming brighter and more like the crescent new moon.

Its extreme brilliance is due to the perpetual canopy of heavy clouds that veil its surface from our sight. In the autumn of 1882 it passed as a dark spot across the face of the sun. In my youthful days I observed this transit with a smoked glass. This was an interesting experience. You may want to observe the next transit. It occurs June 8, 2004.

Transits of Venus have been of special interest as they have been used to determine the parallax and distance of the sun. Venus, of all the planets, seems best suited as a habitation for living beings. Even Mars, with its rare atmosphere and great distance from the sun, must be a rather cold place for life as we know it.

Jupiter

If you are awake at 4 o'clock A. M. or at 10 P. M. in the Fall you may enjoy looking at resplendent Jupiter which fairly lights up the southeastern sky. Although Jupiter, the largest of our planets, is over three times as far away from the sun as Mars it is many times brighter. Owing to its heavy atmosphere and great size it reflects to us far more sunlight than does Mars. Its color is a pale yellow, that of Mars pink.

What a thrill it must have given Galileo when in 1610 he directed his new telescope on Jupiter and watched four of his moons move from west to east in the plane of his equator! A copy of his little telescope is on exhibition in the corridor of the Adler Planetarium at Chicago. It is about one and one-fourth inches in diameter and five feet long. With this little telescope Galileo beheld Venus changing through all the phases from a small round disc when the planet is far away beyond the sun, to the extended crescent phase, which appears in the telescope almost exactly like the crescent moon to the naked eye.

These phases could not occur according to the theory which for centuries held that the earth is the center around which sun, moon, and planets revolve; for as Professor Young says: "according to the theory of Ptolemy, Venus could never show us more than half her illuminated surface, for according to his hypothesis, she was always between us and the supposed orbit of the sun. Accordingly, when in 1610 Galileo discovered with his newly invented telescope that she exhibited the gibbous phase as well as the crescent, it was a strong argument for the Copernican theory."

Thus the changing phases of Venus gradually convinced all intelligent people that the sun is near the center of the orbits of the earth and the other planets of the solar system, thus completely revolutionizing our attitude towards scientific education.

Saturn

Before the invention of the telescope Saturn was the most distant of the known planets. Its bright orange color and especially its unique system of three flat rings render it the most attractive object in the sky. We

call it the "Planet of nines," because its diameter is nine times that of the earth, its distance from the sun is nine astronomical units, and it has nine moons.

Professor Mitchell well says, "Among all the beautiful and wonderful sights which the heavens afford the four leading ones perhaps are the glories of the rising and setting sun, a total solar eclipse, the aurora with its weirdly dancing polar streamers, and the telescopic view of the planet Saturn. To see that silvery ball so delicately poised within its wonderful rings, is a sight that never fails to charm, however familiar."

Saturn is the least dense of the planets, having only .72 the density of water, and thus little more than half the density of Jupiter.

Of the satellites of Saturn, the ninth, like the eighth and ninth of Jupiter, moves from east to west, contrary to most of the revolutions and rotations in the solar system.

Saturn, a bright orange-colored star is visible this fall quite far south during all hours of the night, and Mars, the ruddy morning star late in September, is too close to the sun for favorable observation.

Uranus

In 1781 a new planet was discovered by William Herschel. Astronomers after much discussion agreed to call it Uranus. It has four moons.

Neptune

Another new planet, later called Neptune, was discovered as the result of the remarkable calculations of two young men, John C. Adams of Cambridge, England and U. J. Leverrier of Paris, France.

In a few decades after Uranus was discovered, observation showed that it was not following the path determined for it by astronomers. Both Adams and Leverrier believed that this was due to the attraction of an unknown planet and both made extensive calculations in order to locate it.

Adams concluded his work first, reported his results to Airy, the Astronomer Royal, but Airy neglected to search for the planet for a whole year.

In the meantime Leverrier had finished his work. He requested Dr. Galle of Berlin to direct his telescope "to a point in the ecliptic in the constellation Aquarius, in longitude 326 degrees, and you will find within a degree of that place a new planet, looking like a star of the ninth magnitude and having a perceptible disk." So the planet was found at Berlin on Sept. 23, 1846, within less than a degree from the precise point that Leverrier had indicated.

The Royal Society conferred a prize on Leverrier. Adams presented the prize to his competitor with complimentary remarks, thus showing the generosity of a great scientist.

Pluto

Pluto, the small new planet discovered in May, 1930, was located at Flagstaff, Arizona, as the result of years of computing by the astronomer, Percival Lowell. Astronomers in naming this new planet agreed to use Lowell's initials P. L. as first letters. Pluto has no known moon. Neptune has one, so

in all there are 26 moons known in the solar system.

About 1150 minor planets, or asteroids, have been found since 1801. Their orbits lie between the orbits of Mars and Jupiter. They are very small, so that most of them are discovered by photography rather than by the laborious method of comparing the sky by a telescope with stellar maps to determine whether a strange object had moved in among the stars. The telescope is rotated westward by the driving clock at the same rate as the earth rotates eastward. Thus the fixed stars are photographed as points of light while the planetoid is caught as a streak. For a very faint object the telescope is made to follow it long enough to secure its image while the stars form streaks.

Faint comets are watched by astronomers most of the time. Occasionally a large one appears whose head with its nucleus and streaming tail form a striking appearance.

The tail is directed away from the sun, the particles being driven in some cases millions of miles from the nucleus by the pressure of light.

When a comet is attracted by the sun at a very great distance its path around the sun tends to be parabolic; but if it passes near a planet in such a way that its velocity is retarded considerably, it will not go into space indefinitely but will follow an elliptic orbit. Thus Jupiter has quite a large family of periodic comets which return to near his orbit. Until a few centuries ago comets were greatly feared as signs of a great war or pestilence to occur soon, but about the year 1682 Edmund Halley, co-operating with Isaac Newton, proved that comets are controlled by the law of gravitation just as planets are. Halley predicted that the great comet of 1682 would return in 1758 and again every 75 years. Accordingly its return in 1910 was confidently predicted. Many people now living beheld its grandeur for several weeks. It is due to return in 1986. Put a pin down and be ready to observe it. It is now near aphelion, the point in its elliptic orbit which is farthest from the sun.

Among our modern astronomical institutions are five planetaria—one in Chicago, one in Philadelphia, one in New York, one in Annapolis, and one in Los Angeles. When you visit one of these, inquire at a hotel when a lecture is due: then go early so as to have time to examine the splendid pictures and rare instruments in the corridor. Then get near the front of the line of visitors and choose a seat near the speaker's stand. You will then face the south and will be able to understand the grand illustrations better.

American observatories are the best in the world, owing to the clear air on our mountains and the generous gifts of wealthy people. These instruments include the 40-inch refractor of the Yerkes, in Wisconsin, supplemented by the new McDonald 84-inch reflector in Texas; and in California the 36-inch refractor on Mt. Hamilton, 45 miles S. E. of San Francisco, given by Mr. Lick; the 60-inch and the 100-inch reflectors on Mt. Wilson, near Pasadena; and the 200-inch reflector to be placed on Mt. Palomar, near San Diego, California. Goshen, Indiana.

THE TREE FROG

Leopard, pickerel, and a few other species of frogs are so common that a walk along the shore of most any stream, marsh, or pond results in the seeing of many of them. The writer has walked along streams whose shores fairly swarmed with some of them, little ones being there by the hundreds and thousands. But though the above frogs are very numerous and easily discovered, just the reverse is true of tree frogs. To be sure, tree frogs are more numerous than many of us realize; nevertheless, to see one is a real treat.

The writer always has one or two tree frogs for neighbors during the summer, since one or more of them live on the leaves of two large vines, a wild grape and a five-leaved ivy or Virginia creeper, clinging to the porch. These frogs are to be seen a few times each season, and heard about as often as seen. Sometimes the "pur-r-r-r-t" of one is heard, then all is silence again. After such an outburst of song, it may be days before the note again is heard. Sometimes one jumps from one leaf to another and then one either hears or sees a slight rustling in the vines. Sometimes a venturesome fellow makes his way along the porch screen in search of mosquitoes or a new hiding place.

The tree frog is sometimes called the tree toad. However, this little creature is not a toad at all but a true frog. We have but one common toad, Bufo the warty looking fellow you find in the garden hiding beneath a clod, or elsewhere beneath stones, boards, leaves, and pieces of bark, or that you meet in the yard as it hops around of a summer evening. The best way to determine whether you have a toad or a frog is to examine the teeth of your "jumper." If it has teeth on the upper jaw it is a frog, but if it has none it is a toad. Open its mouth and run your finger along the upper jaw and you can easily feel and tell whether it has teeth or not. However, the form of your animal, its color, and skin also help you in making the identification.

Like the common frogs and Bufo the toad, tree frogs are hatched from tiny eggs that the mother frogs lay in ponds and marshes and which they fasten to aquatic plants. From the eggs, tadpoles are hatched. These have gills and tails and live in the water for a time, feeding on mosquito wrigglers and other small tid-bits they find. Later, they develop lungs, lose their tails, and thenceforth dwell on the leaves of trees, bushes, and vines, until it is time for them to return to streams and ponds for the purpose of laying their eggs. Tree frogs hibernate or sleep all winter long, safely buried beneath leaves and in the mold and moss of the forest floor.

The common tree frog is a little over an inch in length, provided it is measured when sitting on a leaf and not with its legs extended. It is so small that it can cling to or perch on the top of a penny lead pencil; and when placed on a ruler it occupies very nicely the space between two of the inch marks. Its color is green, usually the exact shade of the leaf on which you find it. It has the chameleon power of changing color, so if you find it on a dark green leaf it will be dark green,

and if on a light green leaf light green, and so on. Its eyes are located on bulges on the sides of its head, and it can see backward nearly as well as forward without turning its head appreciably. Its body is covered with tiny warts, pimples, or tubercles, and is rough, much like your skin after you have become chilled and have what is commonly called "goose flesh." Its toes are pudgy and the ends enlarge into clasping disks. The disks secrete a sticky fluid that enables the frog to hop up the trunks of trees, cling to vertical leaves, climb glass, and in other ways to imitate a fly.

Tree frogs have tongues that are well adapted to the work they have to do. These little fellows feed on flies, mosquitoes, and other small insects, which must be caught instantly or not at all. Their tongues consequently are fastened in front but not behind, and can be snapped out as if they were rubber bands. Insects are caught with lightning-like speed.

The sounding sacs of these little fellows are most interesting, and well adapted to making the loud notes which issue from them. They are bladder-like bags beneath the throat, which swell out when used until, as one well-known nature writer expresses it, they "seem almost large enough to balloon the little chaps off their perches."—Alvin M. Peterson in *Christian Youth*.

MAKE TODAY PRODUCTIVE

By Grenville Kleiser

Experience is the great schoolmaster. It constantly disciplines you through tests, trials, and difficulties. It imposes stern penalties for mistakes and misjudgments. Thus you learn the penalty for waste of time, the scattering of energies, the pursuit of ill-considered plans, and the prodigal squandering of physical and mental power.

Do the day's work as well as you can. Constantly aim to increase your efficiency and to attain the best possible results, so that at the close of each business day you may have the satisfaction of having made substantial progress. It is this spirit that produces the indispensable man, the man who is in constant demand.

When you do your best you are in direct line for promotion. Whether you are an employer or an employe, you will derive the greatest pleasure from work that you do to the best of your ability.

Today offers you a chance for further advancement. Every minute is significant to the ambitious worker. Do your best today and so make each succeeding day a better one than ever before.

If you are an employe, your employer is just as eager to secure better service from you as you are to give it. There is compensation for work well done, either in money or something just as good as money.

There is no valid reason, however, why you should stay indefinitely in a wrong vocation or an uncongenial atmosphere. The world offers wide and varied opportunities for your abilities. But you must put forth wise and diligent effort. You were made to progress, to grow in power and influence,

and to achieve some great and worthy purpose.

Are you enthusiastic? If you have been slack in the past, has it been due to lack of aim, or to inherent shiftlessness? Have you counted the cost of effort and decided to strike out anew? Do you prefer, in your declining years, to look back on a life of mediocrity, half-used talents, missed opportunities, neglected advantages, or at one of steady purpose, high endeavor, and an industry that has received its just reward?

Years filled with trifles which pass and leave no enduring happiness are wasted years; but each year may—and should—bring with it a lasting gift to add to the fullness of experience, to be treasured up, savored and remembered. They need not be startling or thrilling, these gifts of the years; they may be things which lie within the reach of all.

A good book, thoughtfully read, is an enduring joy, the sight of dawn brightening over a dew-pearled garden; the strains of some great symphony; the song of a nightingale in the darkness beneath the grave majesty of the stars; the smile on the face of a friend; the opening petals of a rose; the glory of the setting sun; all these, and thousands of such wonders, come with the passing years—and come, not for a moment, but forever.

PERFECTION IN TRIFLES

A friend once saw Michelangelo at work on one of his statues. Some time later he saw him again working on the same statue, and said upon seeing so little seemingly accomplished, "Have you been idle since I saw you last?"

"By no means," replied the sculptor. "I have retouched this part and polished that; I have softened this feature and brought out the muscle; I have given more expression to this lip and more energy to this limb."

"Yes, but all these are trifles," answered his friend.

"It may be so," said Michelangelo, "but recollect that trifles make perfection and that perfection is not a trifle."—D. Carl Yoder.



BROKEN AND BRUISED



They tell me I must bruise
The rose's leaf,
Ere I can keep and use
Its fragrance brief.

They tell me I must break
The skylark's heart,
Ere her cage song will make
The silence start.

They tell me love must bleed,
And friendship weep,
Ere in my deepest need
I touch that deep.

Must it be always so
With precious things?
Must they be bruised and go
With beaten wings?

Ah, yes! By crushing days,
By caging nights, by scar
Of thorn and stony ways,
These blessings are!

—Samuel W. Duffield.

THE CHURCH VERSUS SECRET SOCIETIES

(Continued from page 303)

A. C. Dixon's Experience

The late A. C. Dixon, well-known American preacher, at one time pastor of the Moody Church in Chicago, and later of the Metropolitan Tabernacle, London, Eng., in one of his addresses tells of having once been drawn into one of these orders with the understanding that he was joining a mutual insurance company.

In describing the initiation he said: "When I got inside and found presiding over the idiotic orgies my deacon, one of the most dignified of the church, and found him putting me through that sort of proceeding—and some of the prominent church members with him, I felt like a fool, and I had half a conviction that they felt the same way.

"Before the first meeting was over," said Pastor Dixon, "the Chairman of the Annual Ball Committee made a report, and informed us that the tickets for the public ball were for distribution, and each one of us was expected to distribute so many, and urge his friends to attend. 'Well, well,' I thought, 'I am in it; I never thought I would get into a thing like this.'

"So I didn't have any more sense than just to get up and say, 'I am not in the habit of attending public balls, and I don't know how to sell tickets to public balls. I believe your public ball is an abomination unto heaven and I cannot advise any of the members of my church to go.'

"I went home," said the preacher, "feeling a little twinge of conscience, and I confess I did not go to sleep as early as usual that night. I had gotten mixed up with unbelievers, unequally yoked. I could not manage them; they had all the yoke on their side, and they were just carrying me headlong like a blind ox yoked in with them. I could not do a thing but just kick and bellow, and I did that."

Next came an invitation to a Progressive Euchre Party, and some time later an invitation to a "Stag Party." Pastor Dixon wrote now to the Lodge Secretary: "My Dear Sir—I don't believe in your Balls, and I don't believe in your Progressive Euchre Parties, nor your Stag Parties; and as I cannot influence this concern for good, I offer my resignation."

* * *

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—II Cor. 6:14, 17, 18.

—Tract.

Omnipotence

Speaking of Christ, John Paul Richter says: "He lifted with His pierced hand empires off their hinges, turned the streams of centuries, and governs the ages."

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

**SPIRITUAL WORSHIP.—Ex. 20:4-6;
32:1-8; John 4:19-24**

Lesson for October 9, 1938

Golden Text.—God is a spirit; and they that worship him must worship him in spirit and in truth.—John 4:24.

Ex. 20:4-6. All idols, whether images or icons, are supposedly representations of the artist's conceptions of God, and were and are used the world over to aid the worshiper in his approach to deity. In both of these things they have failed. In the first chapter to the Romans the apostle shows how man's conception of deity departed farther and farther from the truth as they depended upon physical representations of God until at last he was compared to the creeping things of earth; and with that decline, there came a hatred for God and good so that they no longer desired to retain God in their knowledge. They block rather than aid the approach to God, and shortly man worships the creature more than the creator, and there are strong currents in that direction even in Christian worship. While we pity the ignorant heathen, it behooves us to avoid the steps that led them from the knowledge of the truth into the depths of idolatry. Anything made to resemble anything throughout the universe and used as an aid or object of worship is contrary to the plain meaning of this scripture. Idolatry always sanctions sin, but sin whether known to be such or sanctioned in the name of religion is the same deadly thing that brings woe upon mankind. Not only upon the doer does the curse fall, but upon his children and his children's children. Is this unjust on the part of God? Absolutely not. God has made a law called "the law of heredity." Through the operation of this law, that which parents have acquired can be transmitted to their offspring, both the good and the bad. If God would bar the transmission of the evil, He would also be compelled to halt the good. But in mercy He stays the evil with its consequences to three or four generations, but blesses the good in its onflow to a thousand generations. Not God, but ungodly men and women are to blame if evil is transmitted to future generations. If parents fear God and keep His commandments, they need not fear a curse upon their children, but rather be assured of a blessing.

Ex. 32:1-8. The vows of today are often forgotten tomorrow. Israel had heard God speak out of the midst of the fire. In the terror of that hour they declared that they would keep all the commandments of God.

But Moses had gone up into the mount to the presence of God. A spineless brother had charge of the congregation in his absence. While in Egypt, they had seen much of the calf worship of that land. Presently the crowd comes to Aaron and asks him to make a god for them. Instead of rebuking them and repeating to them the words of God which all had heard, he asked them to give to him their earrings. Possibly he thought that they would be too selfish to do so and then he would have a good excuse for not making an idol. But he did not know that mankind is much more ready and lavish in the support of false religions than in the support of the true. Instantly they came with their jewels and the idol was made. From the making of an idol, or an Ouija board, to its use is but a step, and with it goes feasting and all forms of licentiousness.

John 4:19-24. The religious beliefs and practices of the Samaritans were a mixture of truth and falsehood. "They feared the Lord but served their own idols." They thought that they worshiped the Lord, but really did not. The Jews had the truth, but with unregenerate hearts and instructed and led wrong by blind leaders, they were not much better off than the Samaritans. To the woman's question, the Master enunciates the great truth that true worship is not confined to one race or place. In Christ Jesus there is neither circumcision nor uncircumcision, the place is neither Jerusalem nor Mt. Gerizim; but from henceforth and forever true religious service can be rendered anywhere, anytime, by anybody that worships God in spirit and in truth. The material city of Jerusalem has been replaced by the heavenly Jerusalem which is the mother of us all, and there we can worship always even though we kneel on our own hearthstone. Gal. 4:25-31. Only as material concepts and worship give way to spiritual truth can man fully approach God and worship him fittingly. In His eternal presence all material things will have been eliminated, and the pure, spiritual will remain. There worship will be perfect. Let's strive for it here.

**REVERENCE FOR GOD.—Ex. 20:7;
Matt. 5:33-37; 12:33-37**

Lesson for October 16, 1938

Golden Text.—Our Father which art in heaven, Hallowed be thy name.—Matt. 6:9.

Ex. 20:7. Some people claim that it is permissible to tell a lie if you make a mental reservation while doing it; some people say

it is perfectly all right to swear if you don't mean anything by it. These and similar arguments are the inventions of a heart deceitful above all things and desperately wicked that would persuade men to call evil good and good evil. God's Word gives no privileges to His followers to wrest the Word to their own liking. It is better to use your keen minds to learn the truth than to circumvent the truth. Those who reverence God never speak His name lightly; but His enemies do so.

Psa. 139:20. Whether in the profanity of the rude and uncultured or in the perjury of the witness in court, the vain use of the name of God, the use of emphatic adjectives and expletives all should be held in abhorrence by all people. Aside from the wrong done to God, we show by such language our own worthlessness. We are judged by our speech. Even loud speech betokens ill manners and lack of emotional control. Overemphasis in statement indicates weakness in the fact stated.

Matt. 5:33-37. The Sermon on the Mount is for us, and not for the other fellow. So many Bible teachers have recently acquired the pernicious habit of rejecting those portions of the Word of God that they don't like for themselves and saying that they are for the Jew during another age, and the Sermon on the Mount is one of those portions. They also argue that when you pray "The kingdom come" that you are praying for the coming of the kingdom in the future. That prayer, however, is in the Sermon. So if it is to be used as the model prayer for that age instead of now, what is the use of praying for the ushering in of the kingdom after it is here? No, the early church fathers, who had heard the Word preached from the lips of the apostles always quoted the Sermon as the very foundation truth for the instruction of the believers. They were right, and recent teachers are wrong.

The Psalmist says that all men are liars, and that the wicked are estranged from the womb, speaking lies. It is a rare thing indeed to find a man who does not occasionally use his lips in such a way as to deceive the hearer. It seems to be the first vice acquired by the child and the last sin eradicated from the saint. It is due to this weakness of man that others ask oaths feeling that there is less danger of perjury. But the testimony of court officials is that those who take the oath of truthfulness are less to be believed than those who heed the Master and swear not at all. If the Spirit of truth dwelling within you can not make you tell the truth, it is doubtful if any outside oath or influence can do so. But in these things the child of

God dare not be conformed to this world. Psa. 15:1, 4.

Matt. 12:33-37. Had Ham revered his father he would not have looked upon his shame, nor told his brothers about it. His conduct at that time betokened a condition of soul that would lead him and his descendants into the lowest level of human society. They were not placed there arbitrarily, but their spiritual and moral qualities destined them to that state. Had Nadab and Abihu revered God, they would not have suffered the avenging flame. Had Uzziah revered God he would not have entered the holy place and thereafter lived a leper to the day of his death. Before the fruit comes the blossom. And the blossom will tell you if you are a keen observer what fruit the tree will bear. The first steps in irreverence may be what some people are pleased to call "smartness," but in relation to God and spiritual things indicate a dangerous tendency. The blossoms of irreverence may develop into the apples of Sodom.

A viper ejects poison from its mouth and a babbler is no better. Be sure that he who constantly speaks of the uncleanness of others is as bad at heart as he says they are. To the pure all things are pure, but to the impure there is nothing pure, etc. The liar impugns the veracity of others; the thief, their honesty; and the sensual, their purity. I see others through the lookingglass of my own soul. Better to be dumb than to use my lips to dishonor God, or to defame my fellow man. The hyena is reputed untamable, but the tongue is worse. Watch the heart and mouth with all diligence; keep in the tongue with a bridle. "Of thy unspoken word thou art master, thy spoken word is master of thee."

OUR DAY OF REST.—Ex. 20:8-11; Isa. 58:13, 14; Luke 13:10-17; Gal. 4:8-11; Col. 2:16; Rev. 1:10.

Lesson for October 23, 1938

Golden Text.—Remember the Sabbath day, to keep it holy.—Ex. 20:8.

Ex. 20:8-11. The Ten Commandments were the written expression of immutable laws governing the relationships of God and man with God and man. The one of the Sabbath was observed by God Himself at the creation and has been observed by those that love Him ever since. It is a sign of God's sanctifying grace, and a means towards its consummation. Ezek. 20:12. Those who keep this day holy will find that His grace will make and keep them holy. Disregard for God's Sabbath and holiness of life have never been found in the same person at the same time. But how is it to be kept? Not in idleness, but in those activities of worship and service wherein communion with God and His glory are the immediate ends sought. The search for food and pleasure opposes those ends, consequently they should be avoided on the Sabbath Day.

Isa. 58:13, 14. In these verses God speaks of the rewards for the proper observance of the Sabbath, and it is a matter of observation that in all the ages those peoples that re-

spected the Sabbath reached heights of earthly greatness unequalled by those who did not, only to lose them when they turned from honoring God on the Sabbath.

Luke 13:10-17. Going to church or synagogue on the Sabbath is fine; but even the rulers thereof may be so lacking in the proper spirit that they would sacrifice the glory of God before the infringement of man-made forms of worship. In this case a hypocrite is a man who is a strong advocate of form but lacking the spirit of worship. It is probable that this lack on the part of the clergy has been the cause of a corresponding loss among the laity resulting in Christians spending the Sabbath largely in idleness and pleasure seeking. It is easy to argue that after being bound with an infirmity for eighteen years another day wouldn't matter. This woman didn't come for healing but for worship, and the Lord honored her with healing. If we seek God and His righteousness the lesser things will be added unto us. These are days for reforms through the agency of societies. We have our Society for the Prevention of Cruelty to Animals. Let us organize a Society for Doing Good and Relieving of Suffering among Men to the Glory of God, and the law of God will not prohibit your activities along that line on the Sabbath.

Gal. 4:8-11. There is always grave danger in the service of the Lord to convert the means into an end. The Sabbath and other ordinances of divine worship are means to the attainment of holiness of life and to glorify God. If subverted they will hinder rather than help the attainment of that goal. The many holy days of the Christian Church can hardly be credited with adding to the

A TEACHER'S PRAYER

Lord, in another hour I stand
Before a wide-eyed, wond'ring band
Of little ones—and mine to teach
And love and guide and care for each—
My little school! What longings lie
Behind this moment now so nigh?
Now, ere from out my room I fare,
Hear Thou, O Lord, a teacher's prayer.

Great Teacher-God, oh, make Thou me
The teacher that I long to be—
Who sees beyond the smiles and tears
Of schoolroom life to coming years,
Who touches children now, that then
His impress may be seen on men,
Who labors not for fame or fee,
Who teaches e'en as unto Thee.

Help me, O Lord, as comes each morn
And with it countless cares are born—
The little things that mean so much
To every childish heart I touch.
Help me to laugh, tho' tired and sad,
Help me to make my children glad,
Help me, O Lord, when things go wrong,
To carry on with cheery song.

Keep Thou each day my lips, dear Lord,
From sharp or harsh or hasty word.
Would patience yield to weary nerve,
Help me remember Whom I serve.
I go to face this waiting band—
Oh, make me wise to understand
Each little heart within my care—
Grant Thou, O Lord, a teacher's prayer.

—E. Margaret Clarkson.

holiness of the church. It is doubtful if the two most recent additions, Mother's Day and Father's Day, have added anything to the respect the children show to their parents, and some days like All Saints' and All Soul's preceded by Halloween instead of being hallowed events are occasions for all imaginable kinds of mischief.

Col. 2:16, 17. John speaks in chapter one of his Gospel of being born of the will of the flesh, and also of being born of the will of man, doubtless referring to efforts on the part of the individual to attain to holiness through the activities of the flesh or through the compulsion of others. Neither of these is of any avail to the attainment of Sonship in the family of God. Many of the Old Testament ordinances have had their fulfillment in the work of Christ. Those are nailed to the cross, and are not even to be observed as memorials of the past. And even in their time they were only of spiritual value to those who could keep them in the spirit, looking through the shadow to the reality, CHRIST. It is unwise to judge others when they fail to observe Sabbaths, etc., the same way we do. God discerns the thoughts and intents of the heart and only on that basis can righteous judgments be made. Don't accentuate form to the neglect of the spirit.

Rev. 1:10. From the very beginning of the church the first day of the week has been observed as the Lord's day. The Jewish Christians observed the last day of the week as the Jewish Sabbath and the first day of the Week as the Lord's Day. As the Church became more and more Gentile in membership the Jewish Sabbath was dropped out and the first day of the week kept in memory of the spiritual Creation which was made possible by the resurrection of our blessed Lord from the dead. As members of the kingdom of the living Lord let us always seek to serve in spirit and truth.

PERSONAL RIGHTS AND WHERE THEY END (TEMPERANCE LESSON).—Eccl 2:1-3, 10, 11; Rom. 6:17-23; 14:21

Lesson for October 30, 1938

Golden Text.—What then? shall we sin, because we are not under the law, but under grace? God forbid.—Rom. 6:15.

Eccl. 2:1-3. Vanity as used in this book means emptiness. By at least thirty-nine different methods that the worldly-minded use to fill up their time, Solomon tried to fill his, and found to his chagrin that the more laughter and mirth he indulged in the emptier his life became. It is said that he had wine cellars that held twenty thousand gallons of wine. He decided that if he could not fill up with fun he could fill up with wine, and again found that the fuller his stomach was with wine the emptier his head and heart. Solomon tried folly, and even that did him hurt; how much more would folly have done him injury if he had been fool enough to believe as many do now that wine and pleasure are the things with which to fill empty lives. A wine-drinking and pleasure-loving generation will never produce

great minds and great souls. Only empty minds and hearts can be satisfied with such effervescent vanities.

Ecc. 2:10, 11. "Under the sun" is equivalent to saying "apart from God." God made man so that he will never know real content except as he comes to God and lives in loving fellowship with Him. Solomon played the entire gamut of human pleasures and desires and found them but emptiness, and without profit to him. Wise men learn by the experience of others. Be wise.

Rom. 6:17-23. The deceitful heart of man always seeks to find justification to gratify the lusts of the flesh, and this is just as true among the religious crowd as among the avowed nonprofessors of religion. Paul had rightly taught that where sin abounded grace did much more abound. Deceitful hearts at once evolved this theory, "Then the more we sin the more the grace of God will abound toward us, therefore let us do evil that good may come." Such teaching is damnable. In the midst of sin God's grace abounds to my deliverance from it. It is not true that I will be a better Christian for having drunk the cups of sinful folly to the very dregs in my youth. God's grace is revealed more fully in keeping me from taking the first drink that leads to being a drunken sot than it is in saving me after I have reached the bottom. Continuance in sin is the height of folly when the grace of God is sufficient to save me from it and keep me in the paths of holiness.

But the second argument, "We are not under law but under grace." Why should our actions be limited by legalities? Sin is the transgression of the law. If the Christian is under no law then he could not sin, for there would be no law for him to transgress. But he is under law and can sin. But he is not under the judgment and penalties of the law unless he transgresses. He is indeed living a spirit-life but his body is flesh and he will be judged by his deeds as other men in the flesh. The same things that are sinful to others and fraught with dire consequences are so to him. Sin is deadly. "The soul that sinneth, it shall die," was not spoken to unbelievers only.

Any and all forms of sin lead to the enslavement of those that do them. It is in your power to indulge in them, but it is not in your power to escape your enslavement if you continue in them. Your only hope for freedom is in coming to Christ and then staying away from the sin that enslaved you.

No man has any right to do that which is harmful to himself. Physically, morally, and spiritually the person who indulges in any form of narcotic indulgence is injured. The same is true of the sexual vices.

No man has any right to do that which is harmful to his family. The heritage of a godly parentage is the greatest gift you can give to your children. Every time you indulge in sin, you are less a man and more a slave, worse as a pattern, and less of a proper stay to those dependent upon you.

No man has a right to do that which is harmful to society. Billions of dollars are spent every year in the United States to

protect society from the depredations of its enemies. And every criminal started out in that path by taking a first wrong step. He had no right to take that step.

No man has any right to do that which is harmful to the church. You owe it your full support. There are limits to your wrongdoing; there are none to right-doing. Give yourself as wholly to serving the Lord as the criminal does in serving the devil, and you will have full use for all your talents. Your life will be full without the sense of emptiness that goes with sinful living.

HONORING OUR PARENTS.—Ex.

20:12; Luke 2:46-52; John 19:26, 27;

Eph. 6:1-4

Lesson for November 6, 1938

Golden Text.—Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 20:12.

Ex. 20:12. To "honour" means more than just to say kind words about someone. It means to respect, obey, and support. The Old People's Homes are for childless old folks. Those having children should be under their loving care in their old age. Long individual life is not always the reward of honoring parents; but long national existence is the result where the children honor their parents from generation to generation. No nation on earth equals the Chinese in their honoring of their parents, and China has had the longest continued existence as a nation of all the nations of the earth. China will still be China when the present war is over. How can Russia hope to continue long when her present political philosophy teaches the youths to betray their parents? When America collapses the student who will look for causes will find the primal cause in the breaking up of American home life.

Luke 2:46-52. Jesus was a model child, but no prodigy. Had He been living today His parents would probably have started Him out as a boy preacher. But they had more sense than many parents today, so they didn't. And He had sense enough to know that the time to begin a man's work is when you have reached man's estate. But the fact of childhood's years did not prevent Him from thinking seriously about the heavenly Father's business, and using every effort to prepare Himself for the work for which the Father sent Him to earth. It was not as a teacher but as an active learner that He was in the Temple with the doctors of the law. It was not disrespect for parental authority that made Him stay behind in Jerusalem when His company left for Nazareth, but rather the enthusiasm for learning that made Him forget that it was time to start home. Don't blame anybody for their failure. This is one of those things that will happen in the best regulated families. But it would have been terrible if He had been found where your children spend their time when you do not know where they are. Joseph and Mary knew where to look for Jesus. Would you look for your boy in the House of God?

Jesus honored His parents by being subject unto them. He increased in the three-

fold way that is necessary for complete development of the individual. He increased in wisdom (common sense), the knowledge required to do the things that it is your duty to do. That is true education. He grew physically; and He grew in favor with God and man. The word "favor" probably has the sense of indispensable usefulness. That is, He so grew that both in the home, the synagogue, and in the community people turned to Him more and more for help in every time of need. The young fellow that grows up like that now will not have to hunt a job; the jobs will hunt him.

John 19:26, 27. Sometime between the time when the parents sought Jesus and found Him in the Temple and the age of thirty, when He began His public ministry, Joseph, no longer a young man at the time of the birth of Jesus, passed to his reward and the burden of caring for the family fell upon Mary's first born. Now He has come to the end of His earthly life, and His last duty as a son is to make proper provision for the care of His mother. Why didn't His brothers take care of her? We do not know, but we do know that He gave to John the greatest honor that He could possibly bestow upon him when He intrusted His own mother to the disciple whom He loved. Look upon the fact that father and mother lean on you as an honor, not as a burden.

Eph. 6:1-4 The home is both state and church in miniature. Where the children learn respect and obedience to parents, and where the entire family seeks, each one to add his full share for the common weal, a spirit and character is developed that makes noble Christians and illustrious citizens. Were all homes like this, the state would need neither corrective nor eleemosynary institutions. And may I add, if this became universal wars would cease to the ends of the earth. Your greatest work is not at Washington, nor behind the pulpit, but in the kingdom and church of your own four walls that you call home.

HIS HAPPINESS RECIPE

A middle-aged man who had suffered many disappointments during his life, but who astonished his friends by maintaining a cheerful, sunny disposition through it all, finally came into a generous legacy through the death of a distant relative.

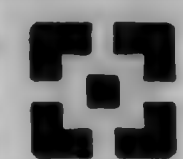
"What are you going to do with your money, now that you have plenty of it?" questioned an intimate friend.

"Well," was the unexpected reply, "for one thing, I mean to do more for the world than it ever did for me."

Can anyone doubt that this man found happiness if he conscientiously adhered to his principle? Most of us think the world owes us a living, and become disgruntled because, sometimes, that living seems to be given reluctantly. We are always forgetting that only in giving is true happiness to be found. He who makes his motto to do more for the world than it ever did for him, will be sure to find this a pleasant world.—Exchange.



BIBLE STUDY



TABERNACLE STUDIES

LXXVIII. Our Bodies a Living Sacrifice—Romans 12 (Concluded)

By the Bible Study Editor

Life is Essential to Service

The remarkable epistle of Paul to the brethren in the Church at Rome is outstanding in its elements of exposition of the Gospel of Christ and in its applications of the spirit of the Gospel to life. Salvation does not warrant the immediate translation of the soul to heaven and into the presence of God. The life of the believer on the earth after his regeneration is a part of the plan of God. The same body in which the believer lived before his conversion is used by God as a means of testimony by the believer among his fellow men. There can be no earthly testimony by men without the use of the earthly body. The life of the body continues as it had been, but the life that lives in the body is changed. The mind is renewed, and the body is presented alive as a sacrifice unto God and becomes the avenue of service both to the unsaved and to the church of which every believer is a part,—a living member.

The Jewish altar demanded death of every sacrifice that was brought to it. The body of every sacrificial beast was either consumed by the fire of the altar, the fire of the place without the camp, or was consumed by the priest as food from the altar. It is evident that the scapegoat that was led out of the camp could not have been a living sacrifice, for it remained outside of the camp. The idea of a living sacrifice was a new thing in the testimony of the Gospel. Yet, the Gospel thought was but an expression of what the Law typified; that the death of the altar sacrifice pointed to One who should die for men that men might live unto God. Dead men cannot serve God; for when they die their service is ended. "I have fought a good fight, I have finished my course," was the expression of one who had lived his sacrificial life. The same individual who wrote of his finished work with his body, wrote to the church in Rome instructing them to present their bodies a living sacrifice, and then instructed them in what manner they should serve the Lord with their bodies. Paul also had presented his body a living sacrifice in the testimony of the Gospel in many lands and for many years. The living body is essential to our testimony in the world, and it is the body of flesh and blood that must become a sacrifice presented unto the Lord. The body with all of its physical characteristics, infirmities, and human qualities is the sacrifice to be presented to the

Lord for service. But the body presented must be one that belongs to one whose mind has been renewed through faith in Jesus Christ.

Life by Faith, Not by Deeds

It is possible that a life grows by development, either gradually or spasmodically. The growth of the body is constant unto a degree of human perfection. Trees grow at certain seasons only. Mental and spiritual growth should be constant, and are constant under normal conditions. It is evident that spiritual growth must be cared for, else it will not be normal. "Desire the sincere milk of the word that ye may grow thereby." The life of the body of every believer is that which has come to him by the natural processes of development. The life in the body, the spiritual life, is that which is born from above. There is a normal spiritual growth for every spiritual life, but it must be provided for by each individual through proper normal spiritual development. Some are inclined to be babes when they should be strong men.

But the spiritual life in the believer's body does not come through the deeds of a Christian life. No man can become a Christian by doing Christian deeds or service. None become Christian by putting off the evil deeds of the flesh and putting on the deeds of the new man. Eph. 4:21-24. Nor is it possible to fit the body for presentation as a living sacrifice, putting off certain characteristics of individual life and putting on certain desirable qualities of spiritual being. The life that is essential to the presentation of the body is the life that is born of God and dwells within the body which has been made a temple of the Holy Ghost by His acceptance of it. There can be no indwelling of the temple by the Holy Ghost without the recognition of Christ by faith, and the acceptance of His atoning death for sin and the new life by the power of His resurrection from the dead. The life of the believer is the life of the Spirit who raised Christ from the dead. The fruits of that life are the works or deeds of the flesh which is the living body consecrated unto the altar. There is a difference between the fruit of the flesh and the deeds of the fleshly body of a believer. All of the fruits of the spirit are wrought through the body—the living sacrifice which is presented to the Lord.

The spiritual life of the body which becomes a living sacrifice is, then, the life that is born into it by faith in Christ. The deeds of that body are the fruit resulting from the Spirit's presence. The good deeds of a regenerated life are not the means of creating a new life, nor is the putting away of the fleshly lusts a means of obtaining a purity which makes the body an acceptable sacrifice. The natural result of the presence of the new life of Christ and the Holy Spirit within the body which is presented to God is that of new deeds which become the presence of the Divine indwelling. As a result of the new life in the body there may be an increasing of every virtue of Christian character and life and also a decrease in the manifestations of the things which are fleshly in their nature. It is the believer's duty as well as his privilege to put on the new man which is renewed in knowledge and to put off the old man with his deeds. This may be increasingly accomplished after that one has presented his body a living sacrifice, holy, acceptable unto God, which is a reasonable service.

The Elements of a Living Sacrifice

Every peace offering as well as every whole burnt offering was presented by the free will of the believer. The thank offering is identical with the peace offering. No gift that was brought to the altar was acceptable without the characteristic of a free-will offering. Offerings of a compulsory nature were such as the sin offerings, trespass and purification offerings, and the continual ceremonial sacrifices required by the law from the nation. Burnt offerings, beside the required ones were permitted, and the peace and thank offerings were the privilege of all worshipers. The Lord told His people that they should not come before Him emptyhanded. He desired the offering that came from the hearts of His people. The apostle suggests the nature of the free-will offering in his expression, "I beseech you therefore, by the mercies of God" Such a statement is not a demand. That individual who feels that in the fulfillment of making himself an offering to God, in the sense that he is fulfilling a demand of God, will find that the very spirit of the offering is violated and he cannot expect the blessing of his sacrifice. God is not persuaded by gifts or sacrifices made to Him. The very spirit of purchasing the gifts of God with sacrifices was what the Lord repudiated in the worship of Israel. Isa. 1. He has no need of sacrifices, either human or of beasts.

The Lord first gives the gift of salvation and of life, with the result that the life will turn to Him in expressions of gratitude and the presenting of the body is the fullest ex-

pression of that gratitude. When the body is presented the whole resource of the individual is at the command and at the service of the Lord who will continue to fill it with the blessings of His presence and power in testimony to Him. When one has realized the blessings of Christ in the regeneration of his soul and the renewing of his mind his life will be such that he lives solely for the praise of the Lord. Such an one will prize others and the interests of others as greater than himself. It has frequently been heard that persons who claim to have received some greater blessing through a so-called consecration or reconsecration, supposedly by putting all on the altar, have exalted themselves and their experience far above the ordinary believer. Such an exaltation is manifestly a show of fleshly character, for those who belong to the Lord and are partakers of His divine nature do not think of themselves more highly than they ought to think. Rom. 12:3. Some such experimenters have even claimed that those who have been thus made an offering unto God shall be the particular Bride of Christ, and all others will be but the guests at the divine marriage of that Bride to Christ. The self exalted shall be humbled. Such a division of the Church of Christ is unwarranted, particularly so in the light of the believers' becoming a thank offering unto God because of the grace of Christ.

Besides being a willing sacrifice, the presenting of the body partakes of the nature of the peace and thank offering by providing a means of fellowship in Christian life and service. This kind of offering implies unselfishness, for the peace offerings and thank offering were always to become a feast for all worshipers. The parts that were burned on the altar were the portions for God. The parts separated for the high priest and for the priest who offered the blood were specified. The remaining portions were placed on the hands of the worshiper and were at his disposal to use with his friends. It was such offerings that Elkanah brought to the house of God at Shiloh, of which he gave his wife Peninnah and her sons their portions, and to Hannah a double portion. It was in the spirit of such offerings that the early believers brought their possessions and placed them at the feet of the apostles. It was not required of them, but they made of themselves and their possessions a thank offering. The spirit of Ananias and Sapphira was contrary to this thank offering spirit. It was their privilege to keep their possession if they so desired. They came with a gift, but not of their free will, and with a desire to receive honor for themselves. They had but little interest in the distribution of their goods for the enjoyment of others. They desired to be considered as among those who had made the supreme sacrifice, but were rejected as having brought that which could not be accepted as a whole burnt offering. It is possible that many today who are endeavoring to make themselves a whole burnt offering find, to their confusion, that they have failed as completely as did Ananias and Sapphira. Barnabas, on the other hand was the proof of the spirit of the peace offering

and of the thank offering. His gifts were not of necessity, but willingly, and many others were blessed just as fully as he.

That individual who today has used his opportunities to manifest his thankfulness to God by the use of his possessions and of his personal gifts and talents, and has devoted his body and service to the Lord for whatever blessing he may be to his fellow men, should never doubt his devotion to the altar of the Lord. Such are they who have presented their bodies a living sacrifice, wholly acceptable unto God, which is their reasonable service.

Instead of the altar impoverishing the worshiper, the altar enriches those who present themselves to it. Consecration implies filling the hands. The thank offering and the consecration offering are very similar in their method and significance, with this exception, that in the consecration offering the blood is placed on the altar and then some of it is taken from the altar, mingled with the consecration oil and sprinkled on the priests who are consecrated. The consecration is the expression of the beginning of the life of faith, since it shows that the life comes from the altar and by the power of the Holy Spirit. It was the privilege of the priests to offer their peace offering very frequently during their lifetime and during the time of the ministry for the Lord. Consecration and reconsecration are not the presenting of the body a living sacrifice unto God. The consecration offering was made once in the experience of the priest at the altar, while the peace offering was repeated as one desired. The consecration offering set the individual apart for the testimony of the Lord, while the peace offering was the continual testimony of his life through his body. It was possible that priests became defiled while they had been consecrated, but their restoration was not a reconsecration,—it was a system of purification which renewed their ministry as priests. But the peace offering was not a purification neither was it a consecration or reconsecration. The peace offering presented to the Lord was an expression of continuing fellowship with God and with believers. It is the expression of a "living" sacrifice, one that continues to live and one that continually finds the expression of unselfish service a joy that finds its outlet in doing for others what the Lord would desire as His own personal testimony for them. Every day should find its occasion for that living testimony. Every occasion should find the body a ready instrument of service and fellowship for God and man.

"IT KICKS ME"

A missionary in India tells of a Brahman priest, an intelligent and open-minded man, who listened attentively to the preaching. He was given a Telugu Testament on condition that he would faithfully read it. He read it for a month; then meeting the missionary again, he said, in Telugu: "I wish you to take the Book back. As I read it, it kicks me." The Bible convicts of sin.—Glad Tidings.

WHEN WILL THE SMOKER DIE?

Tobacco companies have continually taught us through their advertising that smoking is harmless. Most people have assumed that at least moderate smoking is relatively so. In this, as in many other matters, we need not now depend for information upon guesses or upon those who are enriched by the increase of the use of tobacco. Dr. Anthony Zelany, physics department, University of Minnesota, after years of careful research published an article in the "Clean Life Educator" about a year ago in which he claimed that the average smoker is cutting from six and one-half to seven years from his life.

Now comes the result of an extensive study by Dr. Raymond Pearl of John Hopkins University, published in the "Scientific Monthly." The doctor says:

"This investigation, like the preceding one on alcohol, has been carried out with such painstaking care as I possess. The data were collected at first hand ad hoc. Their accuracy as to the relative degree of habitual usage of tobacco, and as to the ages of the living at risk, and of the dead at death can be guaranteed. The figures to be presented deal only with white males, and with the usage of tobacco by smoking. The material falls into three categories, as follows: nonusers of tobacco, of whom there were 2,094; moderate smokers, of whom there were 2,814; and heavy smokers, of whom there were 1,905. In other words, the results presented here are based upon the observation of 6,813 men in total. These are not large numbers from an actuarial point of view, but are sufficient to be probably indicative of the trends that would be shown by more ample material. Naturally the men included in the observation were an unselected lot except as to their tobacco habits. That is to say, they were at random, and then all sorted into categories relative to tobacco usage. For each of the three categories of tobacco usage complete life tables from age thirty to the end of the life span have been constructed.

The results of Dr. Pearl's investigation he converted into 100,000 of each class, all thirty years of age. The number of those surviving in each class at the conclusion of each five-year period is given in his table, which we publish below. These figures are too eloquent to require comment:

Age	Non-users	Moderate	Heavy
30.....	100,000	100,000	100,000
35.....	95,883	95,804	90,943
40.....	91,546	90,883	81,191
45.....	86,730	85,120	71,665
50.....	81,160	78,436	62,699
55.....	74,538	70,712	54,277
60.....	66,564	61,911	46,226
65.....	57,018	52,082	38,328

Let us give this table the widest publicity.

When will the smoker die? Other things being equal, he will die years before he would if he were not a smoker. The idea of an intelligent person thus committing suicide. The idea of a professed Christian thus committing suicide!—Free Methodist.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

The Epistle of Paul to the Philippians forms the major part of our study this month. It is a very precious letter that pours out the love of a loving heart and reveals the beauty of a life that has passed through the furnace of affliction and has been made into the spiritual gem of patience and love and joy. It is a letter that looks beyond the present suffering and the present comforts to the glory of God and the welfare of souls.

Jesus Christ has been set forth as the life and pattern and aim and strength. To serve Him now is the greatest joy in the world. To be with Him in glory is the brightest hope when we shall be called away from the shores of time. We want to be like Jesus. We need to forsake all the allurements of the world and the flesh that we may have the fullness of His salvation and the hope of glory awaiting the saints. While we wait for His glorious appearing from the heavens, we may keep our hearts filled with rejoicing. We can come to God in His name and pour out all that might trouble us at His feet and take Him into partnership with all our work for Him. We have His strength to depend upon for every privation and sweet assurance so that not a single need will go unsupplied while we are in His loving care.

Pierson says, "This epistle is the disciple's balance sheet. Paul puts on the one side all that was gain to him, and which he counted loss for Christ. Then he puts on the other side all that he won by the surrender, and will yet know and attain, and he finds himself infinitely richer. He forgets all he has forsaken, and presses on for the prize, 'To live is Christ; to die is gain' Cf. 1:21; 3:7, 14."

"The Nature and Ministry of Angels is the first topic for the month of November. It is a very profitable study and brings us into a tender relation to the heavenly world of spirits if we allow the teaching to affect our thought and life. We hope the study will make us prize more the privileges of being a child of God under His loving favor.

STUDIES IN PHILIPPIANS.—Chapter 1

Topic for October 9

MOTTO

"To me to live is Christ."

MEDITATIONS ON THE CHAPTER

I. Chapter 1.—The Philippian letter is an acknowledgment of gifts sent by Epaphroditus for Paul's personal needs. It overflows with joy and gratitude throughout. Scarcely has Paul finished addressing them when he breaks out with his confession of feelings toward them. "I thank my God upon every remembrance of you, always in every prayer of mine for you." He thinks of their growth in grace as the cause of the thanksgiving. Their expressions of love assured him of their progress. His prayer went out for still greater progress and growth and that their life may bring glory and praise to God.

He testifies to them of his sufferings as a cause of rejoicing because that through them the Gospel has been furthered rather than hindered. He can even see that those who caused opposition have unwittingly published the Gospel of Christ, bringing it to the attention of many who otherwise would not have investigated the matter. He trusts the Lord, that whatever may come to him in life or death, the Lord may be magnified through it. If he would choose for himself, he would rather choose to go to Jesus, but if the Lord chooses, he knows that his continued life is for the welfare of the brethren. This view will give added joy to the Philippians when he is delivered from bonds to be with them again in person.

Meanwhile he exhorts them to live a becoming life in harmony with the Gospel of Christ. And such a life should be uniformly true whether Paul comes to see them or whether he continues absent from them. Steadfastness and unity of mind and spirit, without terror of adversaries, remembering that it is the calling of the believer to suffer for Christ.

II. High Points in the Chapter.—"Fellowship in the Gospel" (v. 5).—The prayer of Paul expressed a longing that the brethren enjoy the same fellowship in the Gospel with himself. One of the highest joys on earth is the fellowship of kindred souls.

"Christ is preached" (v. 18).—This was the great passion of Paul's heart, to set forth Christ to a dying world. Whatever way that was brought about, even though it meant suffering to himself and seeming opposition to the cause, he was glad if in the end it brought about conditions to further the preaching of Christ.

"To me to live is Christ" (v. 21).—His life was so bound up in Christ that there was no other end of life so precious. If he died, it was even better since he was with Christ. If he lived, he lived for Christ and His service.

"Unto you it is given . . . to believe . . . also to suffer for his sake" (v. 29).—Do we always recognize that suffering is a heritage with faith?

III. Suggestions for Junior Programs.—Tell the story of how the Church at Philippi was started (Acts 16:8-40). Explain how they would be in Paul's heart when he had given himself to the Lord for their salvation and progress in spiritual things. Endeavor to make plain how bonds and sufferings work to make the cause of Christ prosper; for example, the salvation of the jailor at Philippi, and examples given in this letter (v. 13, 14). Give concrete illustrations how boys and girls may suffer and bring glory to God and a good recommendation for the Christian life.

Why do we want to live? What would make it more pleasant to die? Far above the desire to escape suffering, we should want to live to do the work of Christ in behalf of others. To this end we ought to be willing to live and suffer if by that we can serve the cause the better.

OUTLINE STUDY

- I. Address and Salutation.—Ch. 1:1, 2.
- II. Thanksgiving and Prayer.—Ch. 1:3-11.

III. Experiences in Suffering which Profit the Cause.—Ch. 1:12-26.

IV. A Becoming Life-Conduct.—Ch. 1:27-30.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Gain."
2. What Paul Thanks God for.
3. What Paul Asks God for.
4. Gains by Bonds.
5. Gains by Life or by Death.
6. Reasons for Wanting to Live.

For Seniors.

1. Paul's Circumstances at the Writing of This Letter.
2. Paul's Reasons for Rejoicing.
3. Gains by Way of Opposition.

PERSONAL THOUGHT

"To me to live is Christ." If this is true, we do not miss so much in this world when we miss its pleasures, its wealth, and its honors.

SEED THOUGHTS

In the highest class in God's school of suffering we learn not resignation nor patience, but rejoicing in tribulation.—J. H. Vincent.

Wonderful story of love,
Tell it to me again;
Wonderful story of love,
Wake the immortal strain.
Angels with rapture announce it;
Shepherds with wonder receive it;
Sinner, oh, won't you believe it?
Wonderful story of love.—Sel.

Eternity dawns! 'Tis a source of content,
That in preaching salvation my life has been spent;

'Tis Jesus my all, and the Saviour of men,
May His grace be upon you forever. Amen.

—Mary S. Wheeler.

STUDIES IN PHILIPPIANS.—Chapter 2

Topic for October 16

MOTTO

"Let this mind be in you which was also in Christ Jesus."

MEDITATIONS ON THE CHAPTER

I. Chapter 2.—Fellowship with Christ through the Holy Spirit will bring us into the same frame of mind with Him. There will be no longer strife and vain glory predominating our motives, but the unselfish desire to serve others and give them the preference in all things.

Christ is a pattern of this unselfishness in that when He was in the very likeness of God, He was willing to lay aside all this glory to become like men. And when He was in this low estate, He willingly humbled Himself to be obedient to the death of the cross so that men might enjoy the salvation which He purchased by His blood.

The Father then exalted Him and gave Him the highest name in the universe, mak-

ing all others in heaven and in earth and under the earth to worship Him as Lord of all. We think of Him now in His resurrected glory and of the coming day when His glorious Gospel message shall triumph and He become the greatest in heaven and earth, when all shall be judged by the standard of His Gospel plan.

Such a Saviour and such a salvation should move us to the most earnest endeavor to fulfill the plans of God in our salvation while He works in us to will and to do of His good pleasure. Such a life would be a source of rejoicing on the part of Paul, for which his sufferings and labors will seem worthwhile.

He plans to send Timothy. He hopes to come himself. He sends Epaphroditus who has been proved a faithful self-sacrificing brother and has already suffered sickness almost unto death in doing service for Paul in behalf of the Philippian Church.

II. **High Points in the Chapter.**—"Let this mind be in you which was also in Christ Jesus" (v. 5). Here Jesus becomes the pattern of the believer. The Holy Spirit in fellowship with the believer will work in him to accomplish a similar purpose and life.

"Ye shine as lights in the world."—Just as Jesus brought life and light to the world by a sacrifice and humiliation of Himself, so the believer is to bear the light of a similar Spirit and is to hold forth the Word of Life by which souls will be saved.

"Not regarding his life."—Here was a brother who made the work of Christ above his own physical welfare. And this is as it should be with us all. But this became needful because of the special circumstances in which others could not do the part that needed to be done. Such circumstances may yet arise. We should feel our obligation toward such service on the part of representative brethren for us on the field.

III. **Suggestions for Junior Programs.**—We have a very beautiful view of Jesus in His unselfish service for the world when He became willing to take the form of a servant in the likeness of a man. This will make a very good topic for the junior, who knows the story of Jesus, to fill in.

How very grateful it should make every one feel to know the great motive of love in both the Father and the Son in the coming of Jesus into the world in the likeness of a man. How very thrilling to know that He must have understood the great difference between our world and the heavenly home and could have felt very lonely and homesick for His heavenly home were it not for His hope of making it possible for many to join Him in that glory world and to bring added joys to that place in that great day. Some of these future joys are foretold in the Book of Revelation. "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

All this will appeal to us to live lives of sacrificial service if we learn also to look at the "things which are not seen" having eternal reality beyond the vale of time.

OUTLINE STUDY

I. Incentives to Lowliness.—Ch. 2:1-8.

1. The Holy Spirit's fellowship.
2. The humiliation of Christ.

II. The Gains in Unselfish Service.—Ch. 2:9-11.

III. Practical Outworking of God's Inworking.—Ch. 2:12-18.

IV. The Mission of Timothy and Epaphroditus.—Ch. 2:19-30.

1. The unselfish motives of Timothy.
2. The ministry of Epaphroditus to Paul.
3. His burden for the home church.
4. His overwork and sickness for the cause.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Lowliness."
2. Jesus, a Pattern of Lowliness.

3. Lights in the World.
4. Timothy a Pattern of Christian Service.
5. Sacrifice for the Cause of Christ.

For Seniors.

1. Others, as Our Motive of Service.
2. Our Mission in the World.
3. The Inworking of God.

PERSONAL THOUGHT

Has the Spirit of God so possessed my mind that I am ready to follow the life of unselfish service toward others after the pattern of my Master?

SEED THOUGHTS

I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.—Jno. 16:28.

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.—Jno. 13:3-5.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.—Jno. 17:5.

And he is before all things, and by him all things consist.—Col. 1:17.

God hath made that same Jesus, whom ye have crucified, both Lord and Christ.—Acts 2:36.

For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.—II Cor. 4:11.

STUDIES IN PHILIPPIANS.—

Chapter 3:1-4:1

Topic for October 23

MOTTO

"I press toward the mark."

MEDITATIONS ON THE CHAPTER

I. **Chapter 3:1-4:1.**—Any joy that has no foundation in the Lord and His plan of salvation for men is a poorly founded joy and will come to a sad end. Paul wants to secure a safe joy for them, and for this reason writes over and over the same thing. He warns them of false doctrines and of men who work to do evil and to destroy the Lord's heritage.

He gives an experience of his own deliverance from confidence in self-righteousness, to a full surrender that Christ may have the full right of way in the salvation of his soul with all the blessings for time and eternity which that salvation brings. A righteousness of the law did not avail. But the righteousness of God by faith in which we are brought into favor with God and made partakers of a fellowship which brings us to the attainment of the resurrection from the dead.

The glorious experience of the resurrection is still in the future. But the strivings of the present are to reach that glorious prize which is before us when we possess the treasure of the high calling of God in Christ Jesus.

Some are walking in a way that makes them enemies to the cross of Christ. Such will come to destruction as they follow after earthly things.

With Paul we have a heavenly citizenship. In that heavenly country, our Redeemer has gone, but is to return. We wait for that

return and for the change which He will make in our bodies now so subject to decay and death. He will change them to bodies of glory like unto His own by the working of His own power. Therefore we need to stand fast in Him.

II. **High Points in the Chapter.**—"All things but loss."—This expressed the fully convinced state of mind and the fully determined heart to succeed at any cost, by Paul.

"Righteousness which is of God."—What a contrast between the righteousness of one's own and that of God! Since God is the Judge, we are unsafe with anything, however approved of men, but that which God can accept in the judgment.

"High calling of God in Christ Jesus."—This is the end toward which to strive.

"Our conversation is in heaven."—The home city, our country, is heaven. Here our King dwells. Here our hope lies. Here all the blessings for time and eternity emanate. We have no earthly politics. We have no need to battle for earthly place or position. Ours is far better in the glory world. We are not of this world. "Here have we no continuing city."

III. **Suggestions for Junior Programs.**—Prizes are in the realm of the lively understanding of boys and girls. Many have honestly labored to gain a prize and have won. Some have lost. The heavenly prize is sure to all who strive in the way God has planned. Some people still set their hearts on earthly things to the loss of heavenly things.

It is well to impress the vanity of earthly honors and gain and the great wisdom in seeking the prize which God has set before all who are willing to "count all things but loss" that they may win it. The only way to win the heavenly prize is to win Christ. When we have Him as our Redeemer and Friend, we have all that goes with it—blessings of peace and joy in this present time and the sure promise of a glorified body and a happy home in heaven.

OUTLINE STUDY

I. The Walk of Safety.—Ch. 3:1-4:1.

1. Beware of evilworkers and false teachers.—Vv. 1, 2.
2. The confidence of the believer in Christ.—V. 3.
3. Paul's Example of sacrificing self-righteousness for Christ.—Vv. 4-14.
 - a. His fleshly pedigree and record.
 - b. Counting all things nothing for Christ.
 - c. What he finds in Christ.
4. Follow Paul's example in seeking the high calling in Christ.—Vv. 15-17, 20, 21.
5. How some are walking to destruction.—Vv. 18, 19.
6. Stand fast.—Ch. 4:1.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Righteousness."
2. Fleshly Gain of Paul.
3. Spiritual Gain by Losing All.
4. The Prize of the Resurrection.
5. Reaching the Prize by Pressing to the Mark.
6. A Mind in Heaven or on Earthly Things.

For Seniors.

1. The Difference in Glorifying in Christ Jesus and in the Flesh.
2. The Fleshly Loss and the Real Gain of Paul.
3. The Goal of a Glorified Body.

PERSONAL THOUGHT

"This one thing I do." There is little hope of gaining the heavenly prize by those who are double minded. The one great and important issue must have all our mind and heart.

SEED THOUGHTS

The resurrection morning is a true sunrise, the inbursting of a cloudless sky on all the righteous dead. They wake transfigured at their Maker's call, with the fashion of their countenance altered and shining as His own.—H. Bushnell.

When I shall wake in that fair morn of morns,
After whose dawning night never returns,
And with whose glory day eternal burns,
I shall be satisfied.

When I shall gaze upon the face of Him
Who died for me, with eyes no longer dim,
And praise Him with everlasting hymn,
I shall be satisfied.—H. Bonar.

While its host cry Hosanna, from heaven
descending,
With glorified saints and angels attending,
With grace on His brow, like a halo of glory,
Will Jesus receive His own.

O joy! O delight! should we go without dying,
No sickness, no sadness, no dread and no crying,
Caught up through the clouds with our Lord
into glory
When Jesus receives His own.

—H. L. Turner.

STUDIES IN PHILIPPIANS.—

Chapter 4:2-23

Topic for October 30

MOTTO

"Rejoice."

MEDITATIONS ON THE CHAPTER

I. Chapter 4.—A number of essentials to a happy Christian life are given in the exhortations in the fourth chapter. Harmony among believers is a great joy. Help by ministering servants to maintain harmony and peace is a great blessing. Continued rejoicing in the Lord is essential to keep us awake to the sources of our salvation. Confession of our faith before all men gives our testimony value and keeps us always ready for the return of the Lord. Worry should be banished through trustful prayer to God, that His peace may keep our hearts and minds through Christ Jesus. Our thought life should be on things that are virtuous and praiseworthy. And we are to practice the things we know that are right so that our conscience may be in constant peace and our minds at rest in the Lord.

Paul acknowledges their care for him in the gifts that have been sent. He does not complain of want. He has learned to so trust God that whatever state he is in, whether in abundance or in little, to be contented with what the Lord has provided for him. His orders are to be full and also to be hungry, sometimes to abound and sometimes to suffer need. He does all this in the strength of Christ. He is not saying these things because he is asking for more gifts. He is rather rejoicing that in their giving they are bearing fruit that will increase their own account of blessing in the Lord. He sees their offering as a sweet smelling sacrifice before the Lord. God shall supply every need according to His riches in glory by Christ Jesus. All glory is to God. In salutations and a benediction, he closes the letter.

II. High Points in the Chapter.—"Rejoice in the Lord always."—This is duly emphasized as an important part of the believer's life. Paul testifies how he rejoiced in the Lord and he wants them to also rejoice in Him.

"Be careful for nothing."—Here is one of the ways to keep our hearts rejoicing in the

Lord. If we so trust Him that all our cares are cast upon Him, there will be no place for worry.

"To be Content."—Paul's experience and practice is in harmony with his exhortations to his brethren. Shall we not likewise follow the same practice by learning the lesson Paul had learned.

"I can do all things through Christ."—No matter how weak we are, there is an abounding supply of strength for the one who will appropriate it.

"Supply all your need."—What a wonderful reserve is stored up for our use—"According to his riches in glory by Christ Jesus!"

III. Suggestions for Junior Programs.—The triumphant note in the letter Paul wrote to the Philippians needs to be brought to the understanding of the boys and girls. This is specially manifest in the last chapter, though the note of triumphant joy has been found in the whole letter. Let them find the words, joy, rejoice, confident, comfort, consolation, gladness, content, or any similar words that express the triumphant note in the whole letter.

This chapter answers how he could be so happy with a hungry stomach or scanty supply as well as when he had a full stomach and a bountiful supply. Can we trust the Lord when we have the last of our supply eaten up and have about worn our last garment threadbare and our last shoes are full of holes? How long does it take to break the Lord's supply so that He has no way of bringing us any more? Call to remembrance how he fed Elijah by the brook and in the home of the poor widow and her son. Are such miracles only a relic of the past, or can the same God hear and bless and provide for His people today? Does God notice that we are ready to give to the making of our supply scanty when His servants are needy? Has He no way to return it to us when we are needy? How much do we suffer that the cause of the Lord may not suffer?

OUTLINE STUDY

I. Exhortations.—Ch. 4:2-9.

1. To peace and unity.—Vv. 2, 3.
2. To joy in the Lord.—Vv. 4, 5.
3. To prayer and thanksgiving.—Vv. 6, 7.
4. To virtuous thinking.—V. 8.
5. To the practice of duties learned.—V. 9.

II. Rejoicing in Gifts of Love.—Ch. 4:10-19.

1. Not to speak of wants.—V. 11.
2. A lesson of contentment learned.—Vv. 11-13.
3. The good deed of sharing with Paul in time of affliction.—Vv. 14, 15, 16.
4. Joy in their fruit bearing.—V. 17.
5. God's blessing upon their offering.—Vv. 18, 19.

III. Benediction and Salutations.—Ch. 4:20-23.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "My Strength."
2. The Need of Holding to Our Joy.
3. How We May Keep Free from Care.
4. Things to Think About.
5. The Strength to Bear All Things That Are Hard to Bear.
6. The Supply of All Need.

For Seniors.

1. The Source of Unfailing Joy.
2. The Way of Possessing the Peace of God.
3. The Way of Contentment.
4. The Fruit in Giving to the Lord's Cause.

PERSONAL THOUGHT

Have I seriously considered what in life mars my happiness? Have I applied the same consolations to my case which are suggested in Paul's letter to the Philippians?

SEED THOUGHTS

God offers to fill our homes and our hearts with joy and gladness if we will only let Him do it. We cannot create canary birds; but we can provide cages for them, and fill our dwellings with music. Even so we cannot create the heavenly gifts which Jesus offers; but they are ours if we provide heart-room for them. The birds of peace and contentment and joy will fly in fast enough if we only invite Jesus Christ, and set the windows of our souls open for His coming.—T. L. Cuyler.

Good thoughts are true wealth.—Sel.

O praise the Lord with heart and voice,
With God's own Word your doubts destroy,
Let those that trust in Him rejoice,
Yea, let them shout for joy.

For nothing anxious I shall be,
But trusting Thee in everything,
With thanks for every gift from Thee,
My troubles all take wing.

The joys that mem'ry turns to pain,
I leave for joys that never end;
My loss I count my richest gain,
For Christ His joy doth send.

—W. F. Crafts.

THE NATURE AND MINISTRY OF ANGELS.—I Kings 19:1-8; Ps. 91:8-14

Topic for November 6

MOTTO

"The angel of the Lord encampeth round about them that fear him and delivereth them."

MEDITATIONS ON THE TOPIC

I. Angels.—The spirits whom God sends from the glory world to serve in whatever way He directs them have come into the experience of men in every age of the world. Adam and Eve were kept back from the tree of life by a guard at the east of the garden of Eden, "Cherubims and a flaming sword." Angels of judgment were sent to Sodom but first came to Abraham to give him announcement of the birth of Isaac as well as to reveal their mission of destruction upon Sodom. Angels whether in mercy or in judgment have served God in relation to mankind. Their mission has ever been one to minister in behalf of them that shall be "heirs of salvation." When God used them to execute judgment, it was to serve in some way those who escaped and who were in favor with God. When God used them in mercy, it was to manifest His grace toward those who would give heed to His plan for salvation.

Angels are spirits and so are not always visible to men. When they have been made visible, they have taken the form of men, though often with some manifestation of glory not of earth—"shining garments," "countenance like lightning," accompanying light, etc.; a marvelous message, or manifest miraculous power. Angels were seen in Jacob's dream ascending and descending on the ladder. It is not hard to accept the thought that the angels are more often unseen than seen and that their ministry is just as definite and precious when invisible as when visible. Elisha prayed that his servant's eyes might be opened to see what was surely there before—a heavenly host in protecting power round about God's prophet. Dying friends have seen what the well ones did not see, and have testified of the angels that have come to comfort them in the last hours and to bear their spirits home to God (cf. Lk. 16:22). Angels showed visions to John on Patmos. Angels are very responsive to the work of the Gospel and respond with rejoicing when a sinner repents (Lk. 15:7, 10). The preacher and teacher of the

Word may well feel that he is working in co-operation with heavenly beings and that his work is very sacred in the sight of God, and needs to be very reverently executed whether in prayer or in witness bearing.

II. The Text.—I Kings 19:1-8.—Here an angel was sent to minister both to the physical and spiritual need of Elijah who was discouraged and asking to die.

Ps. 91:8-14.—Here is God's word definitely telling how God gives His angels as a guard over His faithful servant.

III. Suggestions for Junior Programs.—It is well to gather from Scripture and bring to the children the nature and the service of angels. The questions found in the suggestive assignments for the junior may serve as a guide in what is brought before the boys and girls. Present the Scripture in connection with every question. Avoid purely speculative ideas which have no foundation in the Bible. Try to mark the difference between angels, the Son of God, the Holy Spirit, and the Father. God alone may be worshiped. Angels are not to be worshiped. Their presence ought to cause us to worship God more earnestly, and reverently.

The various stories of the Scripture in which angels are mentioned may well be learned and told by the boys and girls as a part of the service and as an answer to the questions that are suggested.

OUTLINE STUDY

I. The Nature of Angels.

1. They are created Spirits.—Neh. 9:6; Col. 1:16; Heb. 1:14.
2. They are beings of power above man.—Ps. 8:4, 5; II Thess. 1:7.
3. They do not marry.—Matt. 22:30.
4. They never die.—Luke 20:35, 36.
5. They are wise, but not allwise.—I Pet. 1:12; II Sam. 14:20.
6. They are holy.—Matt. 25:31.
7. They differ in rank.—I Thess. 4:16; I Pet. 3:22.
8. They worship the Lord Jesus.—Heb. 1:6.
9. They are glorious.—Matt. 28:2, 3.
10. Some angels have sinned and are cast out of heaven.—II Pet. 2:4.
11. God has innumerable hosts. Heb. 12:22.

II. The Work of Angels.

1. To minister to the heirs of salvation. Heb. 1:13, 14.
 - a. To physical needs.—Matt. 4:11; I Kings 19:5-8.
 - b. To protect and save in dangers.—Ps. 91:10-12; Dan. 6:22.
 - c. To bear messages to men.—Luke 1:19; Matt. 2:13.
 - d. To bear their spirit to God.—Luke 16:22.
 - e. To gather the elect at the coming of Christ.—Matt. 24:31.
2. To serve God in behalf of men.—Gal. 3:19.
3. Will come with Jesus.—II Thess. 1:7, 8; Matt. 25:31, 32.
4. Will be executioners of God's wrath.—Matt. 13:49, 50.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Angel" or "Angels."
2. The Angels of God.
 - a. What are they?
 - b. Where do they dwell?
 - c. What do they do for men of God?
 - d. What do they do for little children (Matt. 18:10)?
 - e. What do they think of soul saving? (Luke 15:10).
 - f. What do they do for the saints that die?
 - g. What do they do for the safety of saints?

For Seniors.

1. The Happiness and Glory of the Heavenly Hosts.

2. The Nature and Character of the Angels.
3. The Work of Angels in Heaven and in Earth.

PERSONAL THOUGHT

Heavenly beings are near us. Do we fully appreciate what God is ready to do through them? Do we give them welcome? Does our conduct seem repulsive to them?

SEED THOUGHTS

My latest sun is sinking fast,
My race is nearly run;
My strongest trials now are past,
My triumph is begun.

I know I am nearing the holy ranks,
Of friends and kindred dear,
For I brush the dew on Jordan's banks,
The crossing must be near.

I've almost gained my heavenly home,
My spirit loudly sings;
The holy ones, behold they come!
I hear the noise of wings.

O bear my longing heart to Him
Who bled and died for me;
Whose blood now cleanseth from all sin,
And gives me victory.

O come angel band,
Come and around me stand,
O bear me away on your snowy wings,
To my immortal home.—Jefferson Hascall.

SUGGESTIVE ASSIGNMENTS

(Continued from page 306)

He has a new heart, new ambitions, new desires, new pleasures, new interests, all of which are the result of an objective experience.

Along with this experience, power is given to live up to a high standard of ethical conduct. The desire for good moral conduct may be present in other systems of religion. The moral standards of its precepts may be relatively high, but no inner dynamic is present which can enable the individual to attain the ideal setup. Christianity is unique in that it not only furnishes high moral standards, but it also supplies power to live victoriously over sin and self. Christ Himself dwells within the Christian in the person of the Holy Spirit for this very purpose.

Again, other religions teach immortality of the soul, but Christianity believes in the resurrection of the body. No religion gives the satisfactory state of life after death which is held out by Christ. That is because He was triumphant over death and is now alive forevermore. The undisputed fact of the resurrection of Christ gives the Christian a hope and an outlook for the future which is in marked contrast to the fatalistic beliefs of other religions.

It is not the purpose of this paper to make a comparative study of religions, but rather to state that the message of Christ stands alone and cannot be compared to other religions. For this reason the Christian is justified in spending his energy in carrying out the program of God which is to make Christ known to all men. We need make no apology for trespassing into the lands where even more ancient cults hold sway. The evangelization of the world is God's plan, be-

cause that is the only message which will satisfy men's inner desires and meet their spiritual needs.

(To be concluded)

Elida, Ohio.

LEARNING TO SEE

"I saw a blind man today going about begging. I'm glad I'm not blind. Aren't you, Uncle Jesse?"

"How do you know you are not blind?" asked his uncle.

"'Cause I can see," replied Willie, laughing.

"Are you sure?"

"Deed I am," was the confident answer.

"I am certainly glad to hear it, for most people are a little blind."

"Most people? Why I have seen only a few."

"There are different kinds of blindness. One boy can't see the use of going to school and learning; another boy can't see why he must obey his father and mother; another cannot see that it is very wrong to lie and steal. So there are many who are blind to other things."

"I didn't mean that kind of blindness."

"That is the very worst sort. There are many people whose sight has been taken away who had learned to see themselves as sinners, and have come to Jesus for forgiveness. There are thousands of others whose eyes are good who do not see that they need a Saviour, and that is the worst kind of blindness."

"How are we to learn to see our sins?" asked Willie soberly.

"That is one of the very things that Jesus came to teach us. If we ask Him to open our eyes, so that we can see our sins and weaknesses, and try real hard to obey Him, we shall learn to see more and more clearly."

"I'm going to ask the Lord to open my eyes, so that I can see everything that is good and everything that is bad."

"If you once learn to see all that, then your eyes will be indeed opened."—Unidentified.

"PATCHED" OR "MADE WHOLE"

A certain preacher was pressing home the question of the Lord at Bethesda, "Wilt thou be made whole?" Suddenly he leaned forward and said, "Remember, men, it's not patched, but made whole."

"That's it, that's just it, and all of it," responded a man, who rose and said, "I patched for years, but the patches fell off or made bigger holes. I had become a hard drinker. I lost my situation. I sobered up, and got another situation, failed again and again. Still I patched, and still I fell. At last my wife and children had to go away to her father's, and decency and clothes were gone. One wet, cold, windy night, as I sat half asleep in the doorway of an empty house, a Bible woman asked me to come to a mission. There the Lord Jesus found me. He didn't patch; He just made me whole. And now we are all together and happy again."

Reader, what is your present condition; "patched" or "made whole?"—Milk of the Word.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE CANADIAN-UNITED STATES BORDER A WORLD EXAMPLE

Forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee.—Prov. 3:1, 2.

When Prime Minister Mackenzie King and President Roosevelt dedicated the new international bridge across the St. Lawrence River at the Thousand Islands on Aug. 18, they added another stone to one of the most amazing structures in history—the Canadian-United States border. This bridge is near the Amish Mennonite Churches, Lowland, New York.

The writer has traveled alongside and across this border many times, since the first crossing in 1913. Our first impressions of Canada were indeed refreshing. The stirring Mission Board Meeting at Kitchener, the inspiration received at the Toronto Mission, beautiful scenery everywhere evident, and the first thrill of being a foreigner. Little did one think that some eleven years later we were to be called to be a pastor of a church located in this same nation. The well-nigh fourteen years spent in the "Land of the Maple Leaf" has deepened our appreciation of the nation. Thus, for twenty-five years we have crossed this line.

One cannot help to compare this and European boundary lines, with their armed fortresses, armies close by, passport formalities, currency problems, stiff customs regulations, and the usual half-hour wait beneath the prying eyes and fingers of guards and officials. Here all is different. If one appears decent, answers the few questions asked frankly and honestly, you'll see a smile, a nod, and you pass into the next nation. Occasionally, a little business is necessary, such as making out papers if you expect to stay longer than usual, or if you have purchased more than the \$100 allowance. The language is the same, the people are the same, with even the currency usually on par or nearly so.

Frequently you see boundary markers defining the 5,526 miles of border between the United States (including Alaska) and Canada. There are 8,606 such monuments.

On one side of the monument you see the words "United States" and "International Line" and on the other side "Canada" and "International Line," also the number of the monument and the date of the treaty governing that section of the border.

Occasionally you come across a border strip where a swath twenty feet wide has been cut through the woods to keep the boundary line open and the border monuments visible. Fifteen hundred miles of forest area has been so cleared. At international highways ornamental concrete shafts designate the boundary, one on each side of the road. Bridges are marked with bronze tablets. When the boundary runs through a body of water, the tablets are placed on both sides of the shore. The work of the Canadian and United States Commissioners, Noel Ogilvie and Thomas Riggs, is deserving of high praise. These commissioners have been friends for some thirty-five years, since the time they were survivors in a Cascade Mountain adventure.

President Roosevelt was granted the de-

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

gree of Doctor of Laws at Queen's University, Kingston, Ont. From there he and Premier Mackenzie King motored thirty miles to the new bridge, where they mutually took part in colorful bridge dedication ceremonies, which took place on a six-acre tract of land that formed a natural amphitheater among the surrounding hills. In addition to the addresses of the executive heads of the two governments, Governor Herbert Lehman of New York and Albert Matthews, lieutenant-governor of Ontario also spoke. Among many of the special features was the planting of American birch trees in Canadian soil by young New York farmers, and the planting of Canadian maple trees on United States soil by young Canadian farm boys.

One of the outstanding utterances, among the many was the following, by Premier King:

"Bridge of Peace"

"This bridge of peace (the commission) has been the more significant in that while countries on the continents of Europe and Asia have been increasing their frontier and armaments, the United States and Canada have settled all their boundary differences by the method and processes of reasoned discussion.

"The international bridge building of which I have been speaking and of which our international bridges are fitting symbols, has grown naturally out of our common needs and our common will to live together as friends and neighbors. All stand as acts of faith in human intelligence and good will. They mean for us a precious cultural and constitutional heritage which it is our joint purpose to foster and maintain.

"It will be at once obvious that the challenges to an international order, founded upon the rule of law, are many and dangerous. No one who looks at the distracted and disordered state of the world today can fail to be impressed by the extent to which the forces of international anarchy are seeking to prevail and to subvert those standards of human conduct which we have come to regard as essential attributes of our civilization.

"The task of the bridge-builder remains. I think I speak the mind of both countries when I say that, not only are we determined to preserve the neighborly relations and the free ways of life which are our priceless heritage but that we earnestly wish to see them become a part of the common heritage to mankind. To that end we are prepared to go on building bridges, to throw the span of friendship and of freedom across the troubled waters of our time."

Personal Friend

The prime minister greeted President Roosevelt as personal friend of many years and said his own efforts in the sphere of international relations had the same objectives as Mr. Roosevelt's.

"Like him," he said, "I have sought, whenever and wherever the opportunity has presented itself, to further and cement ties of international friendship and good will, not alone between the English-speaking countries of the world but between all countries.

"It is a joy to me to be able to join with the president in drawing to the attention of the citizens of other lands, as well as our own, the wide significance of today's proceedings."

MEDITERRANEAN—THE MIDDLE OF THE EARTH

Whose waters cast up mire and dirt.—Isa. 57:20.

The following illuminating article is from the pen of W. W. Fereday, from the pages of "The Witness," published in London, England:

The ancients were not seriously in error when they gave the Mediterranean Sea its familiar name. The magnitude of the earth was unknown to them (of America and Australia they had certainly never heard); thus, with their limited knowledge, they called the great sea "The Middle of the Earth."

There is a sense in which this is perfectly true. The Mediterranean Sea may well be described as the centre of the prophetic earth; for all God's ways in connection with the government and blessing of the nations have been, and will yet be, worked out around its shores.

The four Beasts which Daniel the prophet saw coming up out of "the Great Sea" (chap. 7:2, 3) may be termed "Mediterranean Powers." Nebuchadnezzar, the first Gentile Imperial head, extended his conquests from the Euphrates to the Mediterranean Sea. So likewise did Medo-Persia, the successor of the Babylonian Empire. Greece and Rome were Mediterranean Powers from their commencement.

Whatever may happen elsewhere—conflicts in the West or (as at present) in the Far East—are side issues, comparatively speaking.

Not on the soil of Europe nor in the Atlantic or Pacific Oceans, but in and around the Mediterranean Sea the great decision will be made that will put an end to all that is dishonouring to God in the world, and then bring in that blessed order of things of which the Psalms and the Prophets are full, which will bring glory to God, vindicate His Son, and yield deliverance to a suffering creation.

The eyes of the Christian should be upward. At God's right hand in heaven sits the Man of divine counsel, the Man of the Father's pleasure, into whose hands will in due time be placed the administration of the universe. By the power of the Spirit we are conscious of union with Christ in Heaven—His body now, and ere long His bride also. But while faith thus looks upward, the observant Christian at the same time takes account of what is taking place around him. The Mediterranean Sea has become exceedingly interesting in recent years. The whole area is very troubled. Much "mire and dirt" is being cast up (Isa. 57:20). A boastful dictator tells the world from its shores that he intends to revive the glories of the Roman Empire.

He posts up in his own country, maps of the Empire as it was eighteen centuries ago with a view to arousing the ardor of the nation. He has already overwhelmed poor hapless Ethiopia; his legions are at this moment operating in Spain; he menaces the Egyptian frontier, and he intrigues in Palestine, making government almost impossible in that land.

All this is deeply suggestive that the end is imminent. Satan is preparing the way for the final struggle, and the nations are full of terror as they contemplate what is coming. But there is no turning to God. The King of Nineveh who stepped down from the throne, covered himself with sackcloth and ashes, and summoned his people to "cry mightily unto God," and to turn from their evil ways, has no modern successor (Jonah 3:5-10). Indeed, many of the religious leaders of our time assure their hearers that the wonderful things never happened! The lesson is therefore lost.

God being thus universally ignored, men see no course open to them in their peril but to increase their military forces. The madness of it is publicly acknowledged by some, and all who know anything of figures are conscious that, war or no war, the present armaments race is ruinous.

But behind the world's bewildered leaders

there is a terrible driving force, of which they must have heard, but which they do not take seriously into account. The malignant urge of the devil—enemy of God and man, is plain enough to those of us whose eyes have been divinely opened. Deceiving men by the absurd doctrine that the best way to prevent war is to be prepared for war, he is driving the nations to irretrievable disaster. Their civilization totters; it is doomed. All that unregenerate men value will be wiped out, partly by the fury of men themselves, and partly by the judgment of God.

But faith looks beyond the long dark night, and hails the Coming Day. Ere the worst can come the Church will be removed to the Father's house on high. But we may have to pass through difficult and painful circumstances before the GREAT TRANSLATION takes place. May God keep His own in holy separation from the world's mad schemes and adventures. This can only be if our souls are fortified with what God says in His Word, and if we keep our minds free of the intoxicating influence of the world's ungodly press.

HIGHLIGHTS AND SHADOWS IN A PRODIGAL WORLD

Took his journey into a far country, and there wasted his substance with riotous living. . . . I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee.—Luke 15:13, 18.

The above quoted passage from the lips of Jesus Christ is usually applied to some youth who has cast off restraint, has thrown caution to the winds, and has played fast and loose with life. However, this story has a

social setting. Our world has gone prodigal; she has thrown faith, wisdom, and good character to the winds. She has sown to the wind and is now reaping the whirlwind. The world has wandered far into the far country of extravagance. She is now spending fortunes daily in armament, and getting ready for a world carnage. Fortunes are spent in extravagance, additional fortunes in senseless fashion, and indulgences.

Our world has wandered into the far country of irresponsibility. We have quit work, many have shortened their hours, others hate work. We have all too largely declared a holiday and gone to the circus. The watchword is, "Have a good time." It is written on every highway from coast to coast, from Canada to the gulf, "Drink, Dine, and Dance." BUT God has not changed. The Father still scans the horizon, the front door still stands ajar, the place at the family table is still open. Come HOME, Prodigal World.

This short sketch attempts to quote in a brief way some of the highlights—the pleasing things, and some of the shadows—the things not so pleasing, about our wayward world.

The Russo-Japanese Row

The quarrel between Japan and Russia over possession of the hill Changkufeng which seemed likely to lead to real war has been halted, temporarily at least. It would appear that Japan, finding that there would be no material support given her by Germany in case hostilities began, decided it would be

better to seek to solve the problem by mutual agreement. A joint committee, two from Russia and two from Manchukuo-Japan, is to make thorough investigation of the border question and to propose a solution. In doing this, Japan has had to give up her fiction that Manchukuo is an independent state. Far better to make that concession than to lock horns with the mighty Soviet army, particularly since she has her hands full with the war in China.—The Presbyterian.

Rumanian Tolerance to Minorities

Without waiting for the outcome of Runciman's visit to Prague, Rumania has done an astonishing thing in the passing of a new law concerning her minority populations, about 7,000,000 of them. They are to have State-supported schools in which teaching in the mother tongue of the various nationalities will be permitted. Genuine religious liberty is guaranteed. No one will be disqualified from holding an official position because of race. This statute goes into effect at once. It is most unusual, in the light of what is happening elsewhere, in that a million Jews are included among these minorities thus favored.—Selected.

No Lynchings First Six Months of Year, 1938.

According to the records compiled at Tuskegee Institute in the Department of Records and Research there were no lynchings in the first six months of 1938.

This is the first time since a record of lynching has been kept that the first six months of the year went by without a lynching.

There were 4 lynchings each in the first six months of 1935, 1936, and 1937.

Deutsche Lufthansa

We note the progress the Germans are making toward the establishment of regular commercial air service across the Atlantic. Last week the Germany commercial airline sent its big twenty-six-passenger monoplane over the Great Circle course to make the first nonstop flight from Berlin to New York. It was a perfect flight in record time, something under twenty-five hours. The ship tarried long enough for some minor repairs and returned to Berlin in another direct flight in less than twenty hours. The Deutsche Lufthansa has already in operation a regular passenger and mail schedule over the South Atlantic, having made upwards of 400 crossings.—McCormick.

Protestants in Italy

Says the *British Weekly*: "All evangelical work in Italy stands in jeopardy at the present time. The Methodist Church threatens to founder altogether, and the Baptists are likewise financially embarrassed. The Friends have been practically squeezed out of existence. Seventh-day Adventists received orders to close their stations. The Plymouth Brethren's fate hangs in the balance. The Spezzia Mission activities are curtailed. The Salvation Army is confined to social work. Only the intervention of the British Government prevented the wrecking of the British and Foreign Bible Society's work. The Waldensian Church lives under severe tension. Only the priest may give religious instruction at school. No open-air meetings are allowed, and very few meetings in private houses. If a pastor visits a family and has prayed with them, he may be arrested for 'holding a meeting.'"

The Too-Much-Promised Land

Things have reached their bloodiest stage in the Holy Land—and an impasse. Our guess is that it will go on for years. We have three reasons for thinking so: 1. There are sixteen million Jews in this world who need a national home. 2. There are a million

CHRISTIAN MONITOR

Special Subscription Offers

For nearly thirty years the Christian Monitor has been serving the constituency of the Mennonite Church. During this time its subscription list has varied. During the depression it receded somewhat, but of recent years it has been on the upward trend. The list at present stands at about 5200. Earlier in the year we had announced as our goal to reach the 6000 mark by the end of 1938. To help to achieve this objective we are making the following attractive subscription offers:

1. To all new subscribers of the paper who send in the regular price of \$1.00 per year we will extend the date of their papers to December, 1939. This means that those sending in at once will receive four months' subscription free.

2. To all our present subscribers who will send in two new subscriptions at the regular price, we will renew the paper free of charge for one year. This is a good way to extend the subscription label on your paper.

3. We also offer the following worthwhile rewards to those who send in two new subscriptions. The choice of the following new books:

"Exalting Christ in the City," by J. D. Mininger, a new mission study book and manual for all Christian workers.

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"Life Songs No. 2," a song book just recently from the press, giving a fine variety of both new and old sacred songs.

Remember any one of these books will be given free for two new Monitor subscriptions. All four may be had by sending in eight new subscriptions, or any two or three may be had by obtaining the right number of new subscribers. Aim to get as many of these books as you can by getting new subscribers.

4. To those who send in five new subscriptions we offer free the following valuable books:

"Mennonite Cyclopedic Dictionary," by Daniel Kauffman. The only book of its kind in Mennonite literature. A most interesting and helpful publication, just recently published.

"Modern Religious Liberalism" (new and revised), by John Horsch. One of the best books of its kind ever published.

"Doctrines of the Bible," by Daniel Kauffman. An exhaustive treatise on the great doctrines of the Bible. A valuable book for the home library.

"Teachers' Bible," 5¾ by 7¾, with complete helps for students and teachers. Imitation leather.

For twenty new subscribers all four of these books may be obtained, or any number if the required five subscriptions for each are sent in.

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Many congregations find it convenient and practical to have some person responsible for a club subscription for the Monitor. The rates for clubs are most liberal, as follows: Ten or more to separate addresses, 75 cents each; ten or more to a single address, 50 cents each per year.

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Arabs in Palestine who vow with their blood that the home shall not be in their country. 3. There is a British Empire obligated to help the Jew establish that home in Palestine, and desperately concerned with an oil line that starts in Irak and comes out at Haifa.

The real trouble is that Palestine is a too-much-promised land. In 1915 vague promises

were made to the Arabs; in 1916 a secret treaty was made promising to put at least part of Palestine under French rule; in 1917 the Balfour Declaration promised certain (vague) things to the Jews. It looks as if the British had promised themselves into a situation that will be hard to get out of. Meanwhile, the slaughter goes on, intensified not only by British helplessness but by the

fiercest religious fanaticism to be found anywhere on the globe.

Splendid Japanese

This friend of both China and Japan has another interesting paragraph: "I hate to be making all these ponderous remarks in what seems a cold-blood way, when so many millions of lives are being torn into shreds by all that is happening. It has been a great inspiration to meet a few splendid Japanese during the year, and to hear some of them stand up for Japan that they love while condemning the Japan that they themselves hate and that has broken loose at present. Two or three of them have publicly advocated the boycott of Japanese goods as the most effective way to oppose the military policy, and that takes a lot of courage."

She Called Him "My Perfect Son"

"Sunday School Times" reports that "Stalin has confiscated the bequest of 9,000 rubles that his mother made to her parish church. The priest was arrested for taking it. The old mother's body was burned without religious ceremony and her request to have a cross put over her grave unheeded."

The World Would Soon Be Evangelized if professing Christians were as willing to spread the knowledge of Christ as they are to proclaim their ideas on politics, business, social questions, health, sports, and what not. The "Herald of Holiness," speaking of the use of printed matter, says:

"The different groups teaching false doctrines have successfully used this method and have placed tracts and periodicals in public gathering places, distributed them about from house to house, inspired their followers to canvass communities to sell books and magazines, and impressed all members with the importance of spreading the message everywhere. If false doctrines can be spread effectively by this method, surely the true Gospel may be scattered with equally effective results."

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Christian Monitor

NOVEMBER, 1938



For All Thy Blessings, Lord, We Thank Thee

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WHAT ABOUT THE UNTHANKFUL?

An Imaginary Conversation That May Help Us to Be More Thankful

By Martha M. Beachy



GABRIEL, I have come from the throne, from doing obeisance with the elders to His Majesty, the Lord of Hosts, and His Majesty's countenance looks as if He were deeply pained.

"Pray what grieves Him now?"

"Ah, Michael," Gabriel hastened to assure him, "His Majesty, the Lord of Hosts, has no cause for displeasure with thee—nay with none of us who dwell in these celestial realms. Hast thou so soon forgotten? Michael, it is those children—the inhabitants of the earth—who grieve Him so sorely. They defy His judgments, violate His commandments, and bring pain to His loving heart by their base ingratitude.

"Gabriel, thou thinkest rightly, perchance. Too many other concerns have occupied thy servant, thus he failed to remember. Can it verily be so bad?"

"Alas! had not Lucifer exalted himself, and sinned against His Majesty . . . !

"True, Michael, but lament it not at this late day."

"Yea! Thou speakest truly; presently Gabriel, our ranks will be complete when the Son ascends the Throne."

"Yea! and praise His Majesty what a coronation that will be!"

"Ah, Gabriel thy day cometh! Is thy trumpet in readiness?"

"Thou hast well said; my trumpet is in readiness! Yonder it hangeth at the east gate. Hast thou not seen it? My day! My day! My triumph when the saint's homecoming will be proclaimed by one clear blast from my silver trumpet! I wait only the word from His Majesty's lips."

"Gabriel, thy joy and thy anticipation are great. Were only those sons of men as ready as thou art, then, perchance the time would not be so prolonged, and thy hour would come!"

"But for them, Michael, I can wait. It may be that more of them will be retrieved. Ah, it cannot, it dare not be that all of them will go the way of Lucifer! If His Majesty, the Lord of Hosts, hath faith that some will yet repent and turn to Him, then we must have faith. Oh, Michael, it is a pity the favor they spurn! Gladly would we accept the privilege, the distinction, of being His Majesty's sons and daughters. But they care so little. Could they but know Him as we know Him! Could they but know of the mansions, the harps, the crowns, the robes, the palms, the fruits, the crystal sea, the transparent golden streets, the pearly white gates! Could they but faintly dream of the sacrifice it cost His Majesty to send the Son of His bosom to be killed, yea, slaughtered, for their wretched sins! All the countless hoary eternities can conjure up nothing to compare with it! But Michael, they are so thankless!"

"Come, Michael, I will show thee the rec-

ords. Here, seest thou this judgment against the nations of Israel? 'Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee and established thee' (Deut. 32:6)? Think of that, Michael, and thou knowest the manner in which He led Israel from Egypt to Canaan, thou dost remember also the portion of angels' food which He



WE THANK THEE

We thank Thee, Father, for Thy countless blessings,

We thank Thee for the dawn of each new day,
And for the friendly faces that will greet us
As steadily we pass along the way.

We thank Thee, Father, for the health Thou givest,

For grace and strength for what we have to do,
For rest, and for our sleep, that sweet forgetting,
In which our health and strength are made anew.

We thank Thee for our eyes to see earth's beauty,

For ears that hear the songs of singing birds,
For hearts that feel the good in every creature,
For tongues with which to tell our joy in words.

We thank Thee for the wonders all about us.
We thank Thee for the age in which we live,
The mysteries that Thou art now disclosing,
The wondrous powers that Thou alone canst give.

We thank Thee for the love bestowed upon us.
We thank Thee for the truth that makes us free.

We thank Thee for the calm and peace Thou givest.
We thank Thee most of all, O Lord, for Thee.

—Margaret V. Thomas.

~~~~~  
gave them for their journey—manna and quails—as well as water from the rock, shoes with the durability of iron and brass, and strength for the day. Thou knowest the victories of Canaan—and then this pitiful record!

"Yea, Gabriel, it is hard to understand. We here in heaven are always praising His Majesty. Why do these humans fail so?"

"Seest thou this recorded during the Son's ministry? 'And Jesus answering said, Were not ten cleansed? but where are the nine? They are not found that returned to give glory to God, save this stranger' (Luke 17: 17)."

"Praise His Majesty! One did not forget!"

"Yea, Michael, there are a few who are not negligent, but the majority are. Dost thou see the records in these archives? In the lives of nations and beings alike, His Majesty withholds blessings, because insufficient gratitude is given for those already received. Hast thou listened to their prayers? Well they remember to come boldly to the throne of grace, but they remember not first to 'enter into his gates with thanksgiving, and into his courts with praise,' to be thankful unto their Lord and bless His name. Psa. 100:4.

"There is that nation known as Russia. There was a time when she sheltered persecuted peoples, provided homes for the homeless, and His Majesty blessed her until she became one of the mightiest and richest of nations. Now, she is reduced like those of whom it is said, 'Because that, when they knew God, they glorified him not as God, neither were thankful: but became vain in their imaginations, and their foolish heart was darkened' (Rom. 1:21). Her condition spiritually now is one of black unbelief and despair. There are other nations and peoples who are going the way of Russia and Israel. And His Majesty will execute vengeance as surely as the books of judgment will be opened or the beasts and elders say, 'Amen!'"

"The unthankful will find their portion in 'the lake which burneth with fire and brimstone!'"

"O Gabriel, let us return to the throne, let us honor, let us give thanks, let us praise Him who sitteth thereon—the Lord, the Lord of Hosts is His name!"

Corfu, N. Y.

#### DON'T LET ME GO BACK EMPTY

Robert Moffat, the great missionary to Africa, once told this story:

"Not long ago a woman came to me after having walked fifteen miles, and said that she wished for a New Testament. I said to her:

"My good woman, there is not a copy to be had."

"What! Must I return empty-handed?"

"I fear you must."

"Oh," she said, "I borrowed a copy once, but the owner came and took it away, and now I sit with my family, sorrowful, because we have no Book to talk to us. Now we are far from anyone else. We are living at a cattle outpost, and no one to teach us but the Book. Oh, go and try to find a Book! Oh, my elder brother, do go and try to find a Book for me! Surely there is one to be found. Do not let me go back empty."

"I felt deeply for her, for she spoke so earnestly, and I said: 'Wait a little and I will see what I can do.'

"I searched here and there and at last found a copy and brought it to the good woman. Oh, if you could have seen how her eyes brightened, how she clasped my hands and kissed them over and over again. Away she went with the Book, rejoicing, with a heart overflowing with gratitude."—Missionary News.



# CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXX

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No. 11

## IS ANYTHING TOO HARD FOR THE LORD?

### A Missionary Story

By Ursula Miller

"Rock of Ages cleft for me,  
Let me hide myself in Thee."



KARL almost snarled in his anger and disappointment, as he rapidly passed the open door from which issued the singing, and hastened up stairs to his room. He closed the door and, as a further precaution against interruption, locked

it as well.

"Foul I to the fountain fly,  
Wash me Saviour or I die."

The song was now indistinct, but Karl knew every word, every line, almost every shade of meaning in the grand old song. He wished desperately that he could forget. His young brother and sister were singing happily. He had, too, he recalled, in his early years; he fairly stumbled into his chair as he thought of his boyhood days when he was carefree and sang lustily, happily; it seemed an age ago. Now things were different; his thoughts were bitter and rebellious. He was aware, when he took time to think sanely, that he lived in a time that is difficult, doubly hard for youth. But, he thought bitterly, he was nothing but a bum—a big husky bum who couldn't even land a job. And since Elsie's letter

"Supper, supper, supper is ready," sang the twins, and Karl, aghast at facing the family, yet too hungry to stay from the table, quickly brushed his hair, straightened his coat, and went downstairs. His despair was no less but his determination to hide it greater. The family seated, the father returned thanks. "No matter what happened his father retained his integrity of gratitude," thought Karl, observing his father who seemed pitifully discouraged and aged; the mother also was unduly tired and hopeless and unhappy. His sister Beth, a few years younger than Karl and who attended classes at a state university, was happily and apparently at ease. But Beth always was so quiet; she never told what she felt or thought, but she seemed even more reticent than formerly since so much trouble had overtaken the family.

There was barely enough food on the table for six. It had been a long time since there had been plenty of food, thought Karl. For an old-fashioned, Mennonite, American family, that was an unheard of—a rare tragedy. Deaths come to all alike; troubles,

accidents, various misfortunes, overtake one and all indiscriminately, but a scarcity of daily bread, it seemed to Karl in his dark mood, to be the very pinnacle of poignant disaster.

"No, thank you, no more, no thank you, no more," came from the four adults. Beth, undernourished as she was, by common unspoken consent left food and urged it upon the twins. They all need it but me," Karl said to himself, "I'm a big bum without work."

\* \* \* \*

"Karl, you help me with my home work tonight," Albert the boy twin marched up to his big brother, pommelled his knee with his fist, and was immediately joined by Alice, his twin, who also ardently insisted on help.

"Not tonight, little babies," Karl spoke indulgently.

"Well, Mother, dishes always must be washed whether or no," said quiet Beth. And Alice, seeing she and Albert had lost help for home work chimed in with, "Looks like men and boys could wash dishes s'well as girls and women."

"Looks like men and boys could wash dishes s'well as girls and women," Albert chanted after her.

"Oh, they do, they do, children," said Mother, as she saw the dark cloud gathering on Karl's face which had been for the moment dispelled by the twins' habit of repeating each other, a habit which had never lost its quaint, amusing charm for the rest of the family.

"Can't tonight," Karl spoke gruffly, and a veritable thundercloud rested on his countenance, which had been frank and open before this awful and dreadful depression and poverty; for Karl was a cheerful person back in the good care free days of hard work and plenty of food.

"Can't tonight," Karl spoke roughly, for he really desired above all things to stay



and help these twins whom he adored so deeply.

"Ah, Karl, please stay home," and Alice echoed, "Please stay home; we can't stand it for you to always go 'way. Please stay home tonight." And the twins began to cry. Mother and Beth looked troubled and washed dishes very rapidly. Karl, sullen and desperate, stormed out into the night.

"Some of those bums he goes with have been in jail," little Albert sobbed out. "The fellows said so."

"I don't want Karl to go to jail," Alice sobbed in unison with Albert.

"Let's all go down to the mission for an hour," said Father Hart. "You children can study your lessons after we get back."

"I have two lessons to study," ventured the quiet Beth, "we must not stay long."

"It will be a fine walk and help set the day right," suggested Father.

"Why is the day not right?" and "Why is everything wrong?" burst simultaneously from the twins.

"Everything will be all right, babies," comforted Mother, wishing she believed it more surely. Karl, his evil company—it had all been a horrible mistake.

\* \* \* \*

"Rock of Ages, cleft for me,  
Let me hide myself in Thee;  
Let the water and the blood,  
From Thy riven side which flowed,  
Be of sin the double cure,  
Save me from its guilt and power.

"Not the labor of my hands  
Can fulfill Thy law's demands;  
Could my zeal no respite know,  
Could my tears forever flow,  
All for sin could not atone;  
Thou must save, and Thou alone."

"Oh, why can't Karl come to the Mission with us?" ecstatically gasped the twins as the lovely old hymn came to their ears.

They entered and found places to sit. Father straightway relaxed. The Mission had been his only comfort, his only enjoyment outside his home, since coming to the city, since he had lost his farm home a few years ago.

Brother and sister Mast and their able young coworker, Brother Kurtz, would never in this world realize what a help they had been just to him. He had said to Mother, "If all they ever do is the help they have been to me it would be worth keeping the Mission. I don't believe I could stand it if it wasn't for the help I get there to sort of connect us up with the church back home and the old life."

Karl before flinging himself out into the night had given Beth his letter from Elsie



to read; she was already deeply burdened for Karl, and this new misery would but hasten his increasing wildness, tenfold. Beth, although too young for such a weight, knew that in some way Karl had to be helped in spite of himself. Did no one care anymore for the soul, or the body? It was the worst year in the world's history for unemployment, and Elsie had been cruelly unjust in condemning Karl as she had. What if Father should lose his job? The awfulness of it over-whelmed her in the desolation of her thoughts. Beth feared she hadn't heard much of the sermon, but Karl was her brother and he was becoming thoroughly communistic in attitude. One of the teachers at the university had explained about criminals, the process, step by step, the bad company, and so forth; sometimes they didn't even do any crime, but were only the goat to put the blame on. And to poor, overwrought Beth it seemed but a step between Karl and some unspeakable fate. Nobody prays anymore, but I pray all the time even in my classes, she mused. That her thinking had become a confused paradox did not occur to her.

"Miss Beth, please remain a few minutes to practice a quartet." She was almost startled as young Bro. Kurtz spoke, disturbing her rebellious and chaotic thoughts. Help for Karl. Someway, somehow Karl had to be helped. They were all of them unhappy. Too, too near the borderline of want for happiness, and if Father lost—what would happen then—what does happen if there's nothing to eat . . .

They began to sing; several old hymns; they are so much more effective for practical mission work they said. The four young voices blended beautifully together, and they sang with feeling the old, old song:

"Nothing in my hand I bring,  
Simply to Thy cross I cling;  
Naked, come to Thee for dress,  
Helpless, look to Thee for grace;  
Foul, I to the fountain fly,  
Wash me, Saviour, or I die.

"While I draw this fleeting breath,  
When mine eyes shall close in death,  
When I soar to worlds unknown,  
See Thee on Thy judgment throne—  
Rock of Ages, cleft for me,  
Let me hide myself in Thee."

"Does God still care about the people when so very, very many are having it almost unbearably hard?" Beth was more astonished to hear her own voice than the mission workers were at the nature of her question.

"O Beth, He cares. You know He cares. Put that thought far from you. We are, it is true, living in a perplexing time, but God is the same, neither is anything too hard for Him," Sister Mast said earnestly, almost tearfully.

"It's different, though, to talk about the goodness of God when you have everything, or when you're down an out," Beth insisted, aware of using Karl's own line of reasoning, and aware as well of the devastating effect upon her faith.

"O Beth, Beth, we have been to just such places. I know that God does not forget the mission worker, although people often do." Presently Beth had to hurry home to study

and Bro. Kurtz walked home with her.

An ardent discussion was taking place upon his return to the Mission in which he joined. Something simply had to be done to help the Harts. And quickly. The father and mother had a faith that says at all times with Job "though He slay me, yet will I trust Him," but that Karl . . .

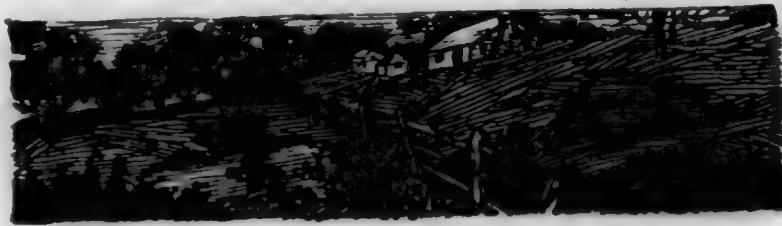
"Something has got to be done," young Bro. Kurtz was emphatic. "That girl is too fine to allow her heart to become a planting ground for rebellion.—She's too quiet and good to be anarchistic."

"She is now, but those things grow, and if Karl carries on worse and longer—well, the quiet ones are the hardest to reach if they do turn away."

"What happened to the family? Why are they in a city? They are not the city type; they have small town or country written all over them."

"They are farm folks. I've been investigating. Children attended a small town school. Went to country church and have been church workers from the ground up. Fairly well to do as well," I imagine.

"Then how," began Sister Mast, and her husband continued, "They were really among the first ones to lose their home, a dreadful catastrophe to people of their type. Then an unscrupulous agent induced them to take over the house they live in, with promises of work aplenty for father and son. Well, there simply weren't any jobs, though in time the father found the work he has now. When the boy couldn't find anything to do it is said he went into a store and demanded work even if he had to work for nothing," a smile spread around the group.



#### FADED LEAVES

The hills are bright with maples yet,  
But down the level land  
The beach leaves rustle in the wind,  
As dry and brown as sand.

The clouds in bars of rusty red  
Along the hilltops glow,  
And in the still, sharp air, the frost  
Is like a dream of snow.

The berries of the brier-rose  
Have lost their rounded pride;  
The bitter-sweet chrysanthemums  
Are drooping heavy-eyed.

The cricket grows more friendly now,  
The dormouse, sly and wise,  
Hiding away in the disgrace  
Of nature from men's eyes.

The pigeons in black wavering lines  
Are swinging toward the sun;  
And all the wide and withered fields  
Proclaim the summer done.

His store of nuts and acorns now  
The squirrel hastes to gain,  
And sets his house in order for  
The winter's dreary reign.

'Tis time to light the evening fire,  
To read good books, to sing  
The low and lovely songs, that breathe  
Of the eternal spring.

—Alice Cary.

"Just like him, rash, determined, impetuous," added Bro. Kurtz.

"But the store proprietor looked at the matter differently and threatened him with arrest; which so amazed Karl that he strode from the store in great anger. And now he is bitter, rebellious, and runs with a bad crowd. Knows what's right but is tempted to steal, smoke, swear, drink . . ."

"What that young fellow needs is stiff pioneering. He loves to work and push ahead through hardship. And Beth said there is plenty of hardship, but nothing ahead. And now to make a bad situation worse, his girl that he loved better than life has turned him down flat—Beth told me tonight—because he isn't man enough to land a job." Silence and consternation greeted the close of young Kurtz's talk. Brother Mast said simply,

"They must be helped. They are unhappy; they belong to our church, and it is no trouble of their own making."

"They must be helped quickly. Don't you see how it is with Beth and me? She will—she will be such a splendid helper in the work I am doing," the young man said.

\* \* \*

"Well, this Hart story will have a happy ending," said Brother Mast a few days later. "I am sure it is nothing less than a positive answer to prayer. You both remember the Culp apple farm?" The three Mission workers were at dinner, and for a wonder alone. "Well, a vacancy has just occurred on that farm for some reason or other. I wired immediately about the Harts. I know the man well who looks after the place. He practically promised them the place on my recommendation, which I gave more than gladly. The man is coming to see them tomorrow. And we must see them right away. They'll have to move at once, and even Karl will find enough work—the boy who demands work, pay or no pay." They all smiled, their joy overflowing because of answered prayer and because they added joy to a fellow being.

Brother Kurtz said, "I saw Karl today. He seemed a different person. Chastened. As we walked home together he told me someone had given him the best threshing he ever had. I knew none of the crowd would dare touch him, brave, strong fellow he is, so he told me how he had been approached. His threshing was a tiny sermon."

"Karl, Karl," some one had said, "You have too much on your shoulders; If you kill yourself, how will your poor parents endure life? If you land in prison how will they ever face anyone again? Albert and Alice adore you; give them something worth while; Beth admires you, give her something to admire; your parents lean on you, but what is there to lean on in the life you've been living. The path you are treading leads to prison or death; leave it and those rough boys and take the good way; those friends of yours care less than nothing for you. I'm going to look for better things from you." This had been his threshing, and—and—strangely Karl had not resented it, but had responded. A look passed around the table, but the guilty one kept the secret.

Karl had come to himself so well that when the family was approached with the



November, 1938

apple farm as a future home Karl had burst out in his old spirit, "A farm? Show me where. Work? I can do the work of half a dozen to make up for the wasted years, years I thought there was nothing ahead."

It was a rare delight even to the Mission workers to witness a change from despair to hope; from passive living at best, to joy and gratitude; from actual rebellion and despondency to a hopeful and interesting outlook. Albert and Alice as their custom was and as plans were permitted to shape, shouted in a refrain: "Then we will have apples to eat;" "Then we will have apples to eat;" betraying their lack of such things by their exuberance of spirit.

## THE RELATION OF THE OLD TESTAMENT SCRIPTURES TO THE NEW TESTAMENT

By John Horsch

In order that we may successfully meet the issues of the day it is important for us, as well as it was for our forefathers, to be well informed and established on this point. This article should be especially helpful in the study and proper interpretation of our present series of Sunday-school lessons.

Regarding this point of teaching the early Mennonites differed fundamentally from state church Protestantism. The Mennonites believed indeed that all Scripture was given by inspiration of God and is inerrantly true and correct in all its statements and doctrinal teachings. Nevertheless, they recognized the fact that the relation of the Old to the New Testament Scripture is largely that of promise to fulfillment, of type and shadow to reality, of the groundwork of a building to the building itself.

God's promise under the Old Covenant was that a New Covenant was to be established at the coming of the Redeemer (Jeremiah, chapter 31); and the New Testament Scriptures teach that Christ is "the Mediator of a better covenant" (Heb. 8:6,7). Christ in the Sermon on the Mount literally quotes from the Old Testament and sets over against it his, "But I say unto you."

Our Lord also declared that some features of the Old Law had their cause in the "hardness of heart" of the people, using the same figure of speech as is found in Ezek. 11:19 and 36:26 in connection with the promise that in the Gospel dispensation, "the heart of stone" is to be taken away. A "faultless covenant" was impossible before Christ's coming and His work of redemption. The Old Testament Scriptures were the rule of life for pre-Messianic times. The New Testament obligations ("the law of Christ," Gal. 6:2) are more far-reaching and perfect than the Mosaic Law. Whatever of the Old Law is obligatory for the Christian is repeated and taught in the New Testament Scriptures.

This was the position of the Swiss Brethren and Mennonites concerning the Old Testament. The theologians of the state churches, on the contrary, found themselves compelled to go back to the Old Testament for maintaining the points on which they differed from the Brethren. They believed that in the Old Testament Scriptures they had found ground for defending infant baptism, the union of church and state, the persecution of dissenters, war, etc., for the follow-

Because nothing is too hard for the Lord in behalf of those who trust Him, the Hart family very soon sold the house in which they had lived, leaving them enough money for some things to start in their new venture.

"I certainly am ashamed," Karl said frankly, "that I ever thought an unkind thought about God. I hope as I grow in years I shall grow in grace as well."

"Nothing in my hands I bring,  
Simply to Thy cross I cling.

"Rock of ages cleft for me,  
Let me hide myself in Thee."  
Protection, Kansas.

Mosaic manner of coercion. This is contrary to their first teaching and means that they have reversed themselves and gone back to Moses, that is to say from the light of the sun into the shadow (Heb. 10:1).

In the great debate of Frankenthal in the Palatinate the Swiss Brethren said:

"Since we have been asked concerning the relationship between the two Testaments, we would say that the Old Testament Scriptures offer strong proof that Jesus Christ is the true God and Saviour, the Son of the living God of whom all prophets have testified . . . . Moses points us forward to Christ, our Saviour. . . . We believe that the New Testament surpasses the Old. So much of the Old Testament as is not irreconcilable with the doctrine of Christ, we accept . . . . If anything that is necessary for salvation and a godly life was not taught by Christ and the Apostles but is contained in the Old Testament Scriptures, we desire to be shown."

Menno Simons says on the point in question: "All Scripture must be interpreted according to the spirit, teaching, walk and example of Christ and the Apostles" (Complete Works of Menno Simons, Vol. I, p. 65a).

Dirck Philips, the most prominent co-worker of Menno Simons, and after Menno's death the most influential leader of the Brethren in the lower countries, wrote:

"The false prophets cover and disguise their deceptive doctrines by appealing to the letter of the Old Testament consisting of shadows and types. For whatever they cannot defend by the New Testament Scriptures, they try to establish on the Old Testament, on the letter of the books of the prophets. And this has given rise to many sects and to the many false religious forms. Yea, from this fountain have flowed the sacrilegious ceremonies and pomp of the church of Antichrist and the deplorable errors of the seditious sects (Münsterites and Batenburgers) which in our day, under a semblance of the holy Gospel, of the faith and the Christian religion have done great injury and caused much offence."

The citations given above from the writings and recorded oral testimony of the Swiss Brethren and Mennonites indicate that they took the doctrine of the authority of the Scriptures seriously. They condemned the obviously compromising attitude of those who, while defending in theory the sole authority of Scripture, made in fact the civil government the authority to be heeded regarding questions of practical reformation. The theory that a principle or practice may be unscriptural and yet needful for safeguarding the best interests of the church was unacceptable to them. While they held the Scriptures to be the sufficient foundation and rule of faith and practice, they believed that God reveals Himself continuously through Christian experience, in accordance with and in confirmation of His Word, though such experience could never take the place of the Scriptures as the foundation of the Christian faith.

Scottdale, Pa.

None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God—Acts. 20:24.

ers of Christ. They failed to make the distinction between the Old and New Testament Scriptures on which the Mennonites insisted.

The Swiss Brethren expressed themselves regarding the point in question as follows:

"Truly believing Christians use neither the worldly sword nor war, seeing that we are not any more under the Old Law."

Hans Pfistermeyer, a minister of the Brethren, in 1531, in a discussion with state church leaders, said:

"The New Testament is more perfect than the Old, and the Old was fulfilled and interpreted by Christ. Christ has taught a higher and more perfect doctrine, and made with His people a New Covenant. Therefore, whatever is found in Christ's doctrine and life [the New Testament Scriptures], I shall recognize as binding for the Christian, and whatever is found otherwise, I shall not so recognize. For I believe that Jesus Christ is the Word of the heavenly Father and has sufficiently taught and declared the will of the Father. I make a great difference between the Old and New Testament and believe that the New Covenant, which was made with us, is much more perfect than the Old that was made with the Jews."

In the debate of Zofingen (1532) the Brethren said:

"Since you demand of us to say what of the shadow is passed and put away, and what is light, we must go back to the foundation than which none other can be laid. We say that the Old is the shadow, and that which is in unison with the words of Christ is light. This is clearly set forth by Christ (Matthew, chapters 20 and 5) when He states the order of the Old Testament and of the world and adds, 'But it shall not be so among you.'"

In the great discussion of Bern, in 1538, the Brethren said:

"We confess that the Old Testament is a witness of Christ. We accept it in so far as Christ has not abolished it and as it is in agreement with the New, and in so far as it pertains to faith, love and a true Christian life."

Following is a quotation from a booklet of the Brethren:

"They [the leaders in the state church] have taken measures whereby force is used in matters of faith and conscience through a



## Editorials

### "Thanksgiving and Honour"

"Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen" (Rev. 7:12). November naturally brings to our minds the thought of Thanksgiving. Thanksgiving Day has become an American institution. It dates back to the year 1621, when Governor Bradford appointed a special day for that purpose as the Plymouth Colony was enjoying the fruits of its first harvest. After the American colonies became an independent nation, George Washington, the first president, issued a national proclamation of Thanksgiving Day in 1789, the first year of the new republic. The message shows a fine spirit of appreciation for the blessings of Almighty God, and we may well rejoice in the fine American tradition of setting apart a special day of thanksgiving to Him who is "the giver of every good and every perfect gift."

But much as we appreciate the recognition which the American nation has given and is still giving to God through its institution of Thanksgiving Day, we should not forget that the people of God in the ages past have observed special occasions in recognition of God's blessings and mercies. The Israelites had their feasts which commemorated the firstfruits and the ingathering of the harvest and which served as special occasions of thanksgiving to God for His temporal blessings. The Old Testament, as well as the New, abounds in exhortations to thanksgiving. Hence, all the weight of Scripture and tradition is back of the idea of the observance of special times of thanksgiving and should help us to appreciate our national holiday as it comes round each fourth Thursday in November.

As we come to think of the present year, there is certainly much that we as Christians can be thankful for. At this time of the gathering in of the crops of field and orchard and garden the groaning barns and bins speak eloquently of the bountiful crops with which our Father has favored us this year. The sunshine and the rain have been sent in unstinting measure over a larger part of the country than for many seasons past, and we do well to thank and honor Him who is the Giver of it all. Then we should not forget to thank Him for the blessings of freedom of worship which we enjoy, while in some other nations religious liberties and privileges are being more and more restricted. The Lord plainly says, "Them that honour me I will honour" (I Sam. 2:30). Let us honor Him for what He is and is doing for us; then we may rest assured that He will honor us with continued blessings. It certainly seems as if the great nations of the world, such as United States and Great Britain, who still recognize God in many ways, are signally honored by Him.

But there are many other reasons for thanksgiving. The greatest of all is the "Unspeakable Gift" of His dear Son as the Saviour of mankind. It is from Him that all of our spiritual blessings flow. And so we thank Him for the Church, our spiritual home here below; we thank Him for all the spiritual graces that enrich our lives and give us tastes of glory in this life; we thank Him for our homes,

the next most precious institution to the Church, the nursery of both Church and nation. One cannot appreciate these blessings too highly or be thankful enough to God for them. May we cultivate a greater sense of gratitude for these incalculable blessings, and may the coming Thanksgiving season be the means of arousing in us a greater sense of appreciation for them.

All of these are things that we usually think of as proper objects for thanksgiving. But then there are other reasons for thanksgiving that we must not forget. Some one has called them, "Unfrequented Roads to Thanksgiving." One of these that might be mentioned is sorrow. Some of the richest blessings of life come to people through the avenue of sorrow. It is then that hearts are melted and people are drawn especially near to each other. Then, oftentimes old feuds are broken up and grudges are forgotten, and love again flows where it had been long obstructed. Such occasions almost invariably lead Christian people closer to God, while non-Christians are made more susceptible to the message of the Gospel. Many a person, has been saved because affliction, or sorrow, or death, has come into the home or the immediate circle of friendship and acquaintance.

"I walked a mile with pleasure,  
She chattered all the way;  
But she left me none the wiser,  
For all she had to say.

"I walked a mile with sorrow,  
And ne'er a word said she;  
But oh, the things I learned  
When sorrow walked with me."

Let us then make use of the "unfrequented roads to thanksgiving," whether they be sorrow, disappointment, tribulation, persecution, or anything else that we do not usually consider desirable or helpful. "All things work together for good to them that love God," and those who really love their Lord and rest upon that promise can give thanks for everything that He allows to come into their lives. If we have the right attitude toward God, and take the right position toward His providential dealings with us, we can heartily join in the sentiment expressed by the Apostle Paul: "In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

It will be most helpful for us to remember also that in cultivating the spirit of thanksgiving in our life here we are preparing to engage in the thanksgiving services that will be rendered in the life beyond, for thanksgiving and honor will be accorded to "our God for ever and ever." Let us, then, join in the hymns of thanksgiving and honor to God on earth, and thus be prepared to participate in the eternal thanksgivings of heaven.

### Missionary Day

Not far in the future is the third Sunday in November, which has for over twenty years been to some degree observed as Missionary Day in the Mennonite Church. The movement has been sponsored by the combined efforts of the Mennonite Board of Missions and Charities and the General Sunday School Committee. Originating with the idea of creating greater interest in missions on the part of children and young people, the idea spread until churches and communities in many cases use the day to sponsor the mission cause in general among all age groups.

Now that the work of the General Sunday School Committee has been taken over by the Commission for Christian Education and Young People's Work, we are glad to note the continued emphasis upon Missionary Day and missions



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by the new organization. Once again a special leaflet for the benefit of Sunday-school workers and others is being printed and distributed. The church papers are again giving considerable space to this effort, especially the Words of Cheer and the Youth's Christian Companion, which are particularly serving our readers of the grade-school and high-school ages. The November Mission Supplement of the Gospel Herald, the official missionary organ of the Mennonite Church, will devote some space to the meaning and observance of Missionary Day. The Christian Monitor in this issue gives emphasis to the observance of both Missionary Day and Thanksgiving Day. Special articles on both themes will be found in this number.

As we stop to think of it, the two ideas blend together quite well. As we recall what God has done for us in saving and keeping us, and of our duty and privilege of bringing the Gospel of salvation to those who are still in the bondage of sin, thus fostering a strong missionary zeal, what could better put us in a frame of mind that will express itself in gratitude and help us to observe Thanksgiving Day in the true spirit?

We trust that Missionary Day, 1938, will mean much not only in inspiring the youth of our Church with greater missionary interest, but may help all of us to see more clearly our missionary opportunities and responsibilities and spur us on to greater and more faithful endeavor in the great cause of bringing Christ to a needy, sin-ridden world. "What the world needs is Jesus!"

### God's Grace

This subject has long been a favorite theme of Christian people. Concerning the blessings coming from a study of God's grace Dr. Torrey relates the following incident: "Mr. Moody once gave several days to the study of 'Grace.' When he had finished he was so full of the subject that he rushed out on the street and, going up to the first man he met, he said, 'Do you know anything about grace?' 'Grace who?' the man asked. 'The grace of God that bringeth salvation.' And then Mr. Moody poured out upon that man the rich treasures he had dug out of the Word of God."

In a recent study of this theme we were made to wonder anew of the "Amazing Grace" that wrought the plan of salvation and gave to an undeserving world a Saviour for sin. Various definitions are given for grace, and indeed the word has a number of shades of meaning. Simple definitions that help us to get the meaning are "Unmerited mercy," "Undeserved favor," and "Love flowing downward." We like the quotation from Butler: "Grace is a comprehensive word of boundless reach and an infinite depth of significance, signifying unlimited favor for the undeserving, all who by reason of transgression have forfeited every claim to divine favor, and have lost all capacity for meritorious action."

Grace originates in the love of God for His rebellious and erring creatures; it is sent forth because of His mercy and compassion; and, if responded to and embraced, leads to salvation. We shall call your attention to three phases of God's grace to man.

1. **We are saved by grace.** "For by grace are ye saved through faith." The teaching of the Scripture on this point is very plain. Man because of his rebellion and sin has forfeited every claim upon God for mercy. He can do nothing

to save himself; he is absolutely helpless in his sinful condition. But God out of His boundless grace sent His only begotten Son into the world to save men from their sins, and all who accept the offers of His grace may be saved. There are certain conditions with which man must comply, and if any one is lost it is not God's fault. "The grace of God that bringeth salvation hath appeared to all men" (Tit. 2:11). God is "the God of all grace," (I Pet. 5:10), and the greatest manifestation of His grace was on the cross of Calvary.

2. **God gives abundant grace to His people for every experience in life.** The Apostle Paul had many unpleasant experiences in the course of his busy life in the service of the Lord. He even asked the Lord three times to remove a certain thing, but the Lord, instead of granting his request, answered by saying, "My grace is sufficient for thee." After that Paul took pleasure in hardships and infirmities, confident that the power of Christ would come upon him and enable him to meet every test and trial in life. If we fail in life it is because we do not appropriate to our use the abundant grace which God has for us. He has invited us to come boldly to His throne to "obtain mercy, and find grace to help in time of need" (Heb. 4:16).

3. **God gives grace to His servants to perform the service to which He calls them.** "God is able to make all grace abound toward you; that ye, having all sufficiency in all things, may abound to every good work" (II Cor. 9:8). How we should praise Him for the abundance of grace in all things, enabling us to abound in good works! Let us not be afraid to launch out into His service, for if we but reach for and appropriate it by faith, grace and strength for every task will be ours.

We find then, according to the Scriptures quoted above, that God gives us abundant grace for salvation, for holy living, and for abounding service. See Titus 2:11-14.

"Grace is flowing from Calvary,  
Grace as fathomless as the sea,  
Grace for time and eternity,  
Grace enough for me."

### Let the Good Work Go On

Our readers are well aware by this time that the Monitor is conducting a subscription drive to advance the circulation to 6000 by the first of the New Year. Some of our folks have been assisting quite well, and there has been a steady increase, although nothing phenomenal. We are glad for the steady growth which we have been enjoying during the summer months, but we are still some hundreds short of our goal. May we ask our readers once more to note the special offers printed on the next to the last page of this paper. We have tried to make it worth your while to help us in getting new subscribers. We trust you will do all you can in getting your friends to subscribe. And do not forget the very liberal club offers as explained in the same notice.

We thank you again for your help. It is not too early to remind you that subscriptions to the Monitor would make fine Christmas gifts to your friends who do not already get it. Let the good work go on, not only so that we may reach our goal but that the cause of Christian literature may be advanced.



# CHRISTIAN MONITOR PULPIT

## ATTITUDES TOWARD GOD'S BLESSINGS

### A Thanksgiving Sermon

By Paul Roth

**TEXT:** Bless the Lord, O my soul, and forget not all his benefits.—Psalm 103:2.

Proper attitudes toward any person, place, or object must be developed. To develop attitudes properly one must cultivate them. In their cultivation numerous factors enter which will cause them to function as a blessing or a curse in the life and mind. Knowledge must precede attitudes. Proper knowledge will produce worthwhile attitudes, while improper knowledge will produce unwholesome attitudes. We must know before we can think. The source of our knowledge, as well as the extent of it will shape our thinking, thus forming our attitudes. We hear from others of God's blessings. We read about them. We learn of them through personal experience. Even the ungodly experience personal blessings from the Lord, "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45).

During this Thanksgiving season, and in this age of biased minds, it is urgent that we consider what attitudes we should have toward God's provisions for our benefit. It is first necessary to

#### Recognize God's Blessings

in order that proper attitudes may be formed. Why is it that the ungodly man often has no attitude, other than a passive one, toward God's blessings? If he forms attitudes, why are they so far from proper and right? First of all, he has no attitude because he does not recognize daily blessings that come to him from the Lord. Even if he does recognize blessings which are his he leaves the supernatural power out of his thinking. To illustrate: The ungodly farmer who reaps a bountiful harvest because of the abundance of sunshine and rain will compliment himself on his skill in the preparation, planting, and caring for his crops, giving no credit to God for providing the necessary elements to produce growth. While God gives us the powers of reasoning and of a sound mind and expects us to use them for success in our labors, yet He expects us to recognize all as coming from Him. Man's labors, with only the resources and powers of man separated from the power of God, would result in total failure. Do we recognize blessings when they come into our lives? Do we know them as blessings for our good? Do we recognize them as from the Lord?

Many times we have little to be thankful for because we miss blessings by not seeing them and appropriating them in our lives. God has great blessings in store for those who recognize and accept them. Why did

not Christ prove a blessing to God's chosen people, the Jews, during His earthly life with them in Palestine? Was He not the One who had all power to become a blessing to them? Was He not the One who could heal all manner of diseases? Could He not give eternal life to as many as believed on His name? Why, then, did He not become a blessing to all Israel? Our answer is in John 1:11. Israel did not recognize Him. "He came unto his own, and his own received him not." Had they recognized Him as the true Son of God, the blessing would have been theirs. Their eyes were blinded to the greatest blessing ever prepared by God for them. Are our eyes closed to what God has provided for our spiritual and material welfare? Many provisions and objects are lying untouched within our reach because we have not recognized them and accepted them as for our good. This Thanksgiving season is a time to open our eyes that we might see the abundance for which we should be thankful. May we pray that the Lord should remove any scales from our eyes that may be obscuring our vision to the riches of God for us in Christ Jesus.

Knowing of the good things God has in store for us, and having met the conditions necessary to make them become a reality in our lives, it is needful that we

#### Appreciate God's Blessings

if we would fulfill the exhortation of the Psalmist when he exclaims, "Bless the Lord, O my soul!" Is it our greatest delight to "praise the Lord, for his goodness, and for his wonderful works unto the children of men?" Is His Name well spoken of by us? Our thanksgiving and praise to God is the result of an appreciation of the blessings enjoyed at His hand. When gratitude fills our hearts they become overflowing fountains of praise. "Oh, that men would praise the Lord for his goodness, and for his wonderful works unto the children of men" (Psa. 107:8). If we learn to appreciate the daily gifts of the Lord, it will be no problem for us to praise the Lord's name "from the rising of the sun to the going down of the same" (Psa. 113:3).

Too often we exclude the Lord from blessings that are ours in life; and the consequent result is we offer up no thanksgiving and praise revealing our appreciation for the blessings. God can only be recognized and His blessings appreciated fully when we know that it is in Him that we live, and move, and have our being. To appreciate our blessings

fully and show thanksgiving to God we must know that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (Jas. 1:17).

An appreciative heart is a grateful heart; and gratitude in the heart becomes the source of blessings in the life of the grateful one, as well as the source of praise and honor to the One from whom all blessings flow. The blessing of happiness is foreign to many. The quest for happiness for them has become a vain search. It is ever seeking, but never finding. Many are diligent in their efforts, but are forced to give up in despair because of having sought in the wrong direction. Blessings are from above. It is only to those who can lift their hearts in gratitude and praise to the Father above for blessings, however small, who are truly happy.

"Count your blessings, name them one by one; And it will surprise you what the Lord has done."

Thanksgiving is the result of appreciation. Praise comes from an appreciative heart. The happy contented life is the one that has learned to appreciate blessings from God. "Bless the Lord, O my soul, and forget not all his benefits."

An appreciation only today of the Lord's blessings is not sufficient to carry us through the storm and stress of life with its trials and temptations. Nor is it enough to insure the thanksgiving that should ascend to the Father that is due His Name. A further attitude must be cultivated. We need to continually day by day, and moment by moment

#### Remember God's Blessings

if we would fully appreciate them and offer sacrifice and praise to God continually. "Forget not all his benefits." A heart that remembers God's benefits is one that is submissively obedient to His will. When the Lord gave the Ten Commandments to Israel at Sinai why did He say, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage?" It was to remind them of a blessing in their lives which came from Him. This remembrance would bring them into humble submission before Him and to His will which He was about to deliver by the hand of Moses. God desired obedience. To produce the desired result He reminded them of His care for them. What individual would not love to submit himself to such a loving heavenly Parent? A heart of gratitude will result in a life of obedience.

All would have been well in Israel's career had they constantly remembered the Lord's blessings; but their future became one of darkness and deepest despair; one of misery, torment, and terror; one of painful captivity

(Continued on page 343)



# Christian Life

## PRACTICAL HOME LIVING

### II. Recreation in the Home

By Mrs. Chester K. Lehman

Be sure to read these interesting and helpful articles as they appear from month to month. Sister Lehman is performing a real service in giving us the benefit of her practical experience in the home.

Recreation refreshes people and leaves them in a better condition than they were before; its opposite, dissipation, tears down and destroys. Recreation is worthwhile occupation of leisure time; mere entertainment as a means of occupying leisure, if long continued, becomes stale and flat and doesn't get you anywhere; dissipation as a means of occupying leisure leads downward and away from everything good.

The world asks our young people, "What do you do to pass your time?" "How do you enjoy yourselves if you don't attend movies and dances, play cards, smoke, etc?" Someone may answer curtly, "Our young people are too busy; they don't have time for such things." In many communities our children have been taught to work to a remarkable degree, but some of the saddest tragedies have occurred because their parents after training them to work, forgot to plan for their leisure. These young people having time on their hands, and not knowing how to use it, chose dissipation instead of wholesome recreation and instead of being refreshed and repaid found nothing but ashes.

The church is becoming aware of this situation and in the last two decades has done much for the recreation and upbuilding of our young people as groups. This article has to deal primarily with recreation in the home and we feel that just the degree to which this is taught and wisely guided here will determine the way our children will answer the world or respond to the church in later years.

Play and laughter are natural to children, and therefore these instincts require expression. This instinct of play follows us all through life, but as we grow older we give expression to it in different ways. The individual, who can no longer see any fun in anything, who can no longer be moved by any sense of wholesome humor, is fast falling into a mental condition that may become serious.

Lest anyone reading this think that too much emphasis is placed on play and occupation of leisure let him consider that this is one of a series of articles and therefore this particular phase is here emphasized.

"Oh! It's raining! What shall we do today?" said three little girls.

"Let's get the dishes washed and the kitchen straightened up, and then I'll show you a new game," their mother responded.

The work being out of the way, the mother and girls all went to the attic where they found three square cracker boxes which they

took downstairs. The girls' curiosity was satisfied when their mother took a large, sharp knife and cut out doors and windows, and made nice little houses; one for each small girl. Next rooms were partitioned off with cardboard walls having doorways cut in them.

Now the houses needed to be furnished. Bright pieces cut from an old carpet made lovely living room rugs, scatter rugs, etc. Bits of oilcloth and linoleum covered the kitchen and bathroom floors. Curtains draped the paneless windows and made them look "real as anything." An old advertisement sheet of the Mennonite Publishing House catalog furnished the nicest little colored mottoes which looked just like actual ones, when they were pasted on the walls. Mail order catalogs furnished sofas, rockers, stoves, sinks, kitchen utensils, clocks, and last, but not least, those most interesting families of paper people. Those were marvelous families. They had anywhere from one to seventeen children and they lived through every joy and vicissitude of life. They preached sermons, performed marriage ceremonies, held revivals, annually went through commencement seasons and even through crises when the lives of the entire paper populace were



#### IN EVERYTHING GIVE THANKS

In everything give thanks to Him,  
For great gifts and for small,  
With grateful hearts sing praises to  
The God who's over all:  
For birds which sing in early spring,  
For sunshine and for rain,  
For tree-crowned hills, for singing rills,  
For growing fields of grain.

For flowers blooming in the woods,  
For over-arching sky,  
Whose lovely blue adds beauty to  
Cloud pictures sailing high.  
And thank Him for the autumn, too,  
The best of all the year,  
For fruits of earth, now gathered in,  
When harvest time is here.

Life's seasons, too, her changes bring,  
Both laughter sweet, and tears,  
For every joy has some alloy,  
Through all our earthly years.  
In everything then, give Him thanks,  
For great things and for small;  
He makes all things work for our good,—  
In love He sends them all.

—Blanche Montgomery Gallen.

endangered and nurses and doctors were given hasty emergency calls. These families, too, were supplied with the most ample wardrobes that the catalogs could furnish.

On a certain Christmas eve the girls knew there was a surprise in the living room. Christmas morning revealed three little five-room bungalows made to order by a handy neighbor boy. With each house was found a book of cut-out furniture, which gave many hours of pleasant employment. Another Christmas brought a string of small electric lights and still another, some sturdy cardboard furniture. Even Sonny had his part. A little white milk truck suggested that he be "milkman." A cut-out farm book and cardboard barn at once gave him the prestige of the farmer who lived outside of town and supplied all the fresh vegetables. A later Christmas brought to him a ten-cent store equipped with exact replicas in miniature of many standard brands of groceries that could actually be delivered by truck to the numerous paper housewives. Then, too, when the townspeople wished to travel the biggest truck with rows of blocks for seats became a fine bus.

You may say this sounds like a children's story. So it does, but it also shows how, with an almost negligible outlay of money, plus children's imagination and ingenuity, parents can help children to a means of providing their own play and recreation. A child who learns to play in this way does not worry his mother constantly with, "What shall I do?" He is started on a game that does not grow monotonous by repetition but one which has almost numberless possibilities for expansion.

Another piece of equipment that should be a recreational birthright of every child, country or city, is a sandbox. The tunnels, roads, farms, cities, airports, damp sand pies, cakes, pats of butter, loaves of bread, etc., that have been made in sandboxes are among the unnumbered things in this world. In this play, as well as the play mentioned above, the child has a recreation that yields not only enjoyment, but valuable training, in vision, planning, execution, and the satisfaction of carrying out the task he has undertaken.

Truly, such plays make littered floors, and sand is sure to be dragged in from the sandbox. Children busy at play in summer are often sweaty and dirty, or in winter they may come in with runny noses, cold hands, and wet feet. They'll need and want our immediate care. The only children who always remain tidy and clean are the ones who are sick or those children of mothers who have their values so mixed that they prefer clean children to happy ones. This does not mean that in order to enjoy their play, children need to be filthy or destructive, but that no child should be barred from play just for the sake of keeping clean. Rather, let us give them our consent and our help in their playing, because in a few short years both mother and children will have forgotten the unpleasant features, but in the minds and hearts of the children will remain lifetime memories of pleasant and happy hours of play.

The play of little boys and girls is quite similar but in a few years we see more in-



dividuality cropping out. The boys consider doll houses and doll plays too tame and girlish for them, and girls get to the place where they weary of lying on their stomachs by the hour, pushing and pulling cars over hills and through tunnels, and making all the spluttering and explosive noises that it takes to get these "heavy loads" over the tops of the hills.

An excellent gift to a seven- or eight-year-old girl is a "last" doll. She is now old enough to take care of it and yet not too old to enjoy it for a number of years. During these years it will be at times her infant, child, patient, pupil, etc., and as later girlhood approaches she will lovingly lay it aside, likely in clothes of her own making in a bed whose bedding her own hands have made. That doll in after years will be the embodiment of many happy memories and of lessons learned that have lasting value.

By all means, if possible, provide the boy of this age with "something with wheels." If only one vehicle can be considered maybe a wagon is best. By imagination it can become many other things, it is also useful for helping to do errands. Then, too, when it has served its usefulness as a wagon the wheels can still be used to make one of those contraptions dear to the heart of a ten- or twelve-year-old. Give the boy a hammer and nails. One father said, "Nails are comparatively cheap, and as long as the lad wants to hammer I'll provide the nails." This carpentry may die an early death, but, on the other hand oftentimes an amateur carpenter may develop, and occasionally an efficient one may be the result.

Now it is becoming highly necessary for these growing children to have places of their own and rights and responsibilities as to their personal property. One of my neighbors has a playroom in the basement, another has a pleasant playroom adjoining the kitchen; still another family, which includes several boys, solved this problem by building a shop where they keep their possessions and where an old sewing machine serves as a motor to run the inventions made from their tinker toy and erector sets. One mother tried to give her children a niche of their very own by getting some very large boxes wherein each one may keep his "precious things" safe from any intruder.

Let us now look at some group forms of recreation which may be enjoyed as a family. In a home where the number of children makes it possible, the whole gamut of outdoor games is at their command, provided there is enough space in which to play them. If these are not possible in a family group; children should be allowed at times to play with others for in such games they gain "knowledge never learned in schools."

There are many kinds of indoor games. Some are very mediocre, some are dangerous because of what they may lead to, while there are quite a number that are both interesting and instructive.

The "cheap" games one sees in the stores at Christmas become expensive if one buys many of them, because they require no thinking or ability, and for that reason become dull and uninteresting after being played a

few times. "Uncle Wiggly" is one of the best of this type. It is fairly interesting to little children because of the story connected with it.

Games of chance and gain are dangerous and should not be considered or allowed in our homes.

A game like "Authors" is interesting, instructive and keeps minds alert and busy. One who plays a good game of "Pegity" needs to be on the alert or his neighbor will soon have the game. "Anagrams" is another game requiring close observation, thinking, and ability. There are a number of very good Bible Games, both interesting and instructive, that are especially nice for Sunday afternoons. "Go Till You Guess" is a very good one for people of all ages, because it can be made difficult or easy according to the ability of the players. "Bible Sayings" is another which we enjoy very much. "Bible Authors" is good. Another good rainy day game is "Ping Pong," or table tennis as it may be known to some.

A chief merit of games of this kind is that children learn the valuable lesson that one may be alert and win a victory, but he must also learn that many times even though he is alert, others are also and some one else may carry off the honors of winning. To many a little player this lesson goes down hard. Usually a child learns to play a game of this kind with an older person helping. Then even though he loses, the helper is there to share the loss. Then comes the time when he plays alone. Brothers and sisters decide that if he wants to play he must abide by the rules and take the consequences. He wants to play, but with the losing comes a lump in the throat, often a wail of self-pity or a charge of unfairness. But if he still wants to play there is nothing to do but dry his tears and begin again. Finally after a number of disappointments he learns that sometimes he wins and sometimes he loses; therefore, in order to be happy he must learn to take the bitter with the sweet. This is a lesson that the longer delayed the harder it is to learn. Fortunate is the child who learns it early in life.

As children grow older they often become interested along certain definite lines until very worthwhile hobbies are acquired. Some interesting ones are Bible study, music, study of birds, of stars, and of wildflowers. Some which are of more especial interest to boys are: stamp collecting, electricity, woodworking, physics, and to farmer boys certain breeds of cattle, or farm crops or berries. Girls often become interested in cooking, candymaking, sewing, raising of house plants, flower gardens or in the raising of vegetables that may bring them in income as well as provide an interesting hobby. Here in the field of hobbies is where parents can be of much help to adolescents. Often they can wield the greatest influence indirectly just by encouraging a child's interest along a certain line. A gift of a bird guide to the child interested in birds, or a stamp book to the little stamp collector will serve as a stimulus to that special interest. Birthday and Christmas gifts may be annual contributions to the line of special interests.

Last mentioned, but most important of all,

is the recreation found in reading. This is a way of using leisure time that is valuable in childhood and increases in satisfaction as time goes on. The Bible requires of parents that they instruct their children and much is given concerning the getting of wisdom. I know of no other way as fruitful of opening up the stores of knowledge to children as that of parents teaching them to enjoy reading. Reading opens very many avenues of interest to one who enjoys it. My own father and many of his generation were well educated men as far as a general education is concerned. Most of them were unschooled, but that did not put them into a class with the unlearned simply because they enjoyed reading. To them, leisure meant a time to gain information, and I would feel safe in saying that had they an opportunity to take a modern intelligence test they might put some present day high-school and college graduates to shame.

The best way to get children interested in reading and to love it, is to read to them before they are old enough to read for themselves. The child who has Bible stories told to him and read to him from the very earliest childhood has a foundation for reading and Bible study that no school could possibly give him.

Strickland Gillilan voices the sentiment of thousands of children the world over, in his lovely poem, to wit:

#### The Reading Mother

I had a mother who read me the things  
That wholesome life to the boy heart brings—  
Stories that stir with an upward touch,  
Oh, that each mother of boys were such!

You may have tangible wealth untold;  
Caskets of jewels and coffers of gold.  
Richer than I you can never be—  
I had a mother who read to me.

To the child who loves to read the problem of occupation of leisure time is largely solved. The challenge to parents then is to provide the right kind of reading material. One way to do this is to provide for the child all you have read yourself and can thus give first hand assurance of the quality. Another way to get good new material is to study book reviews and get lists from sources that are authorities on good sound reading material. The poet Keats said, "A thing of beauty is a joy forever." We can paraphrase him and say truthfully, "Love of good reading is a joy forever."

Harrisonburg, Va.

#### THE GREAT PURCHASE

The Lord has bought this world and all in it. He bought it for the sake of a treasure that lay in it, but He bought it; it belongs to Him on the ground of purchase. Even though you may be a disbeliever in the Gospel, still you are His—His by the right of creation, by the fact that you bear His image and likeness, and also by the fact that He bought you with a great price. He tasted death for every man: Do you admit the claim He has upon you, or do you "deny the Lord that bought you?"—James Boyd.



# OUR YOUNG PEOPLE'S PURITY PROBLEM

## II

By Robert C. McQuilkin

This concludes this well-prepared message on a most important subject. The loose morals of the world today make it necessary that Christian young people be well informed and well established on the Bible standards of purity so that they may be kept free from sin and be lights for Christ in this age of licentiousness.

### What the Freedom Loses

A few weeks ago I was in a conference of young people and a group of ministers were earnestly discussing this problem, which was an acute one with all of them in connection with their young people. One minister said, "I just haven't yet been able to get used to the unconcerned way these young people walk around holding hands and taking things of that sort as a matter of course. Why, when I was a young fellow, if my best girl allowed me to hold her hand for a while I was walking on air." Young people, let me say it very earnestly, to the extent that I step out of God's plan in the use of my bodily desires, to that extent do I hinder the joy and blessing God would give me in the use of those very desires. If God intends you to marry (and if He does not, He has some greater blessing in store for your life), and if you will wholly follow the Lord in these matters, He will reveal to you wonders in human affection such as you never dreamed. And these wonders will be but a shadow of the spiritual blessings of which they are a type.

I know that what I have spoken of as sin presents itself to young people not as an ugly thing, but as the most alluring and attractive of human pleasures. That is why it is a temptation. An English poet has written:

"Vice is a monster of so frightful mien,  
As, to be hated, needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

So far as the facts of temptation are concerned, nothing could be farther from the truth than these lines. Vice is not seen in all its naked, terrible horror until it has gripped us in its embrace. It appears first as the loveliest and most alluring of angels of light. Its conqueror must be one who has given himself to the control of the altogether lovely One, the Lord Jesus, in whose light these temptations may be seen in their true meaning.

### Christian Workers' Purity Problem

At this point may I turn aside from our main topic to speak a word of loving but solemn warning to Christian workers? In circles of spiritual fellowship, where the heart interest in the things of God is uppermost, it might seem that scarcely a temptation to impurity would enter. But in such spiritual surroundings the temptation may be particularly subtle in taking Christians completely off their guard; they do not recognize that anything but what is pure and lovely and of good report could enter their thoughts. Not only are Christian leaders subject to like passions with others, and to temptations that are common to man, but there is this added danger in their case. So high is the standard of personal purity, and so stern is the con-

demnation of all unchastity, that if they do meet any temptation in the matter of the affections it is considered wholly different from an ugly sensual temptation. If there is a giving way to temptation at any point, it is called an "indiscretion." Even when it is recognized that some action has grieved the Holy Spirit, and is therefore confessed as sin, it is not regarded as in the same hideous class with a similar action among men of the world. But it is the same thing,—not less shameful but far more so, when one who knows Jesus Christ and His purity has sinned in any degree in connection with the body that is the temple of the Holy Spirit.

The only safe ground for Christian workers to take is to avoid the remotest appearance of what might be used by anyone as an occasion of reproach. In an atmosphere of intense love in the Lord, there may be a familiarity among friends, and a warm affection, which has in it no trace of aught but what is chaste and holy. But even in such innocent and pure affection there is a twofold danger of reproach when it is between men and women, and especially between mature and honored men and younger women. The first danger is that familiarity that is perfectly innocent in intention may be misunderstood by evil or worldly-minded people. The second danger is that Satan's presenting of an alluring temptation to that which is evil may come through a permitted familiarity that began in innocence, so far as any heart impurity was concerned. Let us not be ignorant of the enemy's devices. Let us not throw down the guard by a sense of absolute security against such sin in our own case.

And let it be remembered that there is no exception to God's law of the sacredness of the relation of one man and one woman as husband and wife. As these two are one flesh, joined in a union that excludes all others, so every caress or bodily expression of affection belongs only to the relationship of one man and one woman who have given their hearts to one another. If two are married whose hearts are not really joined, they are just as definitely separated from looking to any other man or woman in the matter of affection. Bowing before God's law in the most absolute meaning of it is the one safety for man. And to that law there is no exception—as to time, place, circumstances, or person.

We have recognized that our young people are facing a purity problem that in some ways is different from that which the older generation has known. The desires are not different, and the sin is not different. But the new freedom is different, and the attitude of society in general toward these matters is undergoing a most ominous change. What are some of the factors in modern life that have helped to bring this about?

### A New and Ominous Attitude

The movies are a product of modern science and modern life that are now all but universal in their gripping appeal to the boys and girls of our nation. Teachers who watch the children the day after they have attended the movies, as they imitate their favorite actors and actresses in unconscious ways, gain some idea of the overwhelming harvest we are due to reap from this sowing. The moral standards of the actors and actresses themselves give a little hint of what the harvest is to be.

The modern dance has long been breaking down older standards of modesty and reserve. A new feature is the increasing sanction of our public school system, which in many places sponsors the dance, and even in the earliest grades begins to train the children for the dance.

Modern amateur theatricals are likewise sponsored by the school system, under the head of literature. Town theaters are springing up, bringing the boys and girls into the same atmosphere that has made the professional actors and actresses what they are in moral and spiritual standards.

The extreme tendencies in modern dress are but another indication of the trend of our age in these matters.

The divorce situation is evidence of the widespread breaking down of the view that the marriage bond is God's sacred ordinance.

All of these and other features of our modern social order are truly reflected in the character of the novels and periodicals that are being offered our young people.

Those who know history, and who know conditions of other days, can point out that evils of this sort in far worse forms than they appear today have been rampant in other ages and in other countries. But the new factor is that in our day these things are being boldly lifted out of the class of the immoral and questionable and being raised to the place men once gave to honored and sacred things. For the new factor in modern American life that is far more ominous than these other things is the teaching that is being given in high schools and colleges upon evolution, psychology, and sociology—teaching that, in the name of science, boldly challenges every accepted standard of morality that the world has held to for ages.

At the root of this new teaching, and the greatest factor in the fearful moral breakdown that is threatening our land, is the rejection of the Bible as God's Word, the bold and insistent teaching that we have no such thing as a revelation of truth from God. As one modern writer has put it, fairly stating the point of view of the whole school of "advanced" thinkers: "Never before have we had to rely so completely on ourselves. No guardian to think for us, no precedent to follow without question, no lawmaker above, only ordinary men set to deal with heartbreaking problems. . . . No mariner ever enters upon a more uncharted sea than the average human being born in the twentieth century."

### Impurity's Greatest Ally

Right through the Bible, and through the history of men in all ages, two things have been strangely and terribly linked together, married in a union that is inevitable and un-



breakable: idolatry and gross immorality. The turning away from the true God ever results in fearful lust of the flesh. The twentieth century with its vaunted intellect and scientific achievement will be no exception. Seats of learning that count the words of God, before which men should tremble, as myths and legends before which men are sneering, will become centers of vice and moral decadence as surely as did idolatrous Greece and Rome.

But what of those who do bow before the Word of God our Creator and our Saviour? You want to accept God's plan for your life as the only plan you dare to follow or care to follow. I trust this message has helped you to see that God's plan is not to take joy out of life, but to put joy into life; not to rob young people of pleasure, but to invite them to drink of the rivers of His pleasures (Psa. 36:8). "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psa. 16:11). This is what the Psalmist describes as the path of life, abundant, overflowing life. Many young people believe they have a choice between the life that Christ offers them and some other life, a life that they believe suits them better, a life of pleasure and enjoyment, while Christ offers a life of sadness and repression. But the fact is the choice is between life and death. The life that Christ offers is the only life there is. What the world calls "the life" is a counterfeit, and God calls it by its right name, death.

#### Real "Life" and Its Secret

These principles that the Bible gives for the living of life are, therefore, not principles He has planned for Christians only, or particularly. They are God's way of having human life lived. God is not mocked, and when His plans are not followed there is a wreckage of life. "Whosoever would save his life shall lose it," our Lord said. Young people believe that when they do not surrender to Christ they are giving up spiritual things that they have no taste for, and are retaining the real pleasures of life. But they are losing the very thing they think they are winning, the thing they call "life." But he that loseth his life, yielding completely to Christ, he it is who shall find it, saving it unto life eternal, life that is life indeed.

It may be that some will hear this message, or read it, who have never accepted the Lord Jesus Christ as their personal Saviour. To such, many things in the message must seem far from convincing or even clear. Will you, then, acknowledge yourself the sinner for whom Christ died, and accept Him as your personal Saviour? If you have never done that, even though you are a church member, do it definitely now. Then accept Him at His word and rejoice that you are His child, cleansed from your old sins. John 5:24.

It may be that some are grieving over past failures in impurity. You may have fallen into some of these sins without realizing the seriousness of them. Or there may be some who have been led into deep sin. Just there, at the point of great need, where sin has abounded, just there does the grace of the Lord Jesus Christ abound. That is the message of the Gospel, for the sinner who

acknowledges his sin, and for the Christian who confesses: present, perfect cleansing through His blood, the only price that can pay the fearful debt of the sin that is so ruinous. Accept His free forgiveness now, and yield the life utterly to Him.

A final word to those who have done this. We have seen the three great temptations. But a Christian has not to guard three doors of temptation, but one one. Christ has won the victory over Satan. Our part now is to look unto Him for a supernatural enabling in our meeting of temptation. "I espoused you to one husband," Paul wrote to the Corinthians, "that I might present you as a pure virgin to Christ." He goes on to tell his one fear: "But I fear, lest by any means, as the serpent beguiled Eve in his craftiness,

your minds should be corrupted from the simplicity and the purity that is toward Christ" (II Cor. 11:2,3, R. V.). The one great temptation is to have our minds turned, —not from the "simplicity that is in Christ" as the Authorized Version has it, but literally "from the singleness of heart and the chastity that is toward Christ." There is our final secret of a life of true chastity. We have been united in love to Christ. We have given our hearts to Him. Now our life is to be lived in single-hearted devotion to Him, as a pure virgin is chaste toward her husband. Let us so learn to love Christ that we shall not be lured to any other love.

The love of the Father, in Christ, is the secret of casting out the love of the world and all its lusts.

## TESTS OF THE THANKFUL LIFE

By Corona Haarer

The world today presents to us a picture of general ingratitude. It is manifest in all relations of life—children among children, children to parents, parents to children, neighbors among neighbors. Today many people think that the world owes them a living, for they have somehow been imbued with a spirit of ingratitude. Especially is this true in our modern day when people try to act independently of others, not realizing how much others are really doing for their benefit.

Among the things mentioned in II Timothy 3, which describes the conditions of the last days, is unthankfulness. For youth especially there is a kindred evil very prevalent today, which is disobedience to parents. This can rightly be blamed upon the ungrateful spirit of the day.

Why all this spirit of ungratefulness? The departure from God has taken away the spirit of love and respect that cannot be gained except by again getting back to God in humility and seeking again to do His will. Our social order has been corrupted. With the continual greed for money, men and women sacrifice the proper home life in order that they might attain fame and wealth. Among the reasons for this is inappreciation and ungratefulness for the blessings that could be theirs if only they would appropriate them. Home life is no more, in general, the quiet, peaceful, happy life that it used to be. Man has become ungrateful for the simple things—the blessings of Christian parents, of the things that parents do for the children. Children demand more and more from their parents; in other words, the children have become spoiled, not wanting to work, nor earn, especially not for the good of the home, but rather for passing pleasures and fleeting joys which will ultimately end in disaster. As with children to parents, so in a larger sense the world today does toward God—a very ungrateful world!

These things apply especially to young people, because the young people of today will be the grown-ups of tomorrow. What then will the world be like when we take the place of our parents? Will any gratitude be left? If so, we must analyze our attitudes today. Am I grateful, or is my life characterized by

ungratefulness? Our parents deserve our respect and obedience and our gratitude for what they have done for us. We should be satisfied with our lot; not always begrudging someone else's better financial standing or home comforts. Our parents need our love and sympathy. Do we show it in the things we do and in our reactions to their call for service? When we get away from home, do we respect our parents? Some children think it is of no concern to their parents what they do or become, but it is. So, whether at home or away from home, we should show gratitude to our parents for their kindness and teaching.

The church has always been a blessing to humanity. Try to imagine living in a community where there is no church. To help us realize more the blessings that we have which come from contact with people who have Christian principles, Brother S. G. Shetler gave the following illustration. If there were a nice farm free of charge to be given you, which was situated in the midst of farms all around you, and should all the occupants of these farms be murderers, would you take the farm? Or, should they all be liars, would you take it? Of course, you wouldn't. You would not feel safe, nor would you want only such people to talk to and live with. How grateful are we for what the church has done for us? Are we grateful that our forefathers were true and preserved to us Christianity and its blessings? Do we make use of the opportunity of reading our Bibles, of reading our church literature? What if we were in Russia and were deprived of the privilege and of reading and studying our Bible or of attending church services and making use of our church privileges? Do we criticize the church, or do we add encouragement and stability by loyal service and devotion? What is our attitude toward giving the Gospel to others? Would we like to see others saved? Are we willing to share in the work of saving souls by giving our time, means, and energy? Are we willing to uphold the principles of the church in places where our church is not known, and especially in places where others do not know Christ? How do we react to all these and a number of similar questions that might be asked? Do we have enough grati-



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tude in our lives to be able to answer these questions in the light of God's Word?

In the beginning of American history people left their European homes because of the desire for religious liberty. They wanted to be where they could worship God according to the dictates of their consciences. Today people seem very indifferent toward religious matters. One of the first things our forefathers did was to build houses. Almost simultaneous with home building was the building of churches. Then schools sprung up, which, from a simple beginning, have developed into a wonderful system of education. We, the children of America, are privileged to enjoy the benefits of our fine school system. How thankful are we? Some are anxious to go to school, but mainly to have a good time. Some say, "I wish I wouldn't have to go to school." Some few are glad that they can go and learn. Why not have a thankful attitude and make practical use of our educational opportunities? Then, as a Mennonite people, are we grateful for our church schools, our institutes, our Bible schools? Do we consider it a blessing to have the opportunity as a pupil or teacher, to take part in Sunday school and in the summer Bible schools? Our churches and schools have brought us a great many blessings.

Then, too, are we grateful for nature? Do we make use of our opportunities to learn of the beauty and wonder of flowers, of plant life, of trees, of animals, as they add a tinge of color, an act of service, a sign of life, or a continual testimony of the God who created them?

The home, the church, the school and nature, all present to us many challenging thoughts to test our gratitude. But to appreciate all these things we must first of all be thankful to our heavenly Father for His consideration of mankind. He has given us the privilege of knowing Him as OUR Father, as knowing Jesus as OUR personal Saviour, of knowing the Holy Spirit as OUR faithful Guide, and of fellowshiping with those who love and adore Him. Yes, He has given us these and many more privileges, but what have we done with them? Have we been grateful enough to our Father for the work of His Son, and for the work and power of the Holy Spirit, that we are willing to allow Him to mold and shape our lives, to plan our every footstep, and to use us wherever He should desire, be the place or service hard or easy? Have we been grateful enough to say "Yes" to Him?

Some people think that when they get old they will give their lives into the hands of God so that they will be ready to meet Him in the judgment. They contend that they first want to have a good time, that they must spend all their energy in getting money so that they may be able to live comfortably, and so that they may have the privilege of spending money to the limit of their hearts' desire. Such a life is selfish from start to finish; first, in its desire to indulge in pleasurable, riotous living; and secondly, in its aim merely to avoid suffering in the day of judgment. Have we met the question fairly, or have we also planned pleasure for our

lives in this pleasure-mad world? It isn't fair to God, when we think of all that He has done for us. If we are really grateful to Him our lives will show it. For if we have not already done it, we will now consecrate our lives to His service. He has a right to our very best, and with the poet we say:

"Give of your best to the Master,  
Give of the strength of your youth;  
Clad in salvation's full armor,  
Join in the battle for truth."

Also we think with the Psalmist, as recorded in Psalm 116:12-14: "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people."

We who have given our lives to the Lord find that sometimes severe trials and temptations lie directly in our paths. Our gratitude toward God is put to a test. Are we going to

implore the help and blessing of God for the test, and then go on our way rejoicing that by His strength we have overcome? Or will we turn back and disregard all the past blessings received from the hand of God and say that we are tired of living this way and will find an easier path to travel? We owe it to our Saviour to give increasing thanks and to go forward "singing and making melody in our hearts to the Lord," and sharing with others the blessings that have been ours.

If we only stop to consider the many blessings that come our way we can see the many times that we have been ungrateful in the past and resolve that henceforth our lives shall continually praise God by being a blessing to others in the home, church, school, or wherever we contact people. Let us implore God for a deeper love for Him and His work, so that our lives may praise Him in serving others because of a grateful heart.

Scottdale, Pa.

## THE LORD'S BEAUTY SHOPPE

By Lawrence Keister

Perhaps we can agree with Henry Ward Beecher who said, "Beauty is the divine thought of excellence." In case we have a lower conception we should key up our minds to the proper level. We are convinced that beauty is an object of divine endeavor and so we must take God into account when this subject is under consideration.

To regard beauty as a physical fact only and one that the fair sex is called upon to demonstrate, will not stand the test of serious study. Men boast of strength and freely allow women to boast of beauty, but our Lord sees beauty as dependent on faith, and men can have faith as well as women. He takes the whole thing out of its lower connections and gives it a meaning and importance that is interesting and even commanding.

He says, "If God so clothe the grass of the field, . . . shall he not much more clothe you, O ye of little faith?" Believers are subjects of divine interest and agency, and this is true in the matter of beauty as well as giving them their daily bread. The way He clothes the flowers of the field is indeed impressive, and surely no one would think of any other cause after our Lord spoke as He did. We can easily believe what He says about the flowers, but it seems much harder to believe what He says about us as His followers.

What a change would take place if women would patronize the Lord's beauty shoppe and so outrank the flowers in their beauty and at their best! "Much more," the Master said, and that is what He meant, but the failure comes on the part of those who are afraid to commit themselves to Him. A human face lit up by Christian character and the indwelling Spirit transcends bluets and morning-glories and wild roses.

Types of this kind of beauty do not come from fashion centers but from a spiritual source. "May the beauty of the Lord our God be upon us," is a prayer that can be answered. The answer will be as real as the prayer. Old as it is this prayer is not

superannuated but ready for use by any believer, and indeed any Christian should look like a Christian.

In the matter of obedience men and women can take rank with angels. Our Lord is our authority for this statement: "Thy will be done on earth, as it is in heaven." So we are taught to pray in order that it may be true for us as it is for them. We could not conceive of an ugly angel, a good angel, of course, and so obedient men and women will be radiant too. The divine life is beautiful wherever it is. Even when he was being stoned Stephen's face was like the face of an angel.

One Old Testament writer tells us that the messenger of God is beautiful from head to foot. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace" (Isa. 52:7). His appearance is pleasing because the messenger is inspired with the good word he is bearing. A New Testament teacher tells us to be transformed by the renewing of our minds and assures us, too, that our mortal bodies are quickened by His Spirit that dwelleth in us.

Peter is very plain and practical when he speaks of women whose adorning should not be external, braiding the hair, wearing jewels of gold or fine apparel, but internal, a meek and quiet spirit which is in the sight of God of great price. I Peter 3:3, 4. Women today should consider this fact and be very thankful that the Lord's beauty shoppe is open to all believers.

And so we conclude that this whole matter of true beauty is very plain and very practical. It may be much neglected but the remedy for that remains with us.

Scottdale, Pa.

### DIVINE LOVE

Love begets holiness;  
Love is a call  
Love gently comes to bless,  
Love is for all.  
—Grenville Kleiser.



# MISSIONS

## MISSIONARY DAY MESSAGE

By J. N. Kaufman, President of the Mennonite Board of Missions and Charities

The third Sunday in November is largely observed in the Mennonite Church as Missionary Day. Bro. Kaufman's timely message should help us to think more intelligently on the scope of work carried on by the Mennonite Church through her general and district boards.

### I

"Mir hen schoond uft so gfrase khairt" (We have often listened to such rubbish). This is the way some have actually expressed themselves relative to missionary addresses. This suggests a certain attitude towards missions. It is tolerant of mission work, somewhat bored by it, would not actively oppose it, but is frankly relieved if the missionary appeal is not made too personal and is glad when Missionary Day is over and there is comparative absence of emphasis on missions for another year! The number in our church governed by this attitude is surprisingly large. On the other hand, there are those who faithfully carry forward the missionary program of the church throughout the year. They are at work for the Lord every day. They continually remember the work in their prayers, give of their means for the maintenance of the work, not spasmodically but regularly, acquaint themselves with the mission activities of the church and see, in Missionary Day the culmination of a year of effort to enlarge the borders of the kingdom. The number in our church governed by this attitude is also surprisingly large, so large, in fact, that the far-flung mission work of the church is steadily supplied with men, money, and prayers.

### II

There is a fundamental difference in personal Christian experience between the two attitudes mentioned above. But, without going into detail regarding this difference, let us state here that the soul with a genuine Christian experience will communicate that experience to others. We also wish to state that since Scriptural mission work is based on Christian experience it is not confined to those who may be "professionally" engaged in it but includes all Christians. This is certainly the spirit of Matthew 28:19,20 and Acts 1:8.

### III

We need not enumerate the several things one might do to help keep alive the missionary spirit such as prayer, reading of God's Word, and so on. We believe that the proper observance of Missionary Day will be a great help in keeping ourselves and others interested. For one thing, we all need encouragement. A few people, working alone, may feel that they are not accomplishing much in the way of spreading the Gospel in the face of the tremendous

task before them. Missionary Day affords the opportunity to learn what the congregation has been doing the past year and, if the proper arrangements have been made, gives opportunity to learn what the combined efforts of the whole church contributed to the work. Oftentimes to learn these facts is a source of much encouragement. Again, it is important to know what is going on in the mission field. As a result of Missionary Day we ought to be able to realize how much is being accomplished, how many souls have been saved, and how the church has been extended. Then, too, we may learn of the further needs of the work, the problems of the missionaries and the native churches, the hindrances to the work, and, knowing these facts, we may pray more intelligently. Missionary Day also gives the opportunity to enroll more workers for the Lord. There are always some who do not take a great interest in missions. These indifferent ones may be won over to be active mission workers and interceders through a carefully conducted Missionary Day program. Last, but not least, we may pray unitedly for mission work in general and for missionaries in particular on a day specially set apart for such services.

### IV

Are we as well informed about missions as we should be? Most of us would have to reply in the negative. Many of us might say that only those charged with the responsibilities of conducting mission work need to be well informed. It is true that when it comes to problems that relate to administrative responsibilities the members of the various boards are and need to be better informed than the rank and file of the membership.



A Group of Spanish School Children to Whom Clothing Was Distributed by Mennonite Relief Workers

However, the more fully we are informed of the work of missions the better we can pray for the work and the more intelligently we can co-operate. Below is a list of questions which I submit for your consideration. The questions are intended to be fairly representative of the mission work as carried on by the church but have purposely been left unorganized, that is, they are not grouped. Read over them carefully and see if you can answer half of them correctly. If you are a minister or have charge of some mission work you ought to be able to answer at least twenty-five out of the thirty questions.

1. In what year was the Philadelphia Mennonite Mission established? The Chicago Home Mission?
2. Who were the first missionaries to the Argentine?
3. How many hospitals does the Mennonite Church have? When was the first one founded?
4. How many missionaries are at present in India? In Africa? In South America?
5. Including the one under construction, how many old people's homes are maintained by the church?
6. Who are the missionaries that most recently sailed for India?
7. How many established churches in South America? In India?
8. In what year was the Mennonite Mission in Africa started?
9. Name five mission study books prepared by the Mission Study Course Committee.
10. What does it cost to support a missionary in South America and India?
11. Why are furloughs necessary for missionaries?
12. What is the church membership in Africa? In Argentina? In India?
13. All candidates for the mission field must pass two separate examinations before they are sent to the field. What is the nature of these examinations?
14. What is meant by the "Quarter Fund" and how did it get started?
15. Does Bro. Amsa Kauffman have his headquarters in Mexico or in Texas? In what town?
16. "The General Mission Board maintains eight city missions; the district and regional boards maintain at least thirty-two, not including substations." If you accept these figures as approximate do you consider the statement correct or should the figures be reversed?
17. What are the Mission Board periodicals, if any?
18. Who are our relief workers in Spain at present?
19. Are there any native ordained ministers in India and South America? If so, how many?
20. The General Mission Board has both an Executive Committee and a Mission Committee. What is the difference between the two?
21. What is the length of service on the foreign mission field?
22. The Mission Board forwards to the various city missions, charitable institutions, foreign missions, and for relief work an average of approximately \$24,000.00 per month. This does not include the finances of the Eastern Mennonite Board or of the various district boards. How is this large sum made up?
23. How does the church's interest in city missions



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- compare with that manifested about a generation ago?
24. What obstacle has presented itself in recent years relative to the maintenance of children's homes?
  25. Name the greatest needs of mission work today.
  26. Does the General Board maintain any rural missions? If so, name them.
  27. In your opinion, what is the chief factor involved in connection with the splendid financial support of mission work in the Mennonite Church?
  28. Who are the secretaries of our foreign missions?
  29. Is any mission work conducted by the church for the Negroes? If so, where?
  30. What convincing argument have you favoring mission work?

Not everybody can afford a good library on missions. However, one may obtain a very comprehensive idea of the mission work as carried on by the church through such mediums as the Prayer Booklet, published by the General Sewing Circle Committee, the Mennonite Year Book and Directory, the report of the General Mission Board, the Mission Bulletin sent out by the Treasurer of the Board, the annual reports of the foreign missions, and the articles appearing in our church periodicals. The cost of these is nominal—in some cases free. Then there are the Mission Study books published under the auspices of the Mission Study Course Committee, which can be had at a moderate price. Your pastors and Sunday-school superintendents will gladly secure for you any information you may need in connection with any program you may wish to prepare.

## V

If you will consult your 1938 copy of the Year Book you will notice, beginning page 62, reference to church institutions. Three foreign missions are listed with a total of 24 stations and 72 American workers. Following this are the home missions—a total of 47 with 145 workers. Next come the charitable institutions of which there are eight, with another soon to be added, with 117 workers. Add to these the relief workers, the members of the General Mission Board, the various district and regional board members, the members of the Mission, Relief and Mission Study Course committees, the members of the Women's Sewing Circle Committee, the many faithful mission Sunday-school workers whose work is not mentioned by any official board and the many boys and girls who are scattered over the length and breadth of the land saving their money and investing their quarters for the extension of the work of the Lord, and you have a great army of workers engaged in carrying out the mandate of the Great Commission.

## VI

The church is equipped with machinery greatly to extend her borders. The need is apparent on every hand. Calls come from the field. Opportunities present themselves to our foreign missionaries to enter open doors. The great rural field of the church has to be practically unexplored, but the need is great.

But some one says, "We must not undertake too much. We must not overreach." True, one must be careful and use good judgment, but when the Lord leads to new fields

He will also make available the necessary help. Many were doubtful about opening work in South America because India seemed to them about all the church was able to carry. The Lord has provided for both foreign missions since the second was organized, and has added a third through the Eastern Mennonite Board. We do not hesitate to say that the church is doing splendidly with an average per capita contribution of about six or seven dollars per year, not including local congregational expenses. The new field under investigation in India, if opened and directed by the Lord of the harvest, will be supported.

There are many consecrated young people throughout the church who would be willing and ready to engage in mission work if the Church called them. These young people are an inspiration to the Church—her hope for a still greater future. Let us allow them to serve. We are indeed encouraged by what the Church is already doing. But if we are not doing all that we can we are not doing enough. With the resources available both of material, of personnel, and of divine power, there is no logical reason why we should not be doing much more.

Peoria, Ill.

## WHY I BELIEVE IN MISSIONS

## II

By T. H. Brenneman

This concludes Bro. Brenneman's statement of his faith in the cause of missions. That his faith is backed up by works is shown by the fact that he is scheduled to sail for the mission field in South America soon after this paper reaches the reader.

## A View of Some Needy Fields in the World

Since we have noticed that the Bible states clearly that missions are an integral part of its message and also that among the religions of the world Christianity stands in a class by itself as the only one which can meet the needs of man, let us now turn and look at the condition of the world, with respect to Christianity. It is the Christian's duty to evangelize the world. There is no other remedy for sin and the world is not by any means evangelized. Therefore let us notice some of the fruitful fields in which we can labor. Jesus

said, "Lift up your eyes and look on the fields." That is what we now propose to do. If in "looking" we see a need, then we cannot refuse to do our part if we would be obedient to the Master. The fields we wish to notice are North America, India, Africa, and South America. These are the countries in which we as Mennonites have chosen especially to labor. There are many other fields that are probably just as needy, but we will confine ourselves to these.

We are accustomed to thinking of the United States as a Christian nation. However anxious we may be to go by that name, yet as a nation we have no right to claim that distinction. Less than one-half even profess faith in Christ and many who are nominally Christian are far from it in spirit and practice. True, our institutions and customs have been greatly influenced by Christianity, and we do not wish to minimize for one minute the benefits that have come to us because of this, yet at the same time we are compelled to admit that our social, economic, and educational life is not controlled by the Spirit of Christ. Leaving this general condition, let us notice some groups in the United States which are largely neglected by the Christian churches. The first is the American Indian.

If there is any group in America to whom we owe a special obligation it is the Indian. The reason is that during the discovery, exploration, and settlement of this continent the so-called Christians from Europe virtually robbed the Indian of his home. There is a twofold sense in which this becomes a matter of serious concern among thoughtful Christians. In the first place we ourselves have committed a sin in the unethical way in which we treated the Indian, and secondly, we have partly closed the door of opportunity which we had of bringing the Gospel to the Indian. He has not forgotten that he once had freedom and the right to live where he pleased. He knows why he is compelled to live on reservations of semidesert land under conditions many times to which he is not adapted. Some work has been done among these un-

## LIVING BY GIVING

Is thy cruse of comfort failing?  
Rise and share it with a friend!  
And through all the years of famine  
It shall serve thee to the end.

Love divine will fill thy storehouse,  
Or thy handful still renew;  
Scanty fare for one will often  
Make a royal feast for two.

For the heart grows rich in giving;  
All its wealth is living gain;  
Seeds, which mildew in the garner,  
Scattered, fill with gold the plain.

Is thy burden hard and heavy?  
Do thy steps drag wearily?  
Help to lift thy brother's burden—  
God will bear both it and thee.

Lost and weary on the mountains,  
Wouldst thou sleep amidst the snow?  
Chafe that frozen form beside thee,  
And together both shall glow.

Art thou wounded in life's battles?  
Many stricken round thee moan:  
Give to them thy precious ointment,  
And that balm shall heal thine own.

Is thy heart a well left empty?  
None but God its void can fill;  
Nothing but a ceaseless fountain  
Can its ceaseless longings still.

Is thy heart a living power?  
Self-entwined, its strength sinks low.  
It can only live by loving.  
And by serving love will grow.

—Selected.



fortunate folk, but the great majority of them have not been reached.

Another group among us is the Negro. Here, too, our past record as white people professing Christianity is deplorable. Kidnaped from his native home, the Negro was brought to America, reduced to slavery, and treated more like an animal in many cases than like a human being with a soul. At present he is more nearly evangelized as a race than the whites of North America. But his social position and educational standards are in many cases extremely low. His Christian experience is warped because of ignorance and because of ideas which he carried over from his native land. He presents a field for Christian work.

The immigrant who has come to our shores has usually left his religion behind. On arriving in America he is so busily engaged in making ends meet financially and in becoming adjusted in other ways that religion has found but a small place in his life. Christians in America have left him to himself and have largely neglected him in his need. Surely here is an opportunity for "foreign" missionary work right here in America.

In India we see a people who are intensely religious and who adhere tenaciously to their ancient and highly organized system of worship. With the advance of Western ideas in India there is a growing conviction among the natives that something different is needed. The caste system, having held sway for centuries, is gradually but slowly breaking down. Underneath there is a current of restlessness. India is just beginning to awake from her long sleep. The vital question of Christians is this: "Will we be able to present the Gospel to her in a way that she will receive it?" Or will the record of the "Christian" nations be such a stumblingblock to her that she will fail to catch the real meaning of the Christian message? Here lies a great opportunity for Christians to act as missionaries who can rightly interpret the Christian faith.

Africa presents a different condition. Here tribal religions still exist. There is no national religion, due to the fact that there is no national life. Superstition and fear are prominent factors influencing their worship. The white man has politically conquered the country and subdued the natives. Since the first contact with whites has usually been with unscrupulous traders or politicians, it is difficult to make the native believe that the missionary is unselfishly interested in his welfare. Besides this disadvantage, there is the spread of Islam which is threatening eventually to conquer the whole continent. It is moving from the North and is already found as far south as the Congo. It will require the wit and wisdom of the best men that Christendom can produce to present Christ in a way that Africans will choose Him in preference to Mohammedanism.

In South America, in fact, in all Latin America, the name of Christ is professed. However, the real spirit and message of the New Testament have become so perverted that the religious experience of the average native is not above that of the people of many so-called heathen countries. Superstition and

fear are the reasons for the observance of ceremonies. The church has become a money-making institution and a political organization, which cares not for the souls of men. She has opposed political, civil, and religious freedom. She has used force and persecution in order to make nominal followers. She has opposed education. She has opposed the translation of the Bible into the vernacular. She has not preached against immorality but rather encouraged it by her practices. As a result of these and other conditions the people are losing faith in religion and turning toward atheism. The great need in Latin America is the presentation of the Gospel message in its true sense so that lives will be changed and moral and social problems will be met.

### Conclusions

Looking at God's Word and His message for the world, and looking at the world we make the following conclusions:

1. God's mercy and grace are extended to all men, and it is His plan that all should know the Gospel.
2. Nothing can be substituted for Christianity.
3. The majority of the people of the world have not yet accepted Christ as Saviour, and millions have not had the opportunity.
4. The white race which holds political sway over the world is nominally Christian, but in practice has used methods that were decidedly unchristian and even anti-christian. This hinders the spread of true Christianity.
5. The only way to evangelize the world is to make Christianity a personal experience of faith in Christ and keep it as such. Groups or nations cannot accept Christ as such, but only in so far as individuals in the group become Christian.
6. There is no Christian nation, and the sooner we correct that idea the easier it will be to make true disciples in all nations.
7. The Christian Church is to be composed of a group of believers who know no racial or national or geographical boundaries. It cannot be tied to any political program or system of philosophy. It is to grow by Christians winning the hearts of other individuals to express faith in Jesus Christ as Saviour.
8. The primary work of the Church is to make new disciples wherever it can be done.



### WORDS ARE THOUGHTS AFLAME

By Eleanore Estelle Glassburn

Words! What powerful things are words!  
They're born with wings; they fly like birds  
From mind to mind, to curse or bless  
Each soul with woe or happiness.

Words may be thoughts aflame with fire  
That burn into our hearts' desire,  
To give or take, to sell or buy,  
To praise or blame, to sing or sigh,  
To frown or smile, to laugh or cry,  
To love or hate, to live or die.

Guard well thy words, O mortal man,  
Thy words are steel within thy hands!

Freeport, Kans.

All other activities must be subservient to this one.

9. It is the duty of every member of the Church literally to obey the Great Commission. If the world of many Christians is a small one, yet they are expected to evangelize it.

10. Every person in the world has the right to hear the Gospel of Christ, and it is unfair to them and condemns us if we fail to do all in our power to make it known to them.

Elida, Ohio.

### DEFEATS AND VICTORIES

Sometimes apparent defeats are in reality victories. Oftentimes victories are purchased at such expense that they amount to defeats. But no defeat is wholly evil if from it we learn to walk more carefully, and to trust more fully in our Guide. It was Edward Markham who wrote:

Defeat may serve as well as victory  
To shake the soul and let the glory out.  
When the great oak is straining in the wind,  
The boughs drink in new beauty, and the trunk  
Sends down a deeper root on the windward side.  
Only the soul that knows the mighty grief  
Can know the mighty rapture. Sorrows come  
To stretch out spaces in the heart for joy.  
—Herald of Holiness.

### NUGGETS IN S. S. LESSONS

(Continued from page 349)

tion of kinship in the children. There is a spiritual sonship and kinship more real and binding than the natural that illustrates it. The children of God become godlike, while the children of evil become devilish. The children of evil have common interests and affections, and so do the children of God. But the interests and affections of the one group have nothing in common with the interests and affections of the other.

The thief (Satan) cometh not but for to steal, and to kill, and to destroy; and his children delight in the same. Satan was the original liar and murderer. All liars are children of the devil; at least in this respect that in their lying they walk in his footsteps.

Eph. 4:25. In this verse the Apostle gives the reason why people should not lie one to another. In the church we are in such close union that the lies of one will injure the entire body, but truth is helpful to all. But some things may be true as facts but may not be truth. Debauchery and vice are facts, and it is true that there is much sin in the world; but to talk about debauchery and vice is not to talk about truth. It is a shame even to speak about those things that the ungodly do in secret, but you never need to be ashamed to speak of truths. God is truth, and His deeds are truth. When you speak about God and holy things to your neighbor, then are you speaking truth with your neighbor. But this verse hints that the sin of lying may not be entirely removed out of the life of the believer, wherefore the exhortation to put lying away. It has always done harm, and always will, so the quicker I put it away the better. For you likewise:



## BEHOLDING THE FIELD

## II. United States of America

By Ira D. Landis

In a recent issue of the Monitor Bro. Landis gave a detailed study of the state of Pennsylvania as a mission field from the Sunday-school angle. He now enlarges his scope of study to the whole United States and includes statistics for both the Sunday school and the church. This exhaustive survey brings to us a timely message for our Missionary Day number.

The first settlers of America were seeking "a faith's pure shrine." They therefore recognized God and His Word, esteeming His blessing so much that thanksgiving was offered often and also on an especially stated annual day. Worship was compulsory in New England in the seventeenth century and absence from service required a peck of corn for the neglect of this privilege.

In New England the Pilgrims and Puritans laid the religious foundation deep and strong. In Pennsylvania the Quakers and the German sects did likewise. This was also true of many others. God gave them liberty. Luxury in the intervening years followed, until America became the richest nation in the world. Then came leisure and licentiousness, with but one step left, as in the history of all past nations.

The population in 1930 was divided thus:

Chart I.

|                         | Population  | Percentage     |
|-------------------------|-------------|----------------|
| Native White            | 95,497,800  | 77.8           |
| Foreign-born White      | 13,366,407  | 10.9           |
| Negroes                 | 11,891,143  | 9.6            |
| Chinese, Japanese, etc. | 2,019,696   | 1.7            |
| Totals                  | 122,775,046 | 41 per sq. mi. |
| July 1, 1938 estimate   | 129,257,000 | 5.2 increase   |

With 56.2 per cent of the total population (1930) classed as urban, we shall survey some of the largest cities:—

Chart II. Religious Vivisection of Cities

|                                    | Jewish             | Catholic         | Protestant      | Unreached†         |
|------------------------------------|--------------------|------------------|-----------------|--------------------|
| New York City<br>(Pop. 6,930,446)  | 1,765,000<br>25.4% | 1,733,954<br>25% | 580,547<br>8.3% | 2,800,945<br>41.3% |
| Chicago, Ill.<br>(3,376,438)       | 325,000<br>9.0     | 837,627<br>24.8  | 466,802<br>13.8 | 1,747,013‡<br>52.4 |
| Philadelphia<br>(1,950,961)        | 270,000<br>13.8    | 488,838<br>25.5  | 647,293<br>33.1 | 787,830<br>27.5    |
| Detroit, Mich.<br>(1,568,662)      | 75,000<br>4.8      | 451,579<br>28.8  | 228,993<br>14.6 | 813,090<br>51.9    |
| Los Angeles, Calif.<br>(1,238,048) | 65,000<br>5.2      | 114,211<br>9.2   | 147,235<br>11.9 | 911,602<br>73.6    |
| Baltimore, Md.<br>(804,874)        | 68,000<br>8.4      | 166,224<br>20.6  | 229,274<br>28.4 | 340,376<br>42.5    |
| Boston, Mass.<br>(781,188)         | 90,000<br>11.5     | 319,190<br>40.8  | 104,459<br>13.3 | 267,539<br>34.4    |
| Milwaukee, Wis.<br>(578,249)       | 25,000<br>4.3      | 145,375<br>25.1  | 104,245<br>18.  | 303,629<br>52.6    |
| Washington, D. C.<br>(486,869)     | 16,000<br>3.2      | 67,348<br>13.8   | 155,523<br>31.9 | 247,998<br>51.1    |
| New Orleans, La.<br>(458,762)      | 9,000<br>1.9       | 209,193<br>45.7  | 58,297<br>12.7  | 182,272<br>39.7    |
| Newark, N. J.<br>(442,337)         | 65,000<br>14.7     | 141,253<br>31.9  | 59,893<br>13.5  | 176,191<br>39.9    |
| Kansas City, Mo.<br>(399,746)      | 22,000<br>5.6      | 41,049<br>10.2   | 94,908<br>23.7  | 241,789<br>60.5    |
| Seattle, Wash.<br>(365,583)        | 10,000<br>2.7      | 36,600<br>10.    | 63,638<br>17.5  | 255,345<br>69.8    |
| Jersey City, N. J.<br>(316,715)    | 18,000<br>5.6      | 129,569<br>40.8  | 42,543<br>13.4  | 126,603<br>40.2    |
| Salt Lake City<br>(140,267)        | 2,000<br>1.4       | 3,832<br>2.7     | 6,434<br>4.6    | 128,001<br>91.2*   |
| Lowell, Mass.<br>(100,234)         | 2,700<br>2.6       | 71,954<br>71.7   | 30,945<br>20.8  | 10,025<br>4.9      |

Population figures are 1930 census; Jewish 1933 Jewish census; others 1926 Gov't census, since 1936 were not available at this writing.

Footnotes:

† These figures are very conservative.

‡ The unchurched of Chicago alone would equal the total population of Idaho, Montana, Wyoming, Utah, and Nevada. The non-Protestant Group would total the population of Colorado in addition.

\* Of these 61 per cent are Mormons.

In a further study of the need in same we observe:

Chart III.

Crimes per 100,000 Population—1935 Gov't figures.

| Crimes                            | 23 cities<br>over<br>250,000 | 36<br>over<br>100,000 | 59<br>over<br>50,000 | 97<br>over<br>25,000 | 244<br>over<br>10,000 | 439<br>un-<br>der<br>10,000 | 898<br>cit-<br>ies<br>Average |
|-----------------------------------|------------------------------|-----------------------|----------------------|----------------------|-----------------------|-----------------------------|-------------------------------|
| 1. Murder                         | 11.9                         | 11.3                  | 8.2                  | 7.0                  | 5.9                   | 5.7                         | 9.7                           |
| 2. Robbery                        | 32.6                         | 24.1                  | 14.2                 | 14.9                 | 12.7                  | 12.2                        | 23.3                          |
| 3. Ag. Assaults                   | 28.8                         | 35.6                  | 47.6                 | 27.8                 | 25.6                  | 17.1                        | 30.7                          |
| 4. Burglary                       | 75.4                         | 86.4                  | 67.8                 | 75.4                 | 64.8                  | 60.0                        | 73.7                          |
| 5. Larceny                        | 182.6                        | 207.7                 | 184.0                | 201.9                | 166.5                 | 130.7                       | 182.7                         |
| 6. Auto Thefts                    | 30.6                         | 45.6                  | 25.                  | 33.5                 | 25.9                  | 25.6                        | 31.3                          |
| 7. Embezzlement<br>and Fraud      | 30.7                         | 21.6                  | 15.6                 | 17.1                 | 14.8                  | 10.0                        | 22.7                          |
| 8. Stolen Property                | 13.2                         | 16.3                  | 8.4                  | 9.3                  | 8.7                   | 7.4                         | 11.7                          |
| 9. Forgery and<br>Counterfeit     | 9.7                          | 12.3                  | 11.0                 | 10.4                 | 11.0                  | 11.1                        | 10.66                         |
| 10. Rape                          | 5.8                          | 6.8                   | 4.8                  | 6.0                  | 7.2                   | 6.1                         | 6.0                           |
| 11. Prostitution and<br>Com. Vice | 180.1                        | 127.6                 | 44.3                 | 36.0                 | 13.9                  | 10.9                        | 108.8                         |
| 12. Add. Sex<br>Offenses          | 26.2                         | 33.9                  | 22.6                 | 26.6                 | 17.3                  | 13.0                        | 24.9                          |
| 13. Offenses against<br>Family    | 61.2                         | 92.6                  | 35.7                 | 55.1                 | 36.4                  | 25.                         | 56.4                          |
| 14. Driving while<br>Intoxicated  | 52.1                         | 99.0                  | 95.9                 | 115.1                | 130.3                 | 147.7                       | 87.4                          |
| 15. Disorderly<br>Conduct         | 583.9                        | 522.7                 | 369.9                | 316.4                | 375.1                 | 310.4                       | 476.2                         |
| 16. Drunkenness                   | 1591.2                       | 2057.3                | 1506.21              | 1643.4               | 1436.0                | 1274.1                      | 1615.8                        |
| 17. Gambling                      | 153.2                        | 135.0                 | 131.1                | 99.8                 | 64.0                  | 42.8                        | 123.4                         |
| 18. Misc. Offenses                | 742.7                        | 732.8                 | 558.9                | 597.2                | 350.4                 | 310.0                       | 625.8                         |

The greatest total number of arrests were in "the over 100,000 Group," and the smallest in "the under 10,000 towns"—the latter only 56% per cent of the former. The most outstanding comparison is in prostitution and commercialized vice. The largest has 1652 per cent of the smallest. The most alarming is that of drunkenness, which (with drunken driving) takes from 43 per cent of the arrests in the largest cities to almost 59 per cent in the small towns, claiming in some cases from this crime alone the arrest of over two per cent of the population. This is one of the barometers of practical Christianity, and the antidote is a "Sunday school at every crossroad."

The present loss to the Sunday school will in the years ahead reap a far larger harvest of crime. Already 2,208 are arrested at 15; 6,950 at 16; 11,927 at 17; 17,071 at 18; 18,421 at 19; then not higher until 25. There are 15 per cent under 20; 22 per cent from 20-24; 18 per cent 25-29, or 55 per cent of the total are under 30, as well as 64.9 per cent of the females.

Every time the clock ticks the country's crime bill jumps 475 dollars to make 15 billions per year (more than tripling in twenty years). We have the worst crime record of any so-called civilized country of the globe. The Federal Bureau of Investigation reports that "a larceny occurs every 44 seconds, a burglary every two minutes, an automobile theft every two and a half minutes, a robbery every ten minutes, a felonious assault every twelve minutes and a criminal attack on a woman every 67 minutes." This is due to the influence of the newspaper, the movie, and the radio which is far greater than that of the home, the church, and the school. Where towns and cities have a large population of people who do not own their homes, do not attend Sunday school, and are not active members of the Church, crime is high.

Dr. Thomas Parran, Surgeon General of the United States Public Health Service, estimates that one out of every ten Americans has or has had syphilis. This is 25 times that of Scandinavia. Hundreds of thousands are poured into asylums and hospitals as a result, and the increase is one million per year, with a fifty per cent increase in ten years.

Automobiles, according to Detective Research Bureaus, lure youth to ruin and the taxicab takes care of those already ruined.

Marriages in fifty years increased 2.5 per cent, but divorces 6.8 per cent, so that there is a divorce for every six marriages—by far the highest of any nation.

No wonder that of 5,000 persons in 60 cities and towns in forty states from all walks of life when recently interviewed, 76 per cent thought the religious life should wield a greater influence, 44 per cent that religion was on the wane in the United States, and only 34 per cent that felt it was in a stronger position. This, Dr. Link maintains, is due to a liberal education and a liberal mind, among the most destructive influences in this country.



Chart IV.

| Denominations                    | Gov't (1926) figures         | 1936 Estimates<br>(Christian Herald) |
|----------------------------------|------------------------------|--------------------------------------|
| 1. Baptists (19 Bodies)          | 8,441,012                    | 10,332,005                           |
| 2. Methodists (19 Bodies)        | 8,070,618                    | 9,109,359                            |
| 3. Lutherans (17 Bodies)         | 3,943,458                    | 4,589,660                            |
| 4. Presbyterians (10 Bodies)     | 2,625,285                    | 2,687,772                            |
| 5. Protestant Episcopal          | 1,859,086                    | 1,918,329                            |
| 6. Disciples of Christ           | 1,377,595                    | 1,602,052                            |
| 7. Congregational and Chr.       | 994,491                      | 1,010,776                            |
| 8. Evangelical-Reformed          | 676,804                      | 849,205                              |
| 9. Churches of Christ            | 433,714                      | 433,714                              |
| 10. United Brethren              | 395,885                      | 428,838                              |
| 11. Reformed (3 Bodies)          | 256,265                      | 366,583                              |
| 12. Evangelicals                 | 226,529                      | 258,207                              |
| 13. Church of God in Christ      | 30,263                       | 200,470                              |
| 14. Brethren (Dunkards) 5 Bodies | 158,248                      | 192,588                              |
| 15. Assemblies of God            | 47,950                       | 173,349                              |
| 16. Mennonites (17 Bodies)       | 87,164                       | 116,665                              |
| 17. Friends (4 Bodies)           | 110,422                      | 105,917                              |
| 18. Church of God                | 38,249                       | 82,893                               |
| 19. Federated Churches           | 59,977                       | 59,977                               |
| 20. Scandinavian Evan. (3)       | 50,381                       | 55,237                               |
| 21. Others (Evangelical)         | 937,675                      | 937,675                              |
| <b>Totals</b>                    | <b>31,101,071</b><br>(26.5%) | <b>35,511,271</b><br>(27.6%)         |
| <b>Estimated Population</b>      | <b>117,000,000</b>           | <b>128,429,000</b>                   |

Chart V. Non-Protestant Groups

|                                |            |            |
|--------------------------------|------------|------------|
| Roman Catholics (whole family) | 18,605,003 | 20,831,139 |
| Eastern Orthodox (9 Bodies)    |            |            |
| whole family                   | 268,414    | 1,092,349  |
| Polish Catholic (whole family) | 61,574     | 186,000    |
| Jewish (Heads of Families)     |            | 4,081,242  |

Note.—Some of these bodies claim a more phenomenal increase than the Protestant denominations, with the Aimee McPherson Movement an exception.

The United States claims 13.4 per cent of World's total Protestant membership; 57.7 per cent of the World's Sunday-school enrollment, 5.6 per cent of the Roman Catholics and 26.6 per cent of the Jews.

These as all statistics may be misleading, but a closer analysis will reveal further facts. A leading denomination that in 1900 had as many Sunday-school members as church members, today has 442,000 less.

The Northern Baptist Convention, which included 1,289,966 in 1926, claimed recently that 47 per cent are inactive; that only 53 per cent attend, and that but 39 per cent can be depended upon for the Church program.

Again it is claimed that there is a decided "leakage out of Peter's barque." One third of the Catholic marriages are mixed. One third are childless, and the number of baptisms is steadily declining.

In the age group of 25 years and under, the Catholics cannot reach 78.4 per cent, the Jews 95.2 per cent and the Protestants 66.5 per cent respectively. In other words, 7 out of every 10 in this group receive no systematic religious instruction in Catholic, Hebrew, or Protestant institutions. No wonder Edgar Hoover, thinking of the deadly outlaws, murderers, and machine gun desperadoes, twenty per cent of whom are twenty and under, says: "There is no excuse for the fact that 700,000 American boys and girls are enlisted in the army of crime prior to voting age."

Take Virginia that has 46 per cent in Protestant churches and 28.4 in Sunday school. 18,000 High-school students were given a Biblical questionnaire. 16,000 could not name 3 Old Testament Prophets, 12,000 could not name the Gospels, and 10,000 could not name 3 of Christ's disciples.

#### The Field

The percentage population in Protestant Churches ranges from 49 in South Carolina to 2.9 in Utah, and from 46.4 in Sunday school in Georgia to 8.8 in Nevada, with large New York State a close second to lowest place.

Some of the highest percentages are in the Southern States east of the Mississippi. An interesting fact here is that 36 per cent of the population are in the cities and 64 in the country, yet but 37 per cent of the rural population are in the church records. In all the old Confederate States there are over 16 millions in the rural territory included in the unchurched group and nearly twice as many in the cities. The most destitute spiritually are in the mountain regions.

In the lower bracket is New England. Maine has been especially surveyed. From 1916 to 1926 160 churches vanished into thin air,

105 were sold for barns and schoolhouses or were torn down. In the next decade this continued until two thirds are outside of any church and only 10 per cent in Protestant churches—and these declining. Maine is famishing for the Word of God. One hundred towns have no churches and 325 have less than 25 members. In privileged communities Sunday-school attendance dropped 20 per cent in ten years. Many more are on the verge of closing, adding to the 21,000 rural churches of America which closed in the last few years. Observe:

Case 1.—Within twelve miles, nine churches. Only one has a pastor who has preached four times every Sunday for five years.

Case 2.—A village of 800. Good church building. Able to raise only \$150 a year. No services for a long time. No religious training for the 40 children of same.

Case 3.—A town of 600—all destitute and nearly all on relief. Very inadequate services. Only \$50 available.

New Hampshire showed at least 35 towns or townships, in a similar survey, inadequately churched. So we might scan all the religiously low spots of America. The Mennonite Board of Missions and Charities found one such for their Spanish work in the Southwest (see Map).

The lowest state is Utah which has 55.4 per cent of the Mormons of the world. It contains 337,200 Mormons, 15,499 Protestants, 14,595 Catholics, 2,290 Jews, and 140,000 unchurched.

On the Pacific Coast you find the Japanese and Chinese who have built 73 Buddhist Temples in this country (The one in Los Angeles cost \$250,000). The Mormons and Hindus are also placing temples at pivotal points. The Ministerial Association of Los Angeles reports (1) that 120 pagan societies are holding regular meetings in and around the city; and (2) that Rosacrucianism, a mixture of Hinduism and Theosophy, has more followers than any evangelical church in the city.

So we might proceed indefinitely, but study the map closely and find spiritually low spots. Pray definitely and pray through.

A confused, distraught and agonizing world is all around you. Yet into such a world JESUS sends His disciples. The Apostles first went on foot, the Jesuits in America by canoe, and the Methodist circuit riders by horseback. Lately a Catholic priest bought an aeroplane for his Arctic parish, a Yonkers priest outfitted a trailer for China, and an Elgin (Ill.) Episcopal priest built a Church in his automobile and canvassed Southwestern Wyoming.

Now take a peep at the Mennonite Church (our branch) scattered from coast to coast and with scattered congregations from Northern Michigan and New York State to Southern Texas, Louisiana, and Florida.

Chart VI. Conference Distribution

|                        |        |                  |        |
|------------------------|--------|------------------|--------|
| Pennsylvania           |        | Indiana-Michigan | 5176   |
| Franconia, Pa.         | 4196   | Pacific Coast    | 1412   |
| Lancaster, Pa.         | 12,947 | Illinois         | 2502   |
| Franklin Co., Pa., and |        | Mo.-Kans.        | 2884   |
| Washington, Co., Md.   | 1325   | Ia.-Neb.         | 3847   |
| Southwestern, Pa.      | 1994   | Dakota-Mont.     | 344    |
| Virginia               | 2917   |                  |        |
| Ohio                   | 8067   | In U. S.         | 47,611 |

Not only from proximity is America a challenge to the best in the Mennonite Church to aggressively project it. But with 43.8 (1930) per cent of the population still rural (compared with 90 per cent of all missionary lands) the rural church problem is one of the greatest facing America today:

(1) Due to urbanizing the rural communities to free all from labor and sacrifice.

(2) Due to depression, recession, panic or good times (just as you please) the rural churches are closing, with crime and paganism submerging it apace.

(3) 1000 farm people today will have six times as many descendants in a century as 1000 urbanites.\*

(4) Of 18,000 missionaries on the mission field today, not more than fifty are technically rurally equipped.—John R. Mott. (He probably did not hear of our foreign missionaries many of whom have a rural background.)

We as a rural people are rurally reared and rurally minded. Besides.

\*In the cities 25 per cent less are born than necessary to keep the population stationary; in the country 50 per cent more.)



we have the foursquare Gospel in message and life—What a resource! Why not face the challenge God has placed before us at home NOW?

We would like to present this four-point program as a challenge:

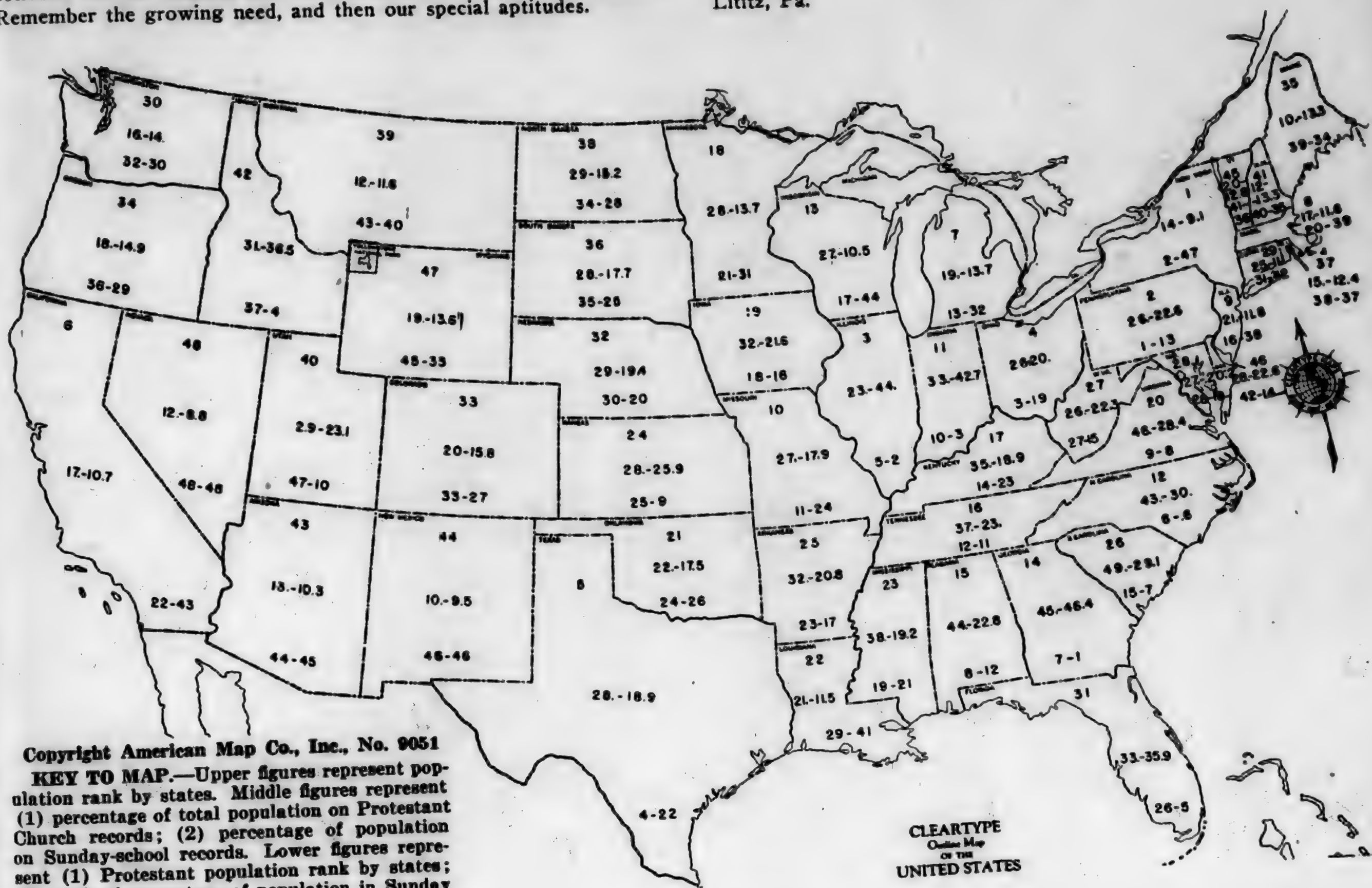
1. Start a Jewish mission in New York City, the largest Jewish Community the world has ever known (compare Chart II) and within 150 miles of one third of the total Mennonite population of America.

2. Give more attention to the rural field at home. (Of all Christian converts on the mission field 93 per cent are due to rural work). Remember the growing need, and then our special aptitudes.

3. Place missions at more pivotal points, spending not as much talent and money at any one than is now done.

4. Strengthen the stakes at home. Then move with the Spirit, in enlarging our activities for the salvation of lost souls, the blessing of the home Church, the joy of Heaven, and the fortifying of America against the Enemy, now trying to undermine our very foundations. Are YOU willing to pray—to be—to give—to go? ARE you?

Lititz, Pa.



## "CHRIST IS ALL, AND IN ALL"

Colossians 3:11

My heart is bounding onward  
To where faith's anchor's cast;  
The things of home seem sweeter  
To my increasing taste.  
Let earth recede and vanish,  
As I intently gaze  
Upon that scene of glory,  
Aglow with heaven's blaze.

His glory lights the presence  
Of that enduring scene,  
And brightens up the valley  
That cometh in between;  
He is the rim and center  
Of that glad world of light,  
He is the sum of heaven,  
And its untold delight.

He fitted me for glory  
By coming down to die,  
And now He's fitting glory  
In regions there on high.  
Here He is my sufficiency,  
And passport to the skies,  
The glory of God's dwelling,  
And all that in it lies.

—C. C. Crowston.

## ATTITUDES TO GOD'S BLESSINGS

(Continued from page 332)

and aimless wandering. Why? Before they reached the Land of Promise had not the Lord told them He would bring them into a land flowing with milk and honey, a land wherein they would lack nothing? The promise was theirs; but He added this note of warning: "Beware that thou FORGET NOT the Lord thy God" (Deut. 8:11). Blessings were theirs in abundance, yet they failed to remember them as coming from the Lord. They fulfilled the prediction of Deut. 8:17, where the Lord warned them not to say, "My power and the might of mine hand hath gotten me this wealth." A failure to remember God's blessings led to a spirit of rebellion and disobedience, with idolatry dethroning God from their hearts and lives; all of which resulted in the sad plight from which Israel has not yet been rescued. True and lasting obedience springs from a heart that remembers God's blessings, and is in turn grateful for them. "Bless the Lord, O my soul, and forget not all his benefits."

Are we recognizing God's blessings? Have we learned to appreciate them? Are we remembering all His benefits? That life is truly great which has formed proper attitudes, giving God and His blessings a rightful place in the heart.

As a Christian people we have much for which we can be thankful. In our human weaknesses we are prone to forget benefits derived from God's hand; but since we have learned what attitudes should be ours we can and will proceed to cultivate such to the spiritual and material benefit of our mind, soul, and spirit. Our thinking will be set aright. The praise and thanksgiving of our lips will ascend as an offering of sweet smelling savor to the Father above. Our lives will be happy, peaceful, and contented; living before our fellow men and in the sight of God, as conformed to His will as being created in Christ Jesus and called unto good works.

Masontown, Pa.



## Educational

### THE SACREDNESS OF THE HOME OF THE BEDOUIN IN THE TERRITORY OF JUDEA

By Anis Charles Haddad

This article supplements the Sunday-school lesson for November 20, "The Sacredness of the Home."

There is a purple glow over the Mountains of Moab when the bleak night melts into the day, and from the Jordan Valley a white mist rises and rolls up the hills into the lightening sky. There is something unreal, fantastic about these hills.

Out there in the hills and in the valley lie the Bedouin tents. Out there, beneath the sky the tribal women are busy preparing the morning meal while their menfolk make coffee and go about among their camels and horses. They may be breaking camp, and presently the whole tribe—the camels and the sheep, the women and the household chattels—will move across the desert to the new grazing grounds. Or they may be preparing for just another day in the same pasture when the boys will lead the livestock across the stony hills to browse on the scanty herbage, and the women in the evening will peel marrows and eggplants and brew bitter coffee over charcoal braziers.

Next morning I decided to join a caravan and ride out into the wilderness of Judea—to live under the burning sky, eat, drink, and sleep among the tribal men.

The first sight of a Bedouin encampment is not particularly enchanting; but then the scene becomes animated. As I approached the encampment two men came forward to greet me. One was old, with grizzled beard and black flashing eyes. On his belt he carried a dagger in a sheath of beaten brass. The hilt was wooden, inlaid with mother-of-pearl and turquoise. Apart from this object of beauty, he seemed to be a poor man! His clothing was practically threadbare, save for the spotlessly white "kafia" on his head and a rather new-looking thick black "agal" to keep it in place. Accompanying him was his son. His face was smoother, and his teeth gleamed against his thin brown lips.

When we had drawn reasonably near to each other the two Bedouins halted and waited for us to come up to them. The dogs started barking. It was a signal for the whole camp to stop work and watch the strangers arrive!

Across the bleached hillside the words "Peace be unto you," rang out clear and resonant. We countered with, "To you be peace," and as everyone seemed quite happy we drew nearer and eventually shook hands. By this time the camels were practically

loaded, save for the riding beasts. The goat-hair tents were being folded laboriously by the womenfolk who spread them out on the dusty ground and made innumerable journeys to and fro as they packed them. Each tent, when folded, was placed on a long-suffering donkey or camel.

I explained the situation to the chief of the encampment and told him that I merely wanted to live in his tent for a few days and meet the chief sheik of the tribe. The two men who had come forward on my arrival motioned me towards a seated camel and indicated that I should hoist myself on to its back.

At last the entire encampment had been piled on to the backs of the various beasts, the camels were tied head to tail, and with the old sheik leading, we set off. For the first half hour the ride was delightful. Riding through the Holy Land on a camel! Doing just what Joseph and his brethren did in the Old Testament, feeling the same as the Apostles must have felt on their constant journeys "down to Jericho!"

It was some time before we reached the place where the tribe was to camp. Friendly greetings were being exchanged as we drew near. A sudden hush in the voices around showed that the chief sheik was approaching. I looked across the tents and saw a stately benign old man walking towards me. His hands were gnarled and withered, his face wrinkled with the dust of many years. But his eyes were kind, and his mouth twitched humorously.

He welcomed me with enthusiasm, with many "salaams" and much manifestation of pleasure. I thanked him, and he led me to

the center of the encampment and seated me on a crude yellow cushion resting on the tribe's ceremonial rug, placed there especially for me. In front a large fire of brushwood and dried dung burned cheerily. Behind me the black tent of the chief obscured the rest of the camp, but provided a shelter from the cold wind that was beginning to sweep across the slopes of the valley. Presently more cushions were produced, more carpets spread on the ground, and the old sheik and his lesser chieftains sat around the fire.

Suddenly on the desert air there broke the sound of rhythmic tom-toms. For a moment I thought myself in Africa. Then I realized that the women were simply grinding coffee for the feast. Bedouin coffee is ground in a teak mortar with a teak pestle quite two feet long. The mortar is somewhat the shape of a large vase, and the coffee grinder varies the rhythm of the beating just as a native drummer does. With this sound there came the hot smell of frying. I could see in the distance black shapes bending over charcoal fires, cooking food in a big scooped frying pan.

I wondered anxiously how long the meal would take to prepare, but my thoughts were interrupted by the sheik who said "that the chief's daughter will marry tonight!"

What marvellous luck, I thought. Presently the sheik rose and after a short while returned with his son-in-law to be. He introduced us, and the bridegroom sat down beside him. He was dressed in a black and white silk striped undergarment with a heavy dark camel-hair coat outside. At the back of the collar and running down each side of the coat in front were intricate strips of silver brocade. On his head he wore a white silk embroidered "kafia" with a gold thread and black silk "agal." He was surprisingly composed and smoked a gold-tipped cigarette nonchalantly. In an hour's time he would see his bride for the first time! Before the dawn they would be married. But a Moslem is allowed four wives, so he could afford the gamble. Apparently there had been a hitch in the wedding negotiations. The bridegroom wished to pay twenty-eight camels for the girl. The old sheik had held out for thirty. After lengthy discussion the difference was settled. The price was fixed for twenty-nine camels!

Then the bride was sent for. I watched her coming from behind the tents, walking slowly, rather shyly. She wore a new frock of black silk, decorated around the hem with wide stripes of blue. This custom is peculiar to this tribe and is supposed to be as potent as turquoise in diverting the evil eye. Her frock had long sleeves and a voluminous skirt, so voluminous that it had to be looped up twice in front to keep it from sweeping the ground. She had naughty eyes, chocolate brown with drooping lashes, and they



The Bride with Her Camel, Ready to Go to the Tribe of Her Husband



smiled at her husband-to-be as she came nearer. He did not reciprocate but looked at her entranced. On her head was a black silk "kafia" wound round in a broad band, leaving her hair on top exposed. It glistened with a silver thread, matching the rings on her fingers and the silver coins which dangled from her ears and throat and hung on numerous amulets from her neck. Altogether she must have carried some four pounds' weight of jewelry including the heavy bangles on her arms and ankles. But she did not seem to feel it. Her hair was greasy with sheep fat and wound round and round in the nape of her neck, while her eyes were heavily painted with "kohl," the desert form of mascara. No Bedouin maiden is considered beautiful unless her eyes are painted; nor do the tribal men think much of her if her face lacks tattoo marks or her hands the dye of henna.

Her face was covered with a curious tattoo pattern. Each tribe has its own design. They are thus able to tell at a glance the tribe to which the women or men belong. This tribe pattern consisted of a triangle of purplish blue spots in the center of her forehead, a row of spots on her upper lip and a small circle of spots, something the shape of a pear on each cheek bone. They were extraordinarily repulsive, and I gazed fascinated at them, then shifted my attention to her hands.

They were tiny and brown, the nails carefully manicured and painted with bright henna, giving them a not unattractive orange color. The palms of her hands were dyed with henna too, and the soles of her feet had been treated in the same way. At the bride's side dangled a velvet-covered box, slung from her neck by a silver chain. It was oblong and decorated with large turquoise stones. It was part of her dowry—a compact for "kohl." As her face caught the reflection of the fire, she smiled, her cheeks shone, and she swept her hands across her brow, perhaps in an attempt at sophistication. Then she sat down gracefully on a special carpet spread for her and leaned back amid a bed of cushions. She was separated from the bridegroom by her father.

The bride's arrival was a sign for the feast to begin. There was a tremendous hurry and scurry in one corner of the encampment and six men came into sight carrying an enormous iron dish, circular in shape. Over the sides of the dish hung a fringe of flat bread. The center was filled with cooked rice and on top of the rice a whole roast camel! The dish was placed on the fire around which we were squatting, and the little circle drew closer and began to dig their right hands into the squelchy but very tasteful food. To Moslems the left hand is unclean, and in order that I should not forget I sat on my left hand throughout the meal.

I discovered that the dish consisted of more than just a simple roast camel. Inside the camel a whole roast sheep, inside the sheep several roast chickens, inside them fried fish and inside the fish, eggs fried in date-oil! It was a delicious meal, and I hiccupped and spluttered as much as possible. If you do not make a noise at such a meal the host is hurt and offended!

After we had eaten as hard and as fast as possible for about half an hour the dish was taken away and boys appeared with silver lavers and jugs of tepid water to wash our hands. Then a succession of sweetmeats, rich, oily cakes soaked in honey and sheep fat, tasting of almonds, of apricots, and licorice. I swallowed them as best I could and was thankful when the trays were taken away. Coffee was doubly welcome after this. It is served in a brass coffee jug with a long narrow spout, at the base of which a bunch of camel hair is placed to keep back the dregs. The coffee cup is the size of an ordinary egg cup without a base and only a small amount of coffee is poured into it at a time. The boy stands by, waiting, and repeatedly fills it as it is emptied. Three helpings are the normal quantity taken by any guest, and as you hand the cup back for the third time, you are supposed to turn it to and fro to signify that you have had sufficient.

Then came the great sensation of the evening—the dance! Some preparation was necessary for this and while we waited, the



**The Father of the Bride. Looking Sadly at His Daughter's Departure as She Goes Forth in Peace**

sheik and his guests were supplied with hubbub-bubbles. The band consisted of one drummer and two "strings"—for the Bedouin violin is a square parchment-covered box with one strip of gut stretched lengthways on it. To the accompaniment of queer sounds from these three instruments the dancers started. A girl led them, her brown arms gleaming in the firelight. She held a sword and dancing backwards drew after her six men partners. Their scanty clothes displayed the thinness of their bodies, the distended stomachs, and the hollow chests. Round and round, now bending, now stretching, now whirling, now stooping, the girl danced, enticing the six men nearer and nearer. As the musician became more excited the frenzy of the dancers quickened. At first slow and languorous, the pace was now terrific. Sweat streamed from their faces, their mouths hung open. But the

dance went on. The girl brandished the sword high, cleaving the darkness with flashes of silver, pirouetting and circling on her toes. As the men drew inwards and the dance worked towards its climax, the old sheik clapped his hands to announce that he had seen enough. Slowly the frenzy of the dancers grew less. Their steps were slower, and they breathed deeply to recover their wind.

When the dance had ended the bride and bridegroom rose and retired to the bridal tent.

I thought this was the end of the wedding; but the departure of the two principal people is merely a signal for more festivities. This time large chunks of gazelle, roast and boiled, were brought in, surrounded by roast stuffed chickens, and the whole ceremony started again. The boys appeared with the silver lavers and the sweetmeat and coffee.

By this time it was well after midnight, and a brilliant moon shone on the encampment, drenching it in a cold pale light. Around the fire the faces of the guests glowed red, but in the outer circle the white moonlight cast an eerie look over them. But the old sheik still sat erect, sipping his coffee, as if no session, however long, could tire him of ceremonial.

But the long sitting in a cramped position and the enormously heavy meal was too much for me. I slept and as I woke up again, it was already morning. Through the tent's opening I could see the camels grazing and the brown tawny hill spurs stretching away down into the wadi. Along the bank, clusters of rosy oleanders spread their brilliant blossoms and rich green leaves. Apart from these there was no color in the landscape. Only stones—brown stones and cream stones, small and large.

In the afternoon the bride and bridegroom packed their belongings and left the encampment for the bridegroom's tribe. As they left the camp the chief stood watching. Their figures grew smaller and smaller as they rode into the desert on camels. Long after they had disappeared he still watched, his sharp eyes piercing the landscape, his furrowed forehead puckered, as if thinking deeply. Then he turned and went back into his tent, sad and silent.

That evening there was no merriment. The food was taken in silence. There was no sumptuous repast—just a simple meal of fried gazelle, the remnants of the last night's banquet, and various vegetables. Then the old sheik retired for the night.

I was due to leave the next day, and the entire camp gathered around to wish me God-speed. The old sheik was deeply affected and clasped my hand many times. From my perch I took a farewell look at the encampment which had sheltered me from cold and sun. I thought of the hospitality I had received there.

The Bedouins have so little to give, but even that little under the desert code must be offered to strangers. No one can call the Bedouin's life monotonous. The sun and sky and the tawny desert may pall, but the life is packed with thrills.

Jerusalem, Palestine.



## INFORMAL ASTRONOMY

### IV. Observatories

By D. A. Lehman

The Lick Observatory on Mt. Hamilton, about forty-five miles southeast of San Francisco, is very well located, being 4,400 feet above sea level and in a very clear atmosphere. Professor Burnham, Chicago's capable double-star observer, tested the seeing for forty-two nights on Mt. Hamilton with his own telescope and found the air remarkably clear on all but seven nights when the seeing was not first-rate. "Nothing like such excellent conditions had ever been united before in a site for a great telescope," says Mitchell.

The success of the Lick telescope has been very great. With it Barnard discovered the fifth satellite of Jupiter by using a small disc to hide the planet so that with his keen sight he could detect the little moon almost grazing the side of the great planet. This feat led the great astronomer, Simon Newcomb, to declare at the dedication of the Yerkes Observatory that without the genius of a Barnard we should not know that Jupiter has a fifth satellite.

#### Jupiter's Five New Moons

Besides the fifth satellite of Jupiter, three others were discovered at the Lick, two by Perrine in 1905, numbered the sixth and seventh, and the ninth by Nicholson. These are very faint and were discovered by photography as was also the eighth by Melotte, an English observer. An interesting student some years ago insisted this eighth moon was discovered by Mulatto. A remarkable fact is that the eighth and the ninth revolve not from west to east as most objects in the solar system do, but from east to west.

#### A Rediscovery

Perrine, a young man from Ohio, was busy evenings sweeping for comets with a small telescope located on the roof of the observatory. One evening as I was working with the 12-inch telescope, suddenly he entered the dome and said, "Mr. Lehman, I have just rediscovered DeArrest's periodic comet and I want you to help me make three observations of its position." I was glad to do it. So I got the chronometer, an excellent clock hung on gimbals so as to keep its face horizontal, when carried as on an ocean steamship even in a storm, and when he located the comet in the center of the circular field and counted three, I read the time to the nearest tenth of a second. His next task was to compute the elements of the comet's orbit quickly—using logarithms—before this was done by another astronomer. Whoever is first gets credit for the discovery. Perrine has since done good work as observer in a large observatory in South America. He is a refined gentleman and an able astronomer.

#### The Brightest Fixed Star

An event of importance at the Lick Observatory was the rediscovery of the companion of Sirius, the big dogstar. The Astronomer Bessel in 1834 noticed that Sirius

did not move with a regular uniform motion but in a wavy path. He suspected that this was due to the attraction of a companion. In 1862 the companion was seen by Alvan Clark, when testing the 18-inch refractor made for the Dearborn Observatory, in the position predicted by Bessel. The companion completes its orbit in fifty years. This companion, though small, is surprisingly heavy. It is now well known that a large fraction of the fixed stars are double suns, or have one or more dark companions revolving around the main bright star. A well-known example is Mizar, the middle star of the handle of the Big Dipper.

#### A Delicate Operation

One fine afternoon I was sitting near the large 36-inch telescope, the movable floor being raised so that the massive tube lay horizontally, when suddenly Professor Schaeberle, the senior observer, approached me. He was carrying a large demijohn and a white cheesecloth.

I smiled and said, "This looks rather suspicious." "Oh!" he said, "it contains only pure cold water. I have come up to cleanse the object glass."

I suggested playfully it might be better to use warm water. He burst out, "Humph! Do you think I would use warm water at the risk of expanding and breaking this \$60,000 lens?" He worked quite a long time, cleaning the outer convex crown glass and the inner flint glass. Fibers from the cheesecloth persisted in clinging to the beautiful surface.

#### The Fine Mounting

The movable part of this great instrument weighs seven tons, yet it is so well balanced that a young child can swing it about. It, as well as the big dome and the floor, is moved freely by electricity. The observer needs only touch the right button.

The lenses were ground by the Clarks of Cambridge, Mass., and the mounting was made by Warner and Swasey, of Cleveland, Ohio.

#### Fine Seeing Versus Jokes

One evening Professor Schaeberle was invited to take dinner with Professor Aitkens. Several minutes after the dessert the Professor stepped to the door to look at the stars. Enthusiastically he exclaimed, "Oh, the seeing is first-rate!" and he disappeared. His hosts expected he would return in a few minutes, but he failed to return. He was more interested in observing than in after dinner jokes.

#### A Toothsome Dinner

One evening he invited my comrade, Heber D. Curtis, and me to dine with him. He gave us a fine dinner and was jovial and very instructive and entertaining. He resigned in a few years and lived near the University of Michigan at Ann Arbor, where it was my fortunate privilege of again seeing his large

head and impressive face. The generous treatment accorded to him and Director Otto Struve, at the head of the Yerkes Observatory at Williams Bay, Wisconsin, illustrates the impartiality and sense of justice of American scientists in dealing with foreign learned men such as these Germans.

#### My Program

My own task during my summer on Mt. Hamilton, besides reading in the library, watching the astronomers at work, and viewing the gorgeous sunsets or the splendid sunlit clouds over San Jose to the west, or studying the convex shadow of the earth above the glittering Sierra Nevada mountains 150 miles eastward was to spend several hours each night observing the transit of stars across the meridian with the transit instrument in order to determine our time, at least to the tenth of a second; or mainly to measure the angular distance between the components of double stars and measuring the angular direction of the line joining the larger component to the smaller one made with the hour circle. The task the following morning was to find the means, and record the results, of these observations.

#### A Happy Summer

One of the chief pleasures on the mountain was afforded by the clear and salubrious atmosphere with its mild and even temperature. An hour spent reading in the attractive library was a delight and a rare privilege. To a lover of good books and splendid pictures it was a *ne plus ultra*.

#### The Name

The Lick Observatory was named in honor of the founder, James Lick, who gave \$700,000 to buy land and secure buildings, and to provide for the construction of "a powerful telescope superior to and more powerful than any telescope ever yet made, with all the machinery appertaining thereto and appropriately connected therewith, or that is necessary and convenient to the most powerful telescope now in use, or suited to one more powerful than any yet constructed."

Mr. Lick was an eccentric millionaire of California. He made his fortune in building organs and in constructing railroads. He succeeded in founding the most efficient observatory in the world. But many other wealthy families have contributed large sums to its budgets.

#### Touch Not

Soon after Mr. Curtis and I arrived on the mountain, Professor Aitken invited us to take a look at the complicated meridian circle with its refined reading circles. With this instrument he had worked many years accurately locating thousands of fixed stars. He politely informed us that no one, not even Director Holden, is allowed to touch this instrument. We understood.

#### A Merry Crowd

My first visit to the observatory was on a Saturday evening, this evening being reserved for visitors. A dozen of our students and three of us teachers negotiated the 27-mile road with a long carryall, drawn by two strong horses. By sunset we wound around



the spiral well-made road to the huge building, thirteen miles east of San Jose, as the crow flies. After eating our lunch we reverently entered the long corridor and began enjoying the grand pictures of star clusters, nebulae, and comets.

After darkness came we got our first view through the 36-inch. It showed the magnificent cluster of Hercules, each star suggesting the sharp point of a pin. The larger the telescope the smaller are the star images. I asked Professor Aitken how many stars make up the cluster. He replied, "They have counted 5000, but there are several times that number." In the 12-inch we saw Saturn with its magnificent ring system.

#### Going Home

Soon after 10 o'clock we were on our homeward journey, down the excellent road with its 365 turns singing college songs, chatting about the wonderful sights we had seen, or taking a nap on the sly.

By 11 we had passed Smith Creek, a good place to eat a lunch or join the crowd for those who had walked along the nearly straight path.

Early in the morning we had passed San Jose and soon were home again on the campus of the University of the Pacific.

#### A Brilliant Object

In the east we saw a star so bright that it suggested a little moon. Was it Mars? No, for it was not pink but pale yellow. A little reflection told us it was Venus—where, if on any planet, young students may have been gazing at us on that queer object we call the earth.

#### Early Breakfast

When the dining hall bell rang for breakfast I, as Principal of the Academy, was one of the first to arrive. "What a satisfaction," said Miss Adams, the matron, "to have a man on the campus who always shows an example of regularity and promptness!" And the students who dreamed of the stars during breakfast time were amused when they heard that the Principal had enjoyed the early breakfast.

#### A Pink Airship

One Sunday evening, as I was at church near the campus, suddenly a student tapped me on the shoulder and exclaimed, "Come out quickly and see an airship." As I approached the group, I heard the words, "See it move! No, it doesn't move! Oh, here is the Principal! Do tell us what that red object is!" "That is the planet Mars. I have been watching it for some time and wondering whether there are 'marticoli' up there watching us on terra firma."

#### Feeling a Tremor

Referring again to the observatory which we could see every day, I recall that Mr. Curtis and I were standing near the pier of the 12-inch one Sunday afternoon talking. We had our hands resting on the stone pier. To our surprise it moved slightly. We had actually felt the tremor of an earthquake.

In order to record its time we looked at our watches, counted seconds and ran along the corridor to watch the seismograph. The clock was running and rotating the large circular smoked-glass disc on which were

three wavy lines, one showing the north and south, another the east and west, and a third the vertical motion of the earth.

Photographs of these, called seismograms, are sent to various observatories. When lines are drawn from the location of each observatory in a picture of the earth their convergence locates the fault in the stratum of rocks causing the jar whose vibrations, traveling out as on the spokes of a wheel, caused the tremor called an earthquake. In California these occur frequently, but usually they do no harm. The seismograph at the university of Michigan often records tremors of a quake occurring in Europe or Asia, so that we know its nature and approximate location before it is described in our newspapers. Incidentally we have proofs now that the earth is elastic, and as it rotates yields to the differential attraction of the moon; that is, its greater attraction on the ocean and on the surface of the earth than on its more solid body, causes tides, not only in the waters, but also in the land. Thus some astronomers have asserted the distance along the surface of the earth from Washington to London varies during a month as much as thirty odd feet.

#### Observing Polaris

Some simple experiments can be made by any boy or girl. For example as my education began in Scotland and my teacher lent me Smith's Practical Astronomy I learned that the north star is located  $1\frac{1}{4}$  degrees from the north point. So that in 24 hours as the earth completes a revolution this star describes a circle whose diameter is about 5 moon diameters. So in the evening I hung two twines so that their plane split the star. In the morning before caring for the colts and lambs I sighted over my two twines. Behold! the star had moved. Smith's Astronomy was correct although it was published, at Cambridge, Massachusetts, in 1861. The great astronomer and mathematician, Simon Newcomb, whose work on astronomy was honored by being translated into German through several editions, certified to its correctness. He wrote, "Smith's revised edition of his *Illustrated Astronomy* is fully brought up to the present state of the science,

and more accurate in its details than any other elementary work on the subject with which I am acquainted. The plates are admirably calculated to interest the learner, and give him a clear idea of the celestial motion." The treatment was simple and concrete, proceeded with definite questions and clear answers, thus making the subject easy and attractive.

#### Youthful Reminiscences

I should have reminded the reader that my Scotland is a pretty village on the Conococheague Creek twenty miles northwest of Gettysburg. It is in the east side of the beautiful Cumberland Valley and four miles east of Chambersburg which was burned July 30, 1864, by Confederate troops commanded by General McCausland one of General Early's division commanders. When the business men failed to pay the large ransom demanded, smoking torches were quickly applied to the leading stores and dwellings. Thus a year and a month after the defeat of Lee at Gettysburg a terrible cloud of smoke marked the spot where Lee, a conquering hero, had rested while on his way as he thought to Harrisburg and perhaps Lancaster and Philadelphia the preceding summer.

But the Union army under General Meade, hurriedly occupying the heights at Gettysburg, led the Grays to change their plans. Dozens of Grays as they helped themselves to fat hens, smoked hams and even our favorite colt, "Coalie," on our Long Lane Farm, when enjoying the loaves and pies baked for them by my good mother, lightly talked of the drink of mead (Meade) waiting for them at Gettysburg. But after a few days Coalie, not liking its Gray company, came trotting back, and the valiant Grays on July 3 got more Meade than they could swallow. The chivalrous Lee, realizing his mistake, walked to and fro in his headquarters repeating, "It was all my fault!" Though he was allowed to escape to the south with the remnant of his army, contrary to President Lincoln's plan telegraphed to Meade, he was compelled to accept Grant's generous terms of surrender at Appomattox Courthouse in April, 1865.

Goshen, Ind.

## THE BIBLE A SUPERNATURAL BOOK

### XI. Summary

By Lewis C. Miller

This concludes Bro. Miller's informative series of articles on the greatest of all books. We thank him for his helpful service.

#### XI. Summary

In a ten thousand word thesis on a subject covering so wide a scope as that of "The Bible a Supernatural Book" it is impossible to make a scholarly analysis or a comprehensive exegesis of the Bible. Neither would it be wise to attempt a philological or theological development of the Book. Instead, it has been my purpose to set forth as simply as it was possible the internal proof of the Holy Scriptures that upholds it in its supernatural claim.

Many learned and scholarly treatises have been written at great length proving beyond

a doubt that the Bible is a supernatural book. These have set at naught all objections and criticisms of those other learned scholars who have vainly attempted to prove the contrary to be true.

Certainly the Scriptures do contain sublime truth, exquisite beauty, the purest morality, the most authentic history, the most excellent measures of poetry, the majesty of divine eloquence, which, combined, form the sweetest strains of music that have ever touched the human soul for they reveal the love of God to man.

(Continued on page 355)



# THE SUNDAY SCHOOL

## NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

### THE SACREDNESS OF HUMAN LIFE.

Exodus 20:13; Matthew 5:21-26, 38-42.

Lesson for November 13, 1938

**Golden Text.**—Thou shalt not kill.—Ex. 20:13. Whosoever hateth his brother is a murderer.—I John 3:15.

**Ex. 20:13; I Cor. 7:19.** When Paul said that circumcision and uncircumcision were both nothing, and then added, "but the commandments of God," he made it necessary for me to add something to that statement to complete its meaning to me. It is evident that he did not mean to say that the commandments of God were also nothing, but rather the reverse. They are something, but what are they to me? They meant so much to the Apostle that he felt called to preach the obedience of faith to all nations. Rom. 1:5; 16:26. And Paul and Peter both divide the race into two groups, the obedient and the disobedient. Am I sufficient of a spiritual anarchist that I condemn all the commandments of God as so much "legalism," or am I a faithful subject in the kingdom of our Lord keeping all His commandments blamelessly? The man who teaches salvation by works is in error, but not as much so as the man who teaches salvation without obedience. Acts 5:32; Rom. 8:9.

Human life is the most precious form of life upon earth. God wants us to preserve it, and has forbidden us to destroy it. The farther men depart from God the less they esteem human life. They who have the spirit of Christ seek not to destroy but to save.

**Matt. 5:22-26.** Complete obedience to the commandments of God is only possible when men have the spirit and mind of Christ. Psalms 40:7, 8. Our outward actions have their origin in the inner springs of the soul. Hate and anger are the parents of murder. And there are other forms of murder than taking the life. To destroy for a man all that makes life worth while comes under that general heading. If you hate me, I have lost your friendship, and I thereby suffer great loss. If you get such an evil opinion of me as to call me Raca (blockhead) you disparage my judgment and mental powers and class me among morons. If you call me worse, "fool" (a base scoundrel and contemptible fellow) you class me with the sons of Belial and kill my reputation as a worthy man among good men. But the penalty for murder is death, and when you kill me with your slanders, your wicked heart and tongue will do the same thing to you. Slanderers (Gr. diaboluses, lit. "devils") cannot long maintain their own reputation as saints. We are most successful in destroying our enemies when we make them our friends.

And he who would approach God acceptably must first make speedy and earnest efforts towards reconciliation with his fellow men. Let not the sun go down upon your wrath or his. The word "adversary" (Gr. antidikos) usually has the sense of "enemy of righteousness," but in its milder significance may simply mean my opponent at the seat of judgment. But whether my adversary has justice on his side or no, for my own good and his I should seek his satisfaction. The Lord overcame His enemies, not by killing them, but by letting them kill Him. I Pet. 2:21-24.

**Matt. 5:38-42.** In the earliest ages the individual or his nearest of kin did the work of avenging insult and injury, and, if successful, usually boasted about it. Gen. 4:23, 24. As this resulted in endless acts of retaliation, feuds, and wars, God wisely took the right of unrestricted retaliation from the individual and gave the punishment of the wrongdoer to the state. Today the state bears the sword for the punishment of evildoers and for the praise and protection of them that do well. And the true child of God has made a further advance in the ventures of peace. As much as in him lieth he lives peaceably with all men. He neither avenges himself upon those who have done him wrong, nor does he ask the state to do so for him. Instead, he blesses them that curse him and prays for them that despitefully use and persecute him. When they smite him on the one cheek he turns the other also; when they wrongfully take away even his necessary things, like his coat which he wears by day, he will let them also have the cloak with which he covers himself at night; when they compel him to go with them and carry their load for a mile, he will go with them and carry the load for another mile; and the needy and the habitual beggar are not turned away empty. Whereas formerly he provided for himself by stealing, now he labors with his hands to give to him that needeth. Surely his spirit is the opposite of the spirit of this world.

### THE SACREDNESS OF THE HOME

Ex. 20:14; Matt. 5:27-30; Mark 10:2-16; Eph. 5:22-33

Lesson for November 20, 1938

**Golden Text.**—Keep thyself pure.—I Tim. 5:22.

**Ex. 20:14; Prov. 6:31-35.** Blasphemy against the Holy Ghost is the unpardonable sin before God, but adultery is the unforgivable sin between men. The home is the foundation structure of all human relationships. A nation of godly homes need fear no evils within nor foes without; but no people can

long endure where the homes are corrupt. Mutual love and fidelity on the part of the parents is vital to the welfare and happiness of the home. If in anything the iniquities of the parents are visited upon the children unto the third and fourth generation of them that hate Him it is in the penalty, physical, mental, and moral, reaped as the harvest of sexual infidelity. The so-called "bad diseases" are, with rare exceptions, the result of evil conduct in the sex life. In the World War two out of every eleven young men of America who were examined for military service were rejected for physical unfitness due to these diseases. Would examination of the women of America reveal a similar condition? Probably. The persons thus afflicted are unfit to be parents.

**Matt. 5:27, 28.** In plant life we see first the blade, then the ear, then the full grain in the ear. In sin, there is first the thought, then the desire, then the deed. If, like Job, men made a covenant with their eyes not to look upon a maid there would be no adultery. Job 31:1. Instead, with avid eyes they leer at every passing female, and their mouths proclaim the filthy thoughts of their hearts. Such are already guilty of sin before God, for they lack only opportunity to gratify the lust that their evil minds have suggested.

**Mark 10:2-9.** Marital faithfulness is dependent upon soul qualities. Those few in whom the love of one is strong are naturally true to each other and like love birds never tire of each other's companionship. Such need no instruction on this theme. The other extreme, like the honey bee, gathers sweetness at every flower. Constancy and fidelity are unknown qualities in such souls. All the teachings of sages and prophets, all the laws of nations, and all their observations anent the unhappiness of those who transgress the laws of social life, combined, cannot keep them faithful to the companion of their youth. Only the mighty power of God entering and transforming the soul can keep such an one in the paths of life. But God ordained that at marriage the two shall become one flesh. Ezekiel's wife was the light of his eyes, and true souls would rather lose their natural eyes than their companions. Such is the strength of that bond of union. Fickle souls lightly take the nuptial vows and as lightly break them. But God hates putting away. And why? Because he seeks a godly seed. Mal. 2:15. Men and women of exceptional worth are not raised in homes where the parents are lacking in constancy of love and fidelity of life. Our criminal elements are reared there.

**Verses 9-12.** Marriage is a sacred institution, even where the blessing of the church may not be upon the union. The heathen is joined to his wife by God even as the Chris-



tian who makes his vows at the altar. To break your vows means injury to your companion, to your children, to your community, and to the cause of Christ. "No man liveth to himself," and it is much more noble to suffer the agony of a mismarriage than to do untold harm to many others whom you love or should love.

**Verses 13-16.** Children are God's most precious gift to the family. Normal people want them, and such is the love that true parents have for their children that they gladly suffer privations and toil for the welfare and happiness of their little ones. The wise parents bring their children to Jesus for His blessing upon them, for greater good than that they could not bequeath to their offspring. Why did the disciples discourage those that brought the little ones? Perhaps they thought that babies were not worth the bother, just as some mothers have time for everything except the care of their own babies and the duties of the home. But the baby that is consecrated to the Lord as an infant, and reared in the faith, will in all probability be a faithful Christian all of his years upon earth. Infant consecration was practiced among the Jews; also in the early church. Why not now?

**Eph. 5:22-33.** Here is a scripture that men and women should read again and again, especially when they find that symptoms of marital unhappiness appear. There will be no disruption of the home if you heed its message.

**HONESTY IN ALL THINGS.—Exodus 20:15; Matt. 19:16-22; Luke 19:1-10, 45, 46; Luke 20:9-16.**

**Lesson for November 27, 1938**

**Golden Text.—Thou shalt not steal.—Exodus 20:15.**

**Golden Text.** Stealing is taking that which belongs to another and using it for your own without permission on his part or remuneration on yours. Many people are thieves who wear the marks of respectability. Absalom was a thief when he stole the hearts of the people from his father to himself. He has had many imitators. In Jeremiah's time prophets stole each other's prophecies and delivered them as their own. Stealing another's sermon and delivering it as your own is the same sin in modern form. In Malachi's day many people robbed God. They were thieves. How did they rob God? By withholding the tithe and the offerings from the Lord and using them in gratifying their personal needs. This sin is almost universal among professing Christians today. Very few honor God with the tithe, and the average church member spends much more every week for tobacco than he puts in the offering on Sunday. When once the people cease robbing God and make sure that they will give Him all that is due, the windows of heaven will open and the blessings of God will fall upon us above measure. He who robs man or God will eventually be poorer than he who labors for the other's benefit. The above is respectable thievery. The man who steals my chickens, and the man who robs the bank are also thieves, but not quite so respectable. Does God make a distinction?

**Matt. 19:16-22.** The rich young ruler was not honest with himself. He wanted everlasting life. No price that I can pay is too high to get possession of that. When the Master gave him the terms he went away sorrowful. He kept his wealth and cheated his soul.

**Luke 19:1-10.** The subject of most of this lesson was a despised publican. He was rich in silver and gold but poor in friends and poorer in character. The veriest beggar in Palestine would have felt himself disgraced to cross the threshold of Zaccheus' home. But God worked in a mysterious way in that man. He aroused in him the desire to see the Saviour. In order to accomplish this he had to run ahead of the crowd and climb a sycamore or mulberry tree. Had Jesus been like many a man who thinks himself to be somebody he would have stopped under the tree and incited the crowd to harass Zaccheus. Instead He honored him by calling him by name. An honest soul does not dishonor his brother. Follow the example of Jesus. And Jesus honored him still more; He invited Himself into Zaccheus' home. And Zaccheus rose to the occasion. To trust people makes them trustworthy, and this confidence of Jesus brought out in Zaccheus qualities long dormant. No man is honest with his God who receives blessings from God and does not pass them on to his fellows. Zaccheus was honest in this. When he was honored of Jesus, he honored Jesus by freely offering half his wealth to Jesus for the poor, and besides making full restitution to all he had wronged. Such conduct on the part of a penitent is honoring to God, and such conduct is proof of sincere repentance. Zaccheus received Jesus joyfully, and now Jesus joyfully announces, "This day is salvation come to this house."

Most church people try to make themselves believe that they are very anxious that all men should be saved. Yet they would not welcome any number of persons into the fellowship of their congregation, because they are not of their race or social standing. Such people are dishonest. In heaven all the redeemed will constitute one big family. If I don't want them in my family here I would hardly want to be in the same family with them over there. Be honest. How much do you love the negro, the fallen woman, the drunkard, the miserable beggar who has thrown away all his manhood? Do you love them enough to make every effort possible to redeem them, and then to fellowship with them?

It was Zaccheus' last chance. Jesus never passed that way again. Why don't you do something for the fallen today? Are you deluding yourself into believing that somebody else will speak to them? You are not honest if you ask another to do that which you should do. And you have no right to postpone until the morrow the duties that are yours today. Your failure today may rob some poor soul of the opportunity to turn to the Lord for salvation. One of the worst tortures that a soul can have is to be persuaded that some one whom they could have brought to the Saviour died without hope through their neglect. Be honest with your soul, be honest

in your mind, be honest in your business, and be honest with your God.

**THE SIN OF LYING.—Ex. 20:16; II Kings 5:20-27; Prov. 6:16-19; Matt. 15:19, 20; John 8:42-47; Eph. 4:25; Revelation 22:14, 15.**

**Lesson for December 4, 1938**

**Golden Text.—Behold, thou desirest truth in the inward parts.—Psalm 51:6.**

**Golden Text.** "The heart is deceitful above all things," but God desires truth in the heart. There is only one way to change the heart; and that is by the new Birth, or the new creation, in which our stony hearts are taken away and hearts of flesh are given us. If truth is in the heart, falsehood will not flow from the lips.

**Ex. 20:16.** What is a lie? A lie is an untruth told with the intention to deceive to another's hurt. The lie is practically 100 per cent "against thy neighbour." To say anything to another's hurt is always a proof of dislike on the part of the speaker towards the person spoken of. If you love me you will not say anything of me to my hurt. There is a very close relationship between lying, stealing, and murder. An old Pennsylvania Dutch rhyme that we learned as children, translated reads something like this: "Who lies will steal; who steals will kill; who kills will go to the gallows." By lying Satan murdered the first parents in the garden, for he persuaded them to do that which caused their death. False teachers with their lying prophecies have been the cause of the eternal destruction of millions of souls. And the lies that the children of the devil have been telling about God and His servants have done incalculable harm to the cause of Christ. You can protect yourself against the ravages of thieves and murderers, but against the malicious gossip of the talebearer you have little protection.

**II Kings 5:20-27.** Gehazi's greed made him deceive Naaman and made him try to deceive Elisha. He succeeded in getting what he wanted, but got much more that he didn't want; he became and remained a leper to the day of his death. Men like Gehazi are moral lepers. Do you know any?

**Prov. 6:16-19.** There are seven things God hates, and three of them are a lying tongue, a false witness that speaketh lies, and a malicious gossip that soweth discord among brethren.

**Matt. 15:19, 20.** Matter is unmoral, consequently it can be neither good nor bad. My body is made of matter, and of itself is neither good nor bad; but there is dwelling within this body a spiritual something that in its natural state is intrinsically evil; it is an evil heart of unbelief. Out of this evil heart proceed all the evils that man can imagine and commit, and the house of the soul becomes as filthy as the heart it houses. Again the Master makes a sevenfold list of things that defile and that He hates, and three have to do with speech, i. e., evil thoughts, false witness, and blasphemies. "Out of the abundance of the heart the mouth speaketh."

**John 8:42-47.** The children partake of the nature of their parents; and there is the affection.

(Continued on page 340)



# THE YOUNG PEOPLE'S MEETING

## INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

The time of the year is here when there is more time to read. It is well to see that our time spent in reading can be spent with profit for the upbuilding of our own life and the lives of others. Leaders will do well to give some attention to the things the young people are reading, especially the boys and girls who are forming habits of reading. There is so much reading afloat that it is as unwise to leave the youth to read what he happens to find as it would be to let our children eat what they happen to find if we knew that there is a lot of poisoned food lying about. One season during an overflow a lot of cockle-burs were sprouted in the drift. A farmer's hogs began to die. He blamed his neighbor for poisoning them and felt hard toward him. But when the truth had dawned, he kept his hogs confined a while, until the danger was past. The cockle-burs had enough in them to bait the hogs, only to destroy them after the bur was in his stomach. So the unguided youth or elder may read something with interest that contains the element of destruction for his soul of which he is not aware until the evil is done. By all means provide reading matter for youths and encourage them to read it, but guard them from the kind that will ruin them or injure them greatly by having read it.

Missionary Day has been chosen for the express purpose of giving attention to missionary themes and to awaken the interest we need to have in the great task of the Church in the world. Let us make it an opportunity to awaken a true interest in the great facts and their call to us as the children of God. The boys and girls who have that interest awakened early in life will be apt to devote themselves to this cause when they make plans for the future service of the Lord, as well as their present activities in His cause.

Thanksgiving Day, with its reminder of our indebtedness to the Lord for the goodness and mercy He has bestowed upon us, is at hand. In our meditations let us seek to secure a heart feeling that is in accord with all expressions of thanks.

Among the Missions studied during the year we are including the Mexican Border work, which is being done by our brethren in Texas. There has not been so much known as yet about the opportunities of this work, but some well-written articles have been published in the Gospel Herald and the Mission Supplement, and also in the Christian Monitor during the past year or more. Look up these back numbers and watch for any new reports more recently given. We tabulate a few: Mission Supplement of Oct. 7, '37, page 595; Gospel Herald, Mar. 18, '37, page 1076; Gospel Herald, July 22, '37, page 373; Gospel Herald, Aug. 12, '37, page 436.

As the cooler days approach and the opportunities increase for more Bible study and meditation, we trust that the very best work possible will be done by our young people in the work of the Church through her Sunday schools, mission study classes, young people's meetings, prayer meetings, or whatever way the congregation may have to further the cause of the Lord in the different localities.

### GOOD THINGS I HAVE READ (Jr.).— Deut. 17:18-20

Topic for November 13

#### MOTTO

"Excellent things in counsel and knowledge."

#### MEDITATIONS ON THE TOPIC

I. Good Reading.—Like the choice of associates is the choice of good reading. Only in reading we may choose more particularly, since associates may come to us, while we have the opportunity of selecting our books, or reading matter. Our standards of choice in reading must be founded on the standards for true Christian character. Back of every wholesome thought is the truth of God. And the truth is largely made known to us in the Word of God. Nature teaches us much, but we find the rankest heathendom in the midst of nature. Without a revealed message from God very few can learn the lessons of nature aright nor lift themselves through its study to any heights in spiritual things.

Scientists who have studied nature without divine revelation have often made true observations, but they have also made wild and

ungodly applications, which revealed great ignorance of divine things. If they had been as keen in their investigation of the Word of God as they were in their observations of nature they would have found true delight in both and have been a greater blessing to fellow men. In our choice of books we need to consider the character of the men and women who have written them. Just as associates contaminate or impart of their character to those with whom they have to do, so the writers of books will drop some of their weaknesses or strength into the books they write. The only writings that are free from error and wholly safe for our absorption are the Holy Scriptures. Scripture has come by "inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Other books outside of the Bible need to be measured by it. Books, written true to life, need to be sifted to be sure they present that life without the evil bias by which character is made to partake of the ungodly nature of this world. Works of fiction reveal a writer's interpretation of life

often more vividly than they reveal the truth of life which God would have revealed by contemplation on His Word. Writings may be true to facts of life, but so written that they set a false interpretation of life upon facts. It will require a faithful study of the Word, by the aid of the Holy Spirit, to discern what is good and true in the writings of men. What have you read, and how have you read it?

II. The Text.—Deut. 17:18-20. This passage gives instructions to kings on the throne of Israel. They were to have a copy of the book of the law of God, from which they were to read all the days of their life. Our chief reading book also is the Book of God.

III. Suggestions for Junior Programs.—As suggested in the Suggestive Assignments the reading reported in the meeting should be such as has been done under the direction of Christian leadership. Boys and girls need direction in their reading. This direction ought to be given by Christian men and women who have the spiritual welfare of the individual at heart and can discern what is most wholesome for their reading. To give stimulus to this reading and have it more carefully done it is well to prepare a review or expect a recitation of the same at some appropriate time. This can be done in the meeting especially set aside for such a program. Preparation for this meeting may consume months before the meeting. Program committees should look ahead, and leaders of youth should make plans in co-operation with the program committee to use such a topic as this in expressing what the boys and girls have been doing in their reading. A correlation of subjects or a miscellany of subjects may be used in the reading. If there is an oversupply of preparation that cannot all be utilized in one meeting, a place for one number or more may be given in succeeding programs in which it is suitable for such reading to be reported.

#### OUTLINE STUDY

##### I. Good Things I have Read—

1. From the Bible.
2. From good books—
  - a. Of biography.
  - b. Of history.
  - c. Of missions.
  - d. Of nature.
  - e. Of Christian life.
  - f. Of travel.
  - g. On the Christian home.
3. From magazines and papers.

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors.

1. Text Word, "Read."
2. The Opportunity Is to Be Used for the Juniors to Relate or Tell of the Good Things They Have Read, Possibly from Books Read under the Direction of Christian Leadership.



## For Seniors.

1. Spend the Hour of the Service in Producing Choice Things Which Will be Uplifting to Others from Books or articles read. Book Reviews May be Given also.

## PERSONAL THOUGHT

"Give attendance to reading." How well am I equipped with the reading of good literature, especially the Bible?

## SEED THOUGHTS

A discursive student is almost certain to fall into bad company. Homes of entertainment, scientific and romantic, are always open to a man who is trying to get away from his thoughts. But a shelter from the tempest is dearly bought in the house of the plague. Ten minutes with a French novel or a German rationalist have sent a reader away with a fever for life.—Willmott.

We should be as careful of the books we read as of the company we keep. The dead very often have more power than the living.—Tyron Edwards.

We should accustom the mind to keep the best company by introducing it only to the best books.—Sidney Smith.

## MISSIONARY DAY.—II Cor. 8:1-14

Topic for November 20

## MOTTO

"Consecrate yourselves this day to the Lord."

## MEDITATIONS ON THE TOPIC

**I. Personal Consecration for Service.**—We know of no better way to give our life than to set it apart unto the Lord's service. Our definite enterprises that have been undertaken for the earning of money have been productive of more or less that can be applied to a definite work for the cause of Christ. We have given of our thought. We have given of our muscular energy. We have given of our time. We have used the Lord's sunshine, rain, air, material, life. Our will which He has allowed us to exercise, can be exercised freely to use all His gifts to do His work. We can only give Him back His own in any service in which we engage. But He is honored if we do it freely and gladly and without any reserve. He is honored with what we have done for the help of our homes. He is honored with what we do for others. He is honored with what we do for ourselves. But all these things must be done with a sense that this is the thing He wants done for these ends. We may give energy for our homes and for ourselves and for others that does not contribute to His glory. This is then a service which becomes sin to us. But if we give ourselves fully with all our service, we shall plan and labor to the end that every contribution of mind and body and life is counting for His glory.

Missionary Day may serve to help us to see what has been done and what may yet be done to further the cause of the Gospel. There are many souls yet unsaved. There are many needy ones both in body and in

spirit. There is much that we can have a share in doing that will help forward the work. We can pray more earnestly. We can give more liberally and cheerfully. We can give our whole life and let God use us as He directs by His Spirit through His Church.

**II. The Text.**—II Cor. 8:1-14.—This passage points out the grace of liberality found in the churches of Macedonia and recommends that the same spirit be exercised in the Church at Corinth. The spirit of self-dedication came first before the gift of money. Jesus Christ is the perfect pattern of such a spirit of giving. We need not only to plan to do good, but to carry out our plans by actual doing of what we had in our minds to do.

## OUTLINE STUDY

- I. Consecrate your body.—Rom. 12:1.
- II. Consecrate your service.—I Chron. 29:5.
- III. Consecrate your increase.—II Chron. 31:5-10.
- IV. Give Yourself.—II Cor. 8:1-5.

## OUTLINE FOR YOUNG PEOPLE'S BIBLE MEETING FOR MISSIONARY DAY

## Christian Consecration

**Songs.**—Select suitable songs which emphasize consecration sentiments.

**Scripture Lesson.**—II Cor. 8:1-14.

**Theme.**—"Consecrate yourselves this day to the Lord."

## Outline of the Scripture Passage—

- I. The grace of God among the churches of Macedonia vv. 1-4.
  1. Their abundance of joy in affliction and poverty.
  2. Their willingness to help in the Lord's work.
- II. Consecration of their own selves vv. 5, 6.
  1. To the Lord.
  2. To Paul as a leader in the Church by the will of God.
- III. The grace of giving vv. 7-9.
  1. Equally important as other fundamental doctrines and practices.
  2. A proof of the sincerity of love.
  3. Christ gave all He had that we might be rich.
- IV. A willing mind.
  1. Precedes acts of benevolence.
  2. God accepts the offering of gifts according to that which a man has.
  3. To share according to his ability.

## Suggestive Assignments:

1. Principles of Christian Stewardship.
2. The Consecration of Ourselves.
3. Giving of the Firstfruits.
4. Giving, a Form of Christian Service.
5. Giving, an Act of Worship.
6. Giving, a Proof of Our Love.
7. "God Loveth a Cheerful Giver."

## SUGGESTIONS FOR JUNIOR YOUNG PEOPLE'S BIBLE MEETING PROGRAM

**Songs.**—Select such songs as "Jesus Calls Us" and others which express the thought of consecration.

**Scripture Readings.**—Ex. 32:29; Rom. 12:1; Lev. 20:7, 8; Matt. 10:37-39.

**Theme.**—"Consecrate yourselves this day to the Lord."

## Suggestive Assignments:

1. The Meaning of Consecration.
2. The Call to Consecration.
3. Consecrating the Money We Earned.
4. Saving Money for the Lord.
5. Consecrating Ourselves to the Lord.
6. The Blessings of a Consecrated Life.

**Recitations.**—Appropriate Missionary Day recitations may be assigned to the Juniors. Suitable material for such purposes may be found in the Words of Cheer and The Youth's Christian Companion for October 30.

**Prayer.**—It would be very fitting to have a special season of prayer at the close of the service. Juniors might be called upon to participate in offering prayer for those whom their earnings are intended to support. Some older person might be chosen to lead in this part of the program.

**NOTE.**—Watch for additional material in our Church periodicals. They will contain special articles prepared in the interests of Missionary Day. Special Missionary Day material will appear in the following publications: November issue of the Mission Supplement and October 30 issue of The Youth's Christian Companion and Words of Cheer.

## BE YE THANKFUL.—Ps. 103

Topic for November 27

## MOTTO

"Forget not all his benefits."

## MEDITATIONS ON THE TOPIC

**I. The Debt of Gratitude.**—So many things have come to us from God which show His interest in our happiness and well-being. Many of these gifts are the same as those which He is giving to all His creatures. Many of them, if we stop to consider, are personal and show a definite interest in our own individual lives. The nearer we get to God in our devotion, the more we shall feel His personal touch with ourselves, in answered prayer, in the moving of His Spirit, in the revelation of His will through our study of the Word. And then we shall recognize the gifts that are given to all as very definitely personal also, since they come to us when we meet the conditions that make it possible for us to enjoy them.

Providential overrulings can easily be seen to affect our own condition in such a personal way that we must be made to feel that God has done it specially for us while He was doing it specially for others. And while He may be overruling affairs to affect my case in one way and another case in another way, after all the results have been considered we must be made to feel that He has made no mistake in His love toward us and that He makes "all things work together for good to them that love God."

Then let us be thankful. Thanks should be in our thoughts. Thanks should be on our lips. Thanks should be revealed in our obedience to His commands. Thanks should be in our readiness to share His blessings with others. Thanks should be revealed in the consecration of all that we have and are to the furtherance of His cause in the world. Let us tell Him. Let us tell it to others. Let us tell ourselves.



**II. The Text.—Ps. 103.**—Here the Psalmist is telling himself while he is telling others in a psalm of praise. In talking to his soul he says, "Bless the Lord, O my soul, and forget not all his benefits." After reasoning about the benefits, he calls upon other beings and His works to bless Him, and finally calls upon his own soul.

**III. Suggestions for Junior Programs.**—The suggestions of the Psalmist to "forget not all his benefits" is a very effective way of causing thankfulness to spring up within the heart. This part of the program should have a prominent emphasis. The Outline Study will give exercise on this point. The reading of the Scriptures will be helpful since they are to the point and are not so long that there will too much time be consumed in their reading. Then having thoroughly awakened the Spirit of gratitude by meditation on God's goodness we should consider how we may express that gratitude in a way that God will be pleased with our expression and will receive glory before all thereby. Some of the suggestions can be carried out in definite concrete acts soon. This form of thanksgiving should be encouraged, as well as the service of the lips. The Suggestive Assignment for the Juniors will give further direction as to how the trend of the meeting may be led.

#### OUTLINE STUDY

##### I. Why Be Thankful?

1. Because He is good.—Ps. 118:1.
  - a. In sending sunshine and rain.—Acts 14:17.
  - b. In giving bountiful crops.—Ps. 104:13-15.
  - c. In providing for all creatures.—Ps. 136:25.
  - d. In providing His Word.—I Tim. 3:16, 17.
  - e. In giving us teachers and preachers.—Eph. 4:11-16.
  - f. In providing salvation for our souls.—Jno. 3:16.
  - g. In giving us heavenly fellowship.—I Jno. 1:1-3.
  - h. In providing a place for us in glory.—Jno. 14:2.
  - i. In providing us help to reach that home.—Jude 24, 25.

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors.

1. Text Word. "Thankful."
2. How Can I Show My Thankfulness?
  - a. By remembering all His benefits.
  - b. By prayer and thanksgiving from my lips.
  - c. By gifts and good works toward the needy.
  - d. By keeping all His commandments.
  - e. By doing everything to His glory.

##### For Seniors.

1. The Expression of the Thankful Heart.
2. How We May Grow in the Thankful Spirit.
3. Reasons for Thankfulness to God.

#### PERSONAL THOUGHT

Help us, Lord, to be worthy of all the blessings in a more earnest and devoted service.

#### SEED THOUGHTS

As we offer our small rejoicing  
For the love that surrounds our days,  
All the wonderful works of Thy goodness  
Shall open before our gaze;

Through the gates of our narrow thanksgiving  
We shall enter Thy courts of praise.

—Annie Johnson Flint.

"Without Thy sunshine and Thy rain  
We could not have the golden grain;  
Without Thy love we'd not be fed;  
We thank Thee for our daily bread."

If the Lord acknowledges the sacrifice of praise and thanksgiving as a sweet-smelling savour, could it not be true that the spirit of murmuring and complaining is a stench in His nostrils?—Sel.

It isn't what you have in your pocket that makes you thankful. It's what you have in your heart.—Sel.

We thank Thee, O Father, for days yet to be;  
For hopes that our future will call us to Thee.  
Let all our eternity form, through Thy love,  
Our Thanksgiving Day in the mansions above.  
—W. Carleton.

#### OUR MEXICAN BORDER MISSION.—Ps. 96

##### Topic for December 4

##### MOTTO

"O worship the Lord in the beauty of holiness: fear before him all the earth."

#### MEDITATIONS ON THE TOPIC

**I. Our Mexican Border Mission.**—For some years the Mennonites who have come in touch with the Mexican people who are living in the United States, have given time and service to bring the Gospel message to them. And they have found a response. The conviction kept growing that more work should be undertaken. Accordingly the General Mission Board sent a committee of investigation with the purpose of starting a definite work among the people of the Mexican Border. Bro. T. K. Hershey spent a year longer on his furlough from South America that he might begin the work. Bro. and Sister Amsa Kauffman were appointed to take up the work. Bro. and Sister David Alwine, Bro. Jno. Leatherman and Sister Agnes Aschliman, also entered the field to assist in the work. Good reports have been coming in. Souls have been accepting Christ as their Saviour, and a number have already been baptized and received into church fellowship. More centers are opening up, and there will be need of helpers and means to continue the work until such a time as it may be manned by the people themselves with their own working force.

Secure a report to the Last Mission Board of the Mexican Work. See latest correspondences in the church papers. Write to some one on the field for special information you would like to have. Bro. E. S. Hallman has been serving as bishop in the work. He has bishop oversight of the southern field including the states of Texas, Louisiana, and Mississippi. His work hitherto has been under the auspices of the Missouri-Kansas Conference. Some work has also been carried on in Colorado by congregations in touch with the Mexicans of that locality.

**II. The Text.—Ps. 96.**—This Psalm has been selected because of its world-wide view in a call for worship. "All the earth," "all peo-

ple," "the heathen," are expressions of this world-wide view point. The call to worship for all people must include the preaching of the Gospel to them.

**III. Suggestions for Junior Programs.**—The Suggestive Assignments will give a line of thought to present to the boys and girls. We will need to be on the lookout for further information and reports as time goes on, in order to be able to bring the most effective impression of the work to the children. The last point, "What can we do to help?" should not be overlooked. Suggestions should be made and some way provided to lead the activities of the boys and girls in doing what they can do.

#### OUTLINE STUDY

##### I. The Present Progress.

1. The workers on the field.
2. Study of language and acquaintance with the people.
3. Personal work.
4. Meetings.

##### II. The Nature of the Field.

1. People from Mexico in the United States.
2. A moderate climate.
3. A neglected people spiritually.
4. A laboring class and generally poor.
5. Plans for the future of the work.

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors.

1. Text Words, "All Men."
2. The Mexican Mission Work.
  - a. The Mexicans in Texas.
  - b. Work among them by Bro. Kauffman and others.
  - c. The need of Jesus by the Mexican boys and girls.
  - d. What can we do to help?

##### For Seniors.

1. Discuss the Points in the Outline, Making Research as far as Possible.

#### PERSONAL THOUGHT

The light of Jesus which I enjoy is the right of every race to enjoy. What am I willing to do to let the light shine so that others may enjoy it?

#### SEED THOUGHTS

"While you pray for India, South America, and for Africa, please also pray a word for the Mexican work in Texas."

"Give to all the missions, and include the Mexican work in your giving."

"Consecrate yourselves to the service of Christ and go where He wants you to go. If He wants you in Texas, come, and there is plenty of hard work here for you to do."

"Among the many calls of the lost for the Gospel comes one from the lost Mexican in South Texas."—Jno. D. Leatherman.

Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord: do not I fill heaven and earth? saith the Lord.—Jeremiah 22:23.



# COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

## THE FOUR GRIM, DEADLY HORSEMEN HALTED IN EUROPE

I saw, and behold a WHITE HORSE . . . another HORSE that was RED . . . I beheld, and lo a BLACK HORSE . . . and I looked, and behold a PALE HORSE.—Rev. 6:2-8.

These Four Horsemen of the Apocalypse symbolize a conqueror, the removal of peace, followed by famine and pestilence, which always follow a deadly war. These horsemen have again been stayed in Europe by the pact arranged and signed at Munich, by the "Big Four"—Herr Hitler of Germany, Premier Chamberlain of England, Premier Mussolini of Italy, and Premier Daladier of France. The world breathes an audible sigh of relief over the outcome of the Munich Conference. The world may have been saved a bath in blood by this last minute development. While we are looking about for someone to thank and congratulate, there will be enough universal praise to go around.

Sane British statesmanship deserves its share of praise; the people of Czechoslovakia, who will bear the brunt of the loss in dignity, people, and wealth; the French whose huge army Germany has learned to respect; the British fleet gathered at Scapa Flow; Mussolini whose warlike tones, after all, softened when he realized that a world might be turned into an inferno of hell; Herr Hitler who although he had a real case knew that he was overreaching himself, and had better save his face from an enraged world; President Roosevelt, whose appealing messages seem to have softened the hearts of the dictators. But far and above all these and many others, we place the prayers of the millions who fervently implored for peace. GOD UNDOUBTEDLY ANSWERED PRAYER, when His people prayed from their hearts in faith.

Why all the trouble about Czechoslovakia? It is one of the hangover mistakes of the "World War" of 1914-1918. It is one of the countries arranged in spite form, pointed and aimed at the heart of Germany. This Germany has always resented. One of the suggestions of Ex-president Wilson was that a plebiscite should be held in all sections to find out the wishes of the people, as to who should govern them. This was never carried out by the major powers. Then, also, the Czechs occupy a country that is rich. Dr. Howard Chandler Robbins aptly wrote:

If the Church of Great Britain and America had denounced, at the time, some of the more iniquitous provisions of the Treaty of Versailles and had insisted on justice and appeasement, then totalitarianism might never have developed.

In the first place the country of the Czechs is a substantial wheat producing country, an exporter of quite fair amounts of wheat and flour. It produces the highest quality barley in the world, used in making beer. It is the largest exporter in the world of beet sugar. It produces a good deal of corn, potatoes, oats, rye, and it has more cattle per square (52 head per kilometer) than any other country with the exception of Denmark, Belgium, and Holland, which have a very dense cattle population.

Czechoslovakia has an abundance of iron and coal ore, which makes for the promotion of metal industries, and hence the country

By the World News Editor

*This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.*

abounds with steel works and iron foundries. It also enjoys an enviable reputation for its fine glass, porcelain, and pottery. It has large forests, producing a good deal of pulp and paper for export. It has developed an immense textile industry. It is a great believer in foreign trade, and is filled with industrious people of different nationalities.

The Czech people are a very old race. They occupied the state of Bohemia (which forms the greater part of the present area of Czechoslovakia) almost two thousand years ago. Bohemia then was a sovereign state, having dominion for hundreds of years over a considerable portion of Austria-Hungary and parts of present Germany.

However, after the Thirty Years' War in 1648, Czechoslovakia came under the Austrian monarchy, and by 1670 the last remnants of national independence had disappeared. Czechoslovakian legions fought for the Allies during the Great War, and the Allies recompensed them by giving back to them their ancient lands including Bohemia, which, however, by this time, contained in those areas bordering Austria and Germany a considerable number of Austrian and German people. This is what complicated the whole situation. This area is largely known as the Sudetenland. The Sudetens have been influenced by Nazi agitators, and by some of their own dissatisfied people, who clamored for greater freedom. The Czechs have not been oppressive rulers, but were frequently unwise. The different races, creeds, and religions complicated matters exceedingly. Then also Europeans have not learned the lesson of co-operating in a friendly spirit, as well as the United States and Canada. Rubbing shoulders in Europe often leads to heated feelings, words, and wars.

There are those who resent the partial dismemberment of Czechoslovakia. These should give serious thought to the following statement of a high British spokesman regarding the Munich Conference:

It was a tragic business—like standing around a table in a mortuary and dissecting a body that wasn't there. (Czechoslovakia was not represented at the parley.) Yet you must remember that if it hadn't been done this way it would have been done by war. You must remember also that we are correcting a grave mistake we made at Versailles.

Although usually provocative, Benito Mussolini observed: "I cannot believe that Europe will set fire to itself to cook Prague's putrid egg." Yet Europe nearly did, the French mobilized a million men, the English placed their fleet in wartime trim, and spent hundreds of thousands in getting the air fleet and defenses on a war basis. Germany was swiftly mobilizing. Others were following in their steps. Millions were spent for armaments.

The Czechs themselves are better off, by ceding Sudetenland to Germany, rather than to have fought to hold the same. They may have saved a million men, women and children, millions of dollars, a world of heart-

aches and misery, and ultimately the nation. With the giant German air fleet and army at their front door, the Italians at their back door, there would not have been much left of value, until their allies would have come to their rescue. The words of Jesus again are timely, "They that take the sword shall perish with the sword." It is true that Russia with her mighty military machine might also have come to the rescue of the Czechs, but this reminds one of what the Prophet Isaiah once said to Israel, when he stated that to lean upon Egypt would be like trusting to a reed that would not support any one, and that also would pierce the hand that took hold of it. A war-torn Europe, with debt-ridden, impoverished people would be fertile soil for the Marxian agitators of Moscow. With peace in sight, well may Stalin of Russia show his resentment by the settlement at Munich. There are deep sinister reasons!

Another factor, and that a powerful one, is that the masses of the nations of the world are alarmed by the frightful prospects of a modern war. In England when some were urging their leaders to take stands which could only lead to another world war, the government allowed the publication of the book, "The Last Trumpet," by Britain's popular writer on science and warfare, Professor J. B. S. Haldane of University College, London. He opens the book with the following piece of gruesome candor. "Time" quotes some striking illustrations from the book:

"I hate having to write this book. Air raids are not only wrong. They are loathsome and disgusting. If you had ever seen a child smashed by a bomb into something like a mixture of dirty rags and cat's meat you would realize this fact as intensely as I do."

He opens his new book A. R. P.\* (Gollancz, London, 7s 6d), which thousands of Britons were reading lately. They knew for certain that fleets of German bombers were already being prepared in the Reich for quick takeoffs. Digging through Professor Haldane's 296 pages to learn what Science thought would be their fate and what Science advised could be done about it, Britons found crumbs of comfort only in the belief of Professor Haldane that no new and unprecedented weapons such as "death rays" or "germ bombs" are likely at present to be held in reserve by any country for widespread use.

Based on his own researches of several months in war-torn Spain, Professor Haldane writes: "The best way to avoid being bombed is to avoid war. . . . Many of the questions which are asked concerning Air Raid Precautions are unanswerable in the form in which they are put. If I am asked 'Does any gas mask give complete protection against phosgene?' the only literally true answer is 'No.' . . . But one would be safe in a phosgene concentration of one part per thousand, of which a single breath would probably kill an unprotected man. Hence in practice such a mask is a very nearly complete protection. It is the same with shelters. . . . A single four-ton bomb . . . aimed exactly right . . . would no doubt destroy a shelter which was safe against bombs weighing one ton. Nevertheless, I shall call a shelter bomb-proof if it will stand up to a one-ton bomb. . . . A one-ton [gas] bomb will poison 120 million cubic feet of air, for example a layer [of air] twelve feet high and covering nearly half a square mile."

To drive home how enormously more horrible the next World War will be than its predecessor



sor, Professor Haldane cited cold figures: "Between January, 1917, and November, 1918, German aeroplanes dropped 71 tons of bombs on England. These killed 837 people. . . . On March 16-19, 1938, 41 tons of bombs were dropped on Barcelona by German and Italian aeroplanes. They killed about 1,300 people."

Thus, had the bombing of Barcelona continued at this maximum intensity for even one full week, both the total weight of bombs dropped and the total casualties in this city would have considerably exceeded what all England suffered in its worst 95 weeks of actual war.

Scientist Haldane gives many objective, personal accounts of his sensations under bombing in Spain:

"I was running toward a medium-sized bomb when it burst. My mouth was open and the shock was so violent that I was unable to breathe for some seconds, and indeed thought that my throat had been torn away, and that I had only another half-minute or so to live. I did not notice that I had been wounded until I felt that my throat was intact, and managed to start breathing again. . . ."

"A man standing within ten yards of a large bomb will be torn to pieces, and the pieces thrown for hundreds of yards. A brick wall is not merely knocked down. It is shattered into a hail of projectiles which may kill people at a great distance. At a still greater distance the blast is translated into a wave of sound, but a sound like that of the last trumpet which literally flattens out everything in front of it. . . . It is the last sound that many people ever hear, even if they are not killed, because their eardrums are burst in and they are deafened for life. It occasionally kills people outright without any obvious wound. . . ."

We are indebted for the following remarkable facts, to the research survey by the research department of the Searle Grain company, noted in Canada for its fine statistical service.

In the last 538 years the world has only been entirely at peace for a total of 51 years.

From 1400 to 1600 there was not one single year of complete peace in the world. From 1600 to 1800 there were only 16 years of peace; from 1800 to 1900, 25 years of peace, and from 1900 to date, but 10 years of peace.

The great nations, it points out, have been at war during the 538 years under review, as follows:

|                     | Years |
|---------------------|-------|
| France .....        | 300   |
| Russia .....        | 261   |
| Austria .....       | 238   |
| Great Britain ..... | 232   |
| Spain .....         | 213   |
| Turkey .....        | 192   |
| Germany .....       | 187   |
| Italy .....         | 117   |
| Holland .....       | 106   |
| Portugal .....      | 40    |
| United States ..... | 27    |

Why, it asks, should the people of the world have spent such a large proportion of their time in destroying their lives, property, goods, commodities, products and resources, in making themselves poorer?

One can only suggest one real cause for it all, which is man's unfortunate genetic "make-up," which consists mainly of certain defects which seem to be so deeply ingrained and inherent in man's nature. They are as follows:

**Selfishness:** Which shows itself in an unwillingness to share with others those resources of soil and minerals which nature has made available in and on the earth, and which certain nations have taken possession of.

**Greed:** Born of the struggle for existence, the urge or the fear that man must accumulate things in order to tide over times of scarcity that might come.

**Envy:** The uncontrollable desire of any individual or nation to be as well off as other people; the determination to make others share with him the things that others own and have accumulated by one means or another.

Almost all of the wars that have been fought,

the survey concludes, can be traced to one or the other of these basic characteristics of human nature.

In an unpeaceful world, the settlement at Munich is another triumph of reason over passion. All sides made concessions and thus an intermediate course became acceptable. The ink had hardly dried on the accord reached in connection with the Sudeten issue, when Premier Chamberlain and Herr Hitler came to a mutual understanding whereby they accept the new four-power pact and the Anglo-German naval treaty of 1935 as "symbolic of the desires of our two peoples never to go to war with one another again." This all sounds good and we trust it is not only the enthusiasm of the moment. Other situations could be settled the same way, and an era of peace could be ushered in. However, every generation in every decade seems to have to learn the same lessons. The root cause of war is the deceitful heart of man. This never changes from age to age.

However, we that believe in peace and good will among men, long for the day when existent organizations which make for peace will be used, and the senseless piling up of armaments shall cease. Miss Elizabeth P. MacCallum, a noted writer and lover of peace appeals for the use of existent means towards peace thus:

The armaments race "to defend peace" goes on unabated. How much does it add to the security of the world community? Should we support rearmament under present conditions, or oppose it? Why?

These are questions which every earnest person feels one ought to be able to answer, not just instinctively but on grounds which he can explain logically, with a full understanding of the facts. Where can we find real safety? Is there anything the ordinary citizen can do to help create a more tolerable world order? If so, what? In the midst of all the present confusion are there any principles we can grasp firmly in order to save our society from destruction?

Some of the very governments which ten years ago were warmest supporters of the League of Nations now act as if the Covenant were a useless scrap of paper—except insofar as it provides for co-operation between the nations in nonpolitical humanitarian activities. For their own security, these governments now rely on rearmament and strong military alliances, negotiated by old-fashioned methods of diplomacy. And so, the peace machinery of the Covenant, which functions only when nations are willing to use it, lies neglected. The people cry for peace, but their governments do not use the means that lie ready at hand to produce peace.

Every sensible person understands that an armaments race in itself is a disastrous thing, bound to lead sooner or later to a world conflict of frightful proportions. It takes a great variety of raw materials to make the high-powered shells that split tall buildings from top to bottom, to build airplanes, to equip an army, a navy and home defenses. When an armaments race is on, each competitor feels he must have more and more of these raw materials. There is no end to the demand. As competition grows more intense panic seizes the governments which have the most difficulty in securing what they need. They go to war, their leaders declaring in every radio speech that they are fighting for the raw materials they need in order to live. The truth is they are fighting for the raw materials they need in order to kill.

Again, no economic system yet devised is magic enough to stand the strain of a prolonged armaments race. We depend on the free flow of goods and services to maintain life. When increasing amounts of capital are stored up in supplies of armaments instead of being used for ordinary productive purposes, there is no country in the world whose financial system will not collapse sooner or later under the load of unproductive hoarding. The nations whose economy breaks down first are bound to precipitate war. It is their last desperate attempt to evade

collapse. They forget that in modern warfare even the winners lose.

In the shadow of today's thunderclouds people have forgotten that the sun still shines above the storm. Governments have disregarded the principles on which peace must be based, and war has resulted. But the principles themselves remain. Nothing can change them. All that is necessary is for mankind to put them into practice, steadily and without fear. The result will be a world still bristling with conflicts of interest, but a world in which conflicts of interest are dealt with intelligently, not by plunging all nations into an orgy of general destruction.

Principles of peace will never be put into effective service until ordinary people in all walks of life take the trouble to understand them, to talk about them often, and to demand that their governments act in accordance with them.

The statement of the late Field Marshall Earl Haig of England is timely: "IT IS THE BUSINESS OF THE CHURCHES TO MAKE MY BUSINESS IMPOSSIBLE." If the millions of followers of the Prince of Peace, had the same spirit, lived it in all human relations, taught the same to every creature by example and word of mouth, we would have a different world, and heaven above us would have added joys.

## 10,267 MAJOR LABOR DISPUTES IN 19 COUNTRIES

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be slave or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.—Ephesians 6:5-9.

The above-quoted lines from the writings of St. Paul would settle all the difficulties between labor and capital, if put into everyday life and practice. We make no apology for quoting five verses, since they are the only real and permanent solution THAT WILL END LABOR DISPUTES. That is the Christian solution. For both sides it means give and take. On the side of labor it means respect for their masters; on the side of capital it requires respect for the persons of their servants. It requires the spirit of good will on both sides. This usually keeps both sides from doing wrong.

It will be of interest to our readers that world statistics of labor disputes have been compiled by the International Labor Office at Geneva, and published in its Year Book of Labor Statistics. They show that in the 19 countries in which complete figures are available there were a total of 10,267 strikes or lockouts in 1937.

These disputes, involving 4,223,994 workers, resulted in a loss of 50,755,454 working days.

The United States led with 4,740 disputes, involving 1,880,621 workers and a loss of 28,424,857 working days. Next came Poland with 2,103 disputes involving 545,165 workers, and a loss of 3,297,105 working days. Great Britain was third with 1,122 strikes, involving 595,000 workers, and a loss of 3,420,000 working days.

Figures for the other countries are given as follows:

|                      | Disputes | Workers Involved | Working Days Lost |
|----------------------|----------|------------------|-------------------|
| Argentina .....      | 82       | 49,993           | 517,645           |
| Australia .....      | 342      | 96,173           | 557,111           |
| Belgium .....        | 209      | 81,544           | 647,647           |
| Canada .....         | 274      | 71,905           | 886,303           |
| China .....          | 128      | 79,202           | 608,076           |
| Czechoslovakia ..... | 438      | 120,056          | 1,128,720         |
| Denmark .....        | 22       | 1,372            | 21,000            |



|                           |     |         |           |
|---------------------------|-----|---------|-----------|
| Estonia .....             | 5   | 6,129   | 1,109     |
| Finland .....             | 38  | 6,168   | 183,629   |
| India .....               | 379 | 647,801 | 8,982,257 |
| Ireland .....             | 145 | 26,734  | 1,754,949 |
| New Zealand .....         | 52  | 11,411  | 29,916    |
| Palestine .....           | 53  | 6,305   | 21,167    |
| Rumania .....             | 70  | 7,251   | 72,535    |
| Switzerland .....         | 37  | 6,043   | 115,648   |
| Union of So. Africa ..... | 28  | 5,121   | 25,690    |

It is also of interest to know that President Roosevelt appointed a Commission of Industrial Relations to visit England and Sweden. This Commission is composed of seven men and two women, representing, labor, capital and the public. It was appointed in the spring. The Commission reported lately their observations in England. It is a document covering some two full pages of a newspaper, and is generally accepted as a worthy piece of work, which merits study and consideration by those responsible for legislation, as well as by the nation at large.

After more than a hundred years of experimentation the British have worked out a system that works quite well in the settlement of industrial disputes.

The foundation of the system is the existence of strong, capable, and efficient organizations of labor and management, each respecting the other. They have worked out an arrangement of collective bargaining that has no government compulsion behind it. Their agreements rest on moral force, rather than legal enactments. Both sides have well learned by this time that strikes are wasteful. They have come to appreciate that REASON and GOOD WILL settle more difficulties than passion.

The President has spoken warm words of appreciation of the work of the Commission,

as well as of the method used in England. He has said, "that the most salient feature of it is the co-operative spirit, coupled with restraint, which is shown by those who represent both employers and employees in Great Britain." Later the Commission will report on Sweden.

The Labor problem is three-cornered; this is often forgotten. Mr. John Public is often the forgotten man. It is easy to raise wages, but it is another thing for the public to pay the bill. Railroads may pay higher wages, but what if the public stays home? You can charge any price for a commodity, but what if people refuse to buy? Both labor and capital must consider this third class, a very important party.

In Peoria, Ill., lives the noted millionaire, R. G. LeTourneau, where he is president and largely the owner of an immense manufacturing plant. They have no strikes, walk-outs, or industrial disputes. Mr. LeTourneau seeks to conduct the plant on the basis of Christian principles. Gospel meetings are conducted in the plant and attendance is purely voluntary. He was asked for the secret of having no industrial disputes. He said, "The Gospel of Jesus Christ teaches the employer to be fair to the employee, and the employees to be honest and faithful to the employer. The Gospel makes for contentment, and contented employees are poor prospects for the union agitator." This tells quite a story. That method is practical and workable.

#### THE BIBLE A SUPERNATURAL BOOK (Continued from page 347)

The Bible canon includes the sixty-six books of the "Old" (39) and "New" (27)

Testaments. The Old Testament in its arrangement covers a period of thousands of years. And its history reaches from the creation and man's beginning to the time of Jesus Christ. The New Testament in its arrangement reaches from Jesus Christ to the end of the generation then living. Both "Old" and "New" are ours, if we but accept and appropriate them.

Through this inspired Word we learn to know God, and Jesus Christ whom He has sent, and the Holy Ghost whom He has given. Even as "Divine Logos" assumed human form, even so "Divine Logos" also became "The Word" and indwells us, His children. Thus we know God, we believe in Jesus Christ; and are filled and led by His Spirit. This inspired Word is the entire Bible, made up of both the "Old" and "New" Testaments.

In this summary I definitely state that no man can intelligently comprehend nor study the Bible unless the entire Book is taken as a harmonious whole. Only in that sense does the Bible endure! God is not divided, neither is His Son divided, nor is His Spirit divided, and most assuredly His Word is not divided!

My position taken herein on the organism of the Church is that which I conceive to be Bible truth. It is the position declaring one God, one Saviour, one Spirit, one Word, one redemption, one people, and a united heaven. I recognize, however, that from the viewpoint of history proper, Israel and the organization commonly called the Church are considered separately. Nevertheless in this work I have pointed out clearly that according to Scripture the Church and Christianity are not identical in character. To the former belongs a more comprehensive scope than is commonly attributed. The Church in its entirety includes all the redeemed of God since sin entered the heart of man. Christianity is the status of God's children since the resurrection of Jesus Christ. Or strictly speaking, since the organization of the Church at Antioch.

It has not been my intention in anyway to minimize the study of original languages and manuscripts. The theologian, no doubt, will be a more able scholar and teacher if he is versed in Greek, Aramaic, and Hebrew, and full master of these languages of the original Biblical manuscripts. This gives a face-to-face acquaintance with Scripture as it came from the pen of the inspired writers. Yet it is the same Spirit that guided the hands and hearts of the original writers, who in the heart and mind of the reader gives him the true interpretation and understanding of the Word.

"No prophecy of the Scripture is of any private interpretation." That does not mean, my believing brother, "that you may read your Bible but do not read anything there that I have not read." I am convinced that this attitude by believers has caused more damage to the cause of Christianity than any one thing. For at the root of the whole matter lie two major enemies of Christianity: **Selfishness and Pride.** "I believe so; hence it must be so! Ego!" "If you do not believe so, what you believe cannot be so. So I can-

## CHRISTIAN MONITOR

### Special Subscription Offers

For nearly thirty years the Christian Monitor has been serving the constituency of the Mennonite Church. During this time its subscription list has varied. During the depression it receded somewhat, but of recent years it has been on the upward trend. The list at present stands at about 5200. Earlier in the year we had announced as our goal to reach the 6000 mark by the end of 1938. To help to achieve this objective we are making the following attractive subscription offers:

1. To all new subscribers of the paper who send in the regular price of \$1.00 per year we will extend the date of their papers to December, 1939. This means that those sending in at once will receive two months' subscription free.

2. To all our present subscribers who will send in two new subscriptions at the regular price, we will renew the paper free of charge for one year. This is a good way to extend the subscription label on your paper.

3. We also offer the following worthwhile rewards to those who send in two new subscriptions. The choice of the following new books:

"Exalting Christ in the City," by J. D. Mininger, a new mission study book and manual for all Christian workers.

"Africa Calls," by Ada Zimmerman and Catherine Leatherman, a fine reading and study book on mission work in the Dark Continent.

"Studies in Mennonite City Missions," by Alta Mae Erb, a new book on city mission work as conducted by the Mennonite Church.

"Life Songs No. 2," a song book just recently from the press, giving a fine variety of both new and old sacred songs.

Remember any one of these books will be given free for two new Monitor subscriptions. All four may be had by sending in eight new subscriptions, or any two or three may be had by obtaining the right number of new subscribers. Aim to get as many of these books as you can by getting new subscribers.

4. To those who send in five new subscriptions we offer free the following valuable books:

"Mennonite Cyclopedic Dictionary," by Daniel Kauffman. The only book of its kind in Mennonite literature. A most interesting and helpful publication, just recently published.

"Modern Religious Liberalism" (new and revised), by John Horsch. One of the best books of its kind ever published.

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## GO—BUT NOT ALONE

"Go ye—into all the world."

Literally—it is impossible to obey the command. No one can do it. Each has his place, his own work. He might preach or teach in one place—but not in all the world.

There is a way in which we can obey that command. It is the way we can be of the greatest possible help.

Each may go apart from common avocations for, say ten minutes daily, and ask God's blessing upon a certain mission field. He may go to that field, in spirit, look at its equipment, its workers, its needs, and mentally picture the work it is doing for those who know not the Gospel story. Then he will be able to pour out loving sympathy upon them and from heart depths ask God to pour out His Spirit upon His work there. In like manner, day by day, we may "go into all the world."

While we go into all the world in this way, we will not neglect the opportunities at our own door. The place where we find ourselves is part of the "world." In this place we are to preach Christ by our lives. Our personality is our equipment. Our very word, our business methods—our manner toward clerks, newsies—all we meet is witnessing either for or against Christ. Our every word may be spoken for Him—our daily lives may be daily expositions of His love, truth, justice, helpfulness.

Go ye into all the world—with your personality, your gifts, your love, your prayers. Go—but not alone—"Lo, I am with you alway!"—Unknown.

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song should lift the soul above earthly and sensual sentiments to the realm of spiritual appreciation of realities emanating from God and heaven through the Holy Spirit. It is to this end that the Committee has labored as servants of Christ and the Church, and to this purpose commend the use of the book.

The committee purposely used very few songs which appear in our other songbooks. Therefore this book should bring new life and variety into our worship. By special arrangement with one of the largest publishers of religious song books, we have use in this book of a great many of the general favorite selections.

A fine spirit of co-operation has been extended us by some of the leading music publishers of America and through special favors and grants, we have been able to collect an exceptional list of copyrighted songs, as well as some new titles by Mennonite authors which appear for the first time.

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not fellowship with you!" Rather let us behave as brethren. "Come let us reason together!"

"I thank God that I am not as other men are." Thus prayed a proud, selfish Pharisee. How much more do we all need to see ourselves as the humble contrite publican saw himself! "Lord be merciful to me a sinner." Thus prayed this man whom our Lord commended! Truly this man would be to us a more congenial companion than the proud Pharisee! As for me I here and now declare myself as one thankful to God "that I am just like other men are!" For in knowing myself as a man and knowing other men as myself I learned to know and believe in God and by His grace have been able to lead others to see and know Him.

Since God, His Son, His Spirit, and His Word are One and indwell us, His children, we then should be one people, a unit in pur-

pose and service. May our gracious Heavenly Father grant to us divine love and grace that this may be true of us all who profess and believe in the Lord Jesus Christ!

Truly the Bible is a Supernatural Book! I repeat this truth in closing, and return the reader to a review of the outstanding internal evidences in the Book to substantiate my claim as set forth in this thesis: Learn to know God, His creation, man; the Bible, Israel, the Old Testament, the Church, the New Testament, and Jesus Christ, and you too will know the Bible to be a Supernatural Book. AMEN. Manitou Springs, Colo.

### CHRISTIAN DEATH

Today God led him gently home—  
Home, where friends unite.  
His earthly day was dark with pain;  
Its evening-time was bright!  
—Rachel Anderson, in Verse-Land.

# CHRISTIAN MONITOR

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# Christian Monitor

DECEMBER, 1938



A Halt by the "Sacred Well of the Star" by Bethlehem's Storied Road  
(See Article on Page 372)

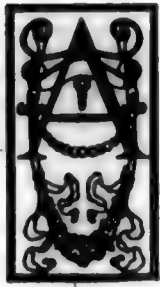
*But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from old, from everlasting. . . . And he shall stand, and shall feed his flock in the strength of Jehovah, in the majesty of the name of Jehovah his God: and they shall abide; for now shall he be great unto the ends of the earth. And this man shall be our peace.—Micah 5:2, 4, 5, R. V.*

*"O holy Child of Bethlehem! Descend to us, we pray;  
Cast out our sin, and enter in, be born in us today.  
We hear the Christmas angels, the great, glad tidings tell;  
Oh, come to us, abide with us, our Lord Emmanuel!"*



## ERASING THE RECORD

By Nadine S. Roth



LMOST ready, dear?" Mr. Temple stood outside the bedroom door where his wife was superintending the dressing of a very sweet little maid.

"All but my coat," answered the child.

The warm coat was gotten, and the little lady slipped into it, and throwing her mother a kiss, she went to join her father.

"Bye, Maxine dear, remember you are doing it for Jesus' sake," said the mother.

It was a very pure, sweet, and fair picture that little twelve-year-old Maxine made as she trudged beside her father that clear, cold Christmas Eve. It was just six months since she had sought and obtained cleansing from all her sins from the dear Saviour. Since then she had lived in His presence as in that of a beloved friend. Tonight she was going to take her mother's place and sing in the street meeting. Usually it was her task to stay at home with the younger children, but tonight her mother was almost sick with a cold, and they did not want to miss singing the carols this night of all nights. This was such a home night that it had been hard to get any one to help in the street meeting. It would be just Mrs. Struges, Maxine, and her father. Along through the city's streets they pressed, jostled by last-minute shoppers. Presently they came to an older section of the town. The displays in the shop windows were more cheap and gaudy. People were dressed more shabbily. When they came to Aliso Street, they stopped and all three began to sing, "Silent Night." Later the clear sweet voice of Maxine rang out over the dirty snow-covered streets. Her hymn, "It Came upon the Midnight Clear," just suited her. Her voice rang out, "From angels bending near the earth to touch their harps of gold."

"Sure sounds like one," muttered the shadowy figure crouching behind an old wall as he moved to adjust his eyes to a small hole.

"Just a little gal—about Sally's age," he whispered, "but, oh, so different," the last with a catch in the voice.

The unaffected child continued to sing. "Oh, hush ye noisy men of strife, and hear the angels sing."

"I'm listening, little one. Ed De Lacy is listening to ye, but it is good ye don't know it, my little angel, or ye could not sing so peaceably, but ye wouldn't need to fear, I wouldn't harm a hair of your head, no not even if I often pulled my own little gal around by the hair. I wouldn't have ever, if I had been myself—myself, yes, but myself has been a pretty great sinner in my day. You would never know I came of a religious family, six devout sisters with three in the convent, two cousins cardinals, and a brother to Father De Lacy. A real great sinner I am. Wonder what the Lord will ever do with me. If 'twasn't that I wanted to put off purgatory as long as possible, Ed De Lacy wouldn't cumber the earth very long."

"And ye, beneath life's crushing load."

"Ah, that's me," and the rough hand wiped the falling tear. A crushing load of crime;

"Oh—," and the shadowy figure shook with suppressed sobs. The song was ended, and the little girl was waiting silently while her father spoke earnestly pleading with sinners to come and have their sins washed away.

"God, how I'd like to, but I've gone too far. No wonder she's different from Sally; her dad's a lot different, too. Man, what wouldn't I give to be able to stand in your shoes."

Again Maxine sang, This time it was:

"My sins rose as high as a mountain,  
They all disappeared in the fountain,  
He wrote my name down for palace and crown,  
And now praise the Lord I am free."

A man bounded over the wall, and, falling down on the pavement and beginning to pray for all he was worth, startled the little group for an instant.

"O Lord, You know my sins are as high as a mountain, yes, as high as Shasta. O God, be merciful. Could you wash so many away? You know I am guilty of every crime except murder, but, Lord God, I am tired; I want to quit, but I can't." Then the chorus that the little maid was singing seemed to pierce the seeker's consciousness and he began to cry out harder than ever, "O God, do blot them out; oh, if You only would!"

"Talk to him, Father, pray with him; I'm not afraid to sing alone," said Maxine.

Two blue-clad uniformed figures had also joined the group listening to the penitent's prayers. Both were nervously fingering the leather holsters at their sides.

"Ed De Lacy, as I live and breathe," whispered one.

"The same," answered the other. "Did you ever?"

"Believe he really means business. What'll we do?"

"Wa—al I never did interrupt a man at his prayers."

"And it's Christmas Eve, too."

"Sing, 'There's a fountain filled with blood,' dearie," said the minister.

"O Lord, plunge me in! Plunge me in,"



## JUST AS THEN

A wee white house stands glistening in the dark,  
And from its chimney flies a cheery spark,  
While from its window, shooting through the night,  
A Christmas candle sends its hopeful light.

Around our little earth on Christmas Eve  
Such Christian homes their glorious message weave—  
The song the Angels sang—for, just as then,  
There still is "Peace on earth, good will to men."

Elkhart, Indiana.

and the praying one began another long string of confessions.

Maxine now sang:

"The dying theif rejoiced to see,  
That fountain in his day,  
And there may I though vile as he,  
Washed all my sins away."

"Say, Mister, is that really true? Does it say that in your Bible, too?"

The minister turned and read, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."

"Well, that surely means me," and soon there was such a glorious scene that the two policemen withdrew a short distance.

"You take him; I can't," said one.

"Why me? Let's let him go. If he's got the real thing, and I believe he has, he will come in without our aid. You can take him if you want the reward."

"This is Christmas Eve, and it is no time to be thinking of what a man can get," was the answer.

So Ed De Lacy went on his way rejoicing, for his sins were forgiven.

"What do you think the chief will say to us?" asked one of them on the way to headquarters.

"He might tell us we are the most chicken-hearted men on the whole force."

"He has a soft spot in his own heart, and I heard him say, when those mission folks get the permit to hold street meetings, that they help the cause of law and order in that section of town in a real way."

Sure enough the next morning Edward De Lacy came into police headquarters very much alive and of his own accord. He started to tell them what had happened to him.

"We know all about it," he was told, "and we will give you six months' probation to let you demonstrate how real it is," and the Chief's eyes twinkled a "Merry Christmas."

"There," said Ed De Lacy to Satan's temptation that he was a fool to give up his freedom, "you see you were all wrong."

"Guess I will try to hunt up the family and see if they won't accept their new husband and father."

Six months later a very much changed Ed De Lacy again downed Satan's temptation that he was a fool to report and lose his freedom. "Well, here I am, and by God's help I haven't touched a drop or broken the law once, and I am working as well as living in love and harmony with my family. I tell you, fellows, it is a wonderful salvation."

"There's your record," said the chief pointing to the board. "Would you like to erase it?" and he handed him the eraser.

Tears were in Ed's eyes when he had wiped it all out.

"Chief, I thank you, but that would never have been possible had not the Saviour blotted them all out last Christmas Eve with His own blood."

"It is not enough that dear ones love us. There are times when we hunger for them to say so. Love, which is real love, needs to make a beaten track between the heart and lips. And over that path true love will oft-times journey."



# CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXX

SCOTSDALE, PA., DECEMBER, 1938

No. 12

## SOPHIA GOES HOME ON CHRISTMAS DAY

By Prisca Delph



Sophia Beidler stood looking out of the bay window charmed by the scene she saw. A heavy snow had fallen the night before, and now a blanket of snow covered the lawn and fields beyond. Small heaps clung to the evergreens and shrubbery. The sun shining on the ice-laden trees made them sparkle as though studded with many diamonds. In the distance she could see a red barn peeping out from a snow-covered roof, while the white house with green shutters nestled in the valley looked snowbound.

Snow always did something to Sophia. She thought that if she could paint she would paint such a scene for a Christmas picture. As she watched the glistening snow her mind went back to the first Christmas. To her, snow was symbolic of the Christ Child. Like Him it was a part of heaven come to earth. It was God's messenger giving her a glimpse of heaven's own pure beauty.

Filled with the Christmas spirit, Sophia was happy. She had planned so long and worked so hard to be ready, and now it was here in all its beauty and she was ready to enjoy it. No one, as far as she knew, in Lakeview, or as far as she could see was in need of food or shelter. She had personally seen to the cases that the Red Cross and welfare had overlooked. Coming from the ethereal she had turned from the window and busied herself with the gifts for Elmer's family.

For Elmer and Anna she had worked out a beautiful sampler of "Home, Sweet Home" in red and gold. It was perfect in the quaint frame she had found among her mother's things. She had to pray for wisdom in selecting the children's gifts. There was a picture of Christ at the age of twelve, for Alvin who was now twelve years old. How that boy grew! Sophia thought it seemed like only last year that he was a mere toddler. She hoped that Ellen would like the hand-bound Bible she had selected for her. Ellen, tall and beautiful, was a true replica of her mother's youth. Lucy, so proud and talented, had worried Sophia. A beautifully framed hand painting, "Rock of Ages," was to be her gift. Perhaps the sight of the woman clinging so helplessly to the cross would lead Lucy to realize her own lost condition.

A tear dropped on her glasses as she thought of her nieces. She remembered when they were small how they used to come to her when frightened. She used to hold them closely until the danger was past. Now they were grown out of her arms, but she still

wanted to hold them, shield them from all the evil in the world. Although they acted respectfully, Sophia knew that they considered her old-fashioned and, well, a little "old-maidish" as Lucy had laughingly said at one time.

It was mostly because of the children that she had insisted in taking the bungalow at the edge of town. Elmer and Anna were hurt at first, insisting that she could have an apartment on the farm. She had found it hard to leave the homestead. Now time had proved that she had done wisely. Here she could live her own life and never feel in the way of theirs. She could walk to the Mission or take a car, while on the farm she would have to depend on Elmer to take her. While Elmer was a fine Christian and church worker, he was not interested in missions as Sophia. So Sophia was undisturbed in her work. She enjoyed helping at the Mission in Lakeview. She had spent nearly all her spare time in some helpful service. That is until today. Today she did not even go to church!

No, she convinced herself that she was not sick. She was only tired; it seemed that any amount of exertion exhausted her. She had no pain, no cough, so she saw no need of the doctor. She had just worked too hard, that was all. She would rest up today. She sank into the armchair, for the exertion of wrapping the gifts made her feel weak.

Perhaps it was baking all those cookies for the mission baskets. But that was not hard; she had enjoyed doing it. Then popping the popcorn and making it into candy was fun. It reminded her of the times when she and Elmer were small and their grandmother Taylor used to make stacks of popcorn balls. And it could not have been stuffing the toys for the children's hospital. The girls in her class had done a lot, and she had only finished the more difficult pieces. She smiled as she thought of the little tots receiving the toys. She imagined she could see little lame "Pete's" eyes grow big with surprise when he got the little black lamb. She could almost hear him repeat his favorite nursery rhyme, "Ba, ba, black sheep, have you any wool?" Then there was the Higgins' dinner. Mr. Higgins had

been out of work, and his wife was sick. They simply had to have a Christmas dinner. Sophia's pet hen, Jenny, might catch the roup and die this winter any way, and so she had a neighbor kill it. She filled it and roasted it herself, sending it over with some cranberry jelly and a mince pie. It was no more than she would have done were Elmer's family in need. No, she would have done more!

She was glad she had finished that coat for Mrs. Maggs. That poor soul had passed wearing the coat on her way to the Mission for the first time. It took only a coat to get her to come to church.

Then yesterday afternoon when she saw Bert Haines go home with an empty basket and his shoulders drooping; she knew that the promised relief check had not come. It was easy to order the grocer to deliver her duck to the Haines' place, and he could take the dozen eggs along too. Why she was sorry now that it wasn't a turkey she had ordered. Sophia had thought she would not have use for anything as big as a turkey! Why she couldn't even roast anything this morning!

Sophia lit the electric log in the fireplace. She pulled up her mother's Boston rocker. Everything was so peaceful and quiet; awed at the delicious feeling, she sat on the chair. Never was the high-backed rocker so comfortable, and the cheery log drove all tired feeling away. The golden eagle perched on top of the Banjo clock watched as the clock ticked out the minutes.

In about two hours Elmers would come to take her home for Christmas dinner. But she would not go; she would stay and enjoy this quiet bliss. Every Christmas dinner that she had eaten, she ate on the farm. Now with Father and Mother gone, and Elmer's children grown up, it was different. She loved them all, but she had always wanted a home of her own, and now she would enjoy this Christmas in it.

Now Miss Sophia was not an idle dreamer, far from it. In fact she had never taken the time to think about herself before. As she rested there watching the log burn, she could not help doing some reminiscing. Yes, Sophia had been young one day,—in fact strangers still took her for years younger than her age. Girls marveled at the beauty she kept with no apparent effort. But Sophia had dreamed at one time. There was Mart Simmons, a fine Christian man. Sophia had just read in a recent number of the "Gospel Herald" that Mart was the newly ordained pastor at — Mission. Yes, she and Mart had been friends long ago, and the little red chest which had held her mother's and grandmother Taylor's trousseau was nearly filled with lovely useful things made by Sophia. But the Lord had





answered, "Wait," and she had waited. After all these years this was the first time she had sat down to think about it. Now she was using all those things in her bungalow. Here she had all the pleasure of homemaking. She loved her home with its quaint furnishings, the large living room with the fireplace, the convenient kitchen and the cozy dining nook. Outside, her love for shrubbery turned the lawn into a beautiful landscape. On the south lot the flower and herb garden was her special joy. The only thing that she missed was congenial companionship. Sophia sighed as she rocked. Some day, though, she would go to a new home, one prepared especially for her. There she would enjoy the choicest companionships. Her parents and grandparents, yes and she, Sophia Beidler, would be in company with the Lord Himself. There would be a home far more beautiful than this. There would be music—heavenly music. Sophia loved music—soft, sweet music. She leaned back in her chair, happy, contented. She could almost hear the music now—some day. The banjo clock above the mantle ticked the minutes into hours and the electric log burned on, but the Boston rocker had ceased to rock.

The birds outside were chattering as they enjoyed the suet bags Sophia had hung on the trees for their Christmas. Mrs. Maggs buttoned her coat collar and smiled shyly as she passed Miss Beidler's house. The Higgins could not praise Sophia enough as they prepared to enjoy their dinner. Little lame "Pete" hugged the little black lamb as he slept. Bert Haines and his family asked God to bless Miss Beidler as they asked His blessing on their Christmas meal. Elmer and his family were gay with the spirit of Christmas as they stopped at Sophia's gate. The new Buick shone like a jewel against the glistening snow.

Elmer led the way up the shoveled path and opened the door.

"Merry Christmas, Aunt Sophia," Alvin cried waving his new fur mittens. Ellen tripped in, daintily careful not to get any snow on her new suede slippers. Lucy flung open her fur coat displaying a new monogrammed silk scarf.

But Aunt Sophia did not rise with her usual welcome. She simply smiled from the Boston rocker in front of the fireplace.

Anna closed the door softly as her husband went to his sister's side. She did not answer. He touched her cold hand. Her pulse was gone. Ellen wept on her mother's shoulder. Young Alvin went to his father's side. Lucy, pale and thoughtful, broke the silence.

"If that is death," she said, "I want to be a Christian. I want to die like that."

Sophia's form smiled at them, but Sophia had gone Home, this Christmas Day.

"Don't forget that it's the precious material that needs the most careful handling. Coarse clay needs only coarse modeling before it is fit for coarse use. Wood needs only whittling and polishing. Silver needs beating,—but gold needs to go through the fiery furnace before it can make a vessel worthy of a King."

## THE LIFE OF THE MENNONITES OF SWITZERLAND AS SEEN BY AN OPPONENT TWO AND A HALF CENTURIES AGO

By John Horsch

As we read with interest the story of the integrity of life and character of the early Mennonites, it should inspire us of today, their spiritual descendants, to emulate their lives and to be true to the faith which they espoused.

An important description of the life and character of the Swiss Mennonite people of over two centuries ago is found in a book written by George Thormann, a minister of the Reformed state church, and published in 1693 by the magistracy of the canton Berne in Switzerland. It is a book of over 700 pages, entitled "Probieststein des Täuferthums" (Touchstone of Mennonitism). The name of the Mennonites of Switzerland in that period, and in fact since Reformation times, was Täufer (literally Baptizers), and they have retained this name down to the present day. The author was a minister of higher rank in the Reformed state church.

The book was written at the request of both the ecclesiastical and civil authorities. It was issued from the government printing office at Berne. The author in the preface refers to the great numerical increase of the Täufer people. He makes the statement that their meetings, though held in out-of-the-way places, were attended by great numbers of people of the state church, and expresses the hope that his book may prove serviceable to those who had been influenced by them. He makes the significant remark that he does not dare to entertain the hope to win some of the Täufer for the state church. The author defends an attitude of intolerance and persecution toward them. In passing it may be worth noticing that in his opinion the Romanists were guilty of religious tyranny in persecuting the Reformed Church, because, he says, it is impossible to be saved

in the Roman Catholic Church. On the other hand, there was in his opinion no valid excuse for any one refusing to unite with the Reformed national church.

Earlier Swiss Protestant writers had been unreliable and unreasonable in their accusations and denunciations of the Täufer people. The books of these writers, in consequence, proved offensive not only to the Täufer themselves but also to those who were personally acquainted with them and their doctrine. The author of this book decided to guard against making the same mistake. He says repeatedly that his readers are informed as concerned the doctrine of these people and their daily life and conduct.

It must be borne in mind that the book was written by a fierce opponent of the Täufer people. Therefore whatever he says about them that is in any way favorable or creditable to them, can be accepted as unquestionably reliable. He freely admits that they lead commendable lives, as we may directly note further. The purpose of the author is to persuade his readers that as members of the state church they may live as commendably as the Täufer people. In fact, he holds up their lives as exemplary and admonishes his readers to follow their good example. Remarkable indeed is the witness of this author to the godliness of the life of the Swiss Mennonite people of that period. He bears strong testimony to the fact that the membership of the national church was deeply impressed by their earnestness and piety. He says in particular that the country people of the canton Berne had a favorable opinion of the Täufer. Obviously this is to be ascribed to the fact that the Täufer were a country folk, hence the country people were thoroughly acquainted with them. The author writes:

### Noteworthy Testimony

"Among our country people the opinion prevails in general that whoever sees a Täufer, sees a saint, a person who is dead to the world, having experienced true conversion, and that there are no more earnest and consecrated people than they. Is it not so, dear brethren?" And again: "If among all Christian communions there is one which seems to be upright and giving assurance of personal salvation to the soul, it is certainly that of the Täufer. And this is true to such an extent that their religion appears to very many of our country people as by far the surest way of salvation." "I have observed," the author says further, "that the people of our country districts indicate a very high esteem for the Täufer people. Their regard for them is such that many look upon them as saints, as the salt of the earth and the very kernel of Christendom."



### THE BIRTHDAY

This is Thy Birthday! What shall we bring Thee?

Incense and gold, as the Wise Ones of yore,  
Gifts of the Orient, precious and costly,  
Loosed from their caskets or drawn from  
their store?

Could such content Thee though lavish the giving?  
Nay, Thou dost ask of us more.

Far from Thy thought are the treasures that perish.

Those Thou dost covet the lasting, the sure;  
Heart's love and heart's trust, patience in duty,

Hope of the spirit undying and pure;  
Courage in trial and sweetness in sorrow—  
These be the gifts that endure.

Now will we bring them in joyful remembrance

Of that great day when the earth and the sea

Harkened amazed to the chorus of angels  
Chanting the message that sets the world free;

Trust in the Father and love for our brother,  
The incense most dear unto Thee.

—Cara W. Bronson.



Their opinion concerning them is so favorable that many believe a good Christian and a Täufer to be one and the same thing. And thus many of our people are altogether confused in their consciences and are troubled by the question whether they should not join themselves to these people, without regard to the consequences."

These statements by this author are the more noteworthy, since he says in the same book that the Täufer themselves do not believe that they alone are the ones that are saved. He emphasizes that even according to their own teaching it is not necessary to unite with their church to be saved.

People in general, according to this author, said: "Observe how they are continually mistreated, insulted, sought, and persecuted, and how cheerfully and steadfastly they endure it all. Is not God showing His almighty power and the sustaining grace of His Spirit in these people? . . . How is it that, notwithstanding all that has been attempted against them, it was found impossible to suppress their church, and their religion is, on the contrary, increasing more and more?"

Again, the author quotes people in general as saying: "The professors of other religions protect themselves with arms and weapons and depend for their defence upon the arm of the mighty of this world. But the Täufer in our land are a poor and small company, and have not any great worldly patron. They are deprived of all temporal aid, and yet they continue to exist among us."

#### "Täufer Hunters" Converted

And again, according to our author, the people said with reference to the so-called "Täufer Hunters" (a special police force commissioned to spy out and arrest them): "As God converted Saul of Tarsus to the Christian faith, who had raged so terribly against it, so also He has changed the hearts of a number of men who formerly were willing to be used by the magistrates in the persecution of the Täufer, so that now, instead of doing them evil, they themselves have become Täufer, and have steadfastly held to that doctrine to the end of their lives. Is not God through such occurrences giving witness to all the world that this doctrine is of God?"

At the time when this book was written the death sentence was no longer pronounced upon Mennonites in the canton Berne. Measures of persecution were confined to imprisonment and being sold as galley slaves. The latter form of punishment was of such nature that, from a merely human viewpoint, death was preferable to it. Strange as it may seem, Thormann asserts that the Protestant government of Berne had never condemned any Anabaptist to death. He makes the remark that, if one of them were put to death, "all the people would doubtlessly cry out, 'A martyr, a true martyr!'"

#### Loyalty to the Principle of Nonresistance

While earlier writers of the state church had asserted that the Mennonites' profession of nonresistance was only a clever cloak to hide their sinister, rebellious intentions, George Thormann does not make any such

charge against them. He says on the contrary: "They are conscientiously opposed, not only to taking part in war, but even to bearing arms; they forbid this to their people as a great sin." He did not believe, he says further, that the Täufer of Switzerland had any evil intentions, nor "such un-Christian, mutinous, evil designs" as the Anabaptists of Münster. And yet, he adds that neither he nor they themselves but only God knows what they might do if they had opportunities for such madness as had the Anabaptists of Münster.

The preachers of the Täufer, the author observes, "cry out continually only concerning repentance and holiness of life." He admits that in the state church "there are many godless people." The greatest complaint of the Täufer against the national church, he says, is "that we do not practice expulsion of transgressors from the church." The fact that the Täufer so earnestly urge the need of church discipline, he says, indicates that their preaching of the Word is not so powerful as is commonly supposed, otherwise there would be no occasion for discipline.

Many people, the author states further, say: "Their preachers are poor, uneducated men who often have not two books beside the Bible and must daily attend to their secular work, and nevertheless they are able to preach, and indeed preach with earnestness, yea with more life, power and impressiveness than is generally in evidence in the preaching of our ministers."

#### Admonitions to Follow Their Good Example

The latter part of the book contains earnest challenges to the readers of the book to follow the good example of the Täufer people. The author says: "Is it commendable in the Täufer people that they show earnestness and zeal in their way of serving God? Do the same among us, dear brethren."

"Is it a fine thing that the Täufer abstain from glib talking and do not talk much of worldly things? Do the same in the strength of your Christian calling."

"Do they give a good example by not being easily provoked to anger? Do even the same, dear brethren; avoid anger more and more."

"Is it good and praiseworthy that they do not indulge much in worldly enjoyments and in vain pleasures of the flesh? Do likewise, dear brethren."

"Is it good and commendable that they shun the public inns and drinkhouses, except in cases of emergency, and that they strictly guard themselves against taking much wine? Well, do the same; shun all disorderly, intemperate, ungodly conduct."

"Is it praiseworthy in them that one does not hear them use profane language or swear? Do again the same, for this is the will of God toward you, as well as toward them."

George Thormann's book gives a valuable description of the life and walk of the Swiss Mennonite people of that period. Contrary to his intentions, he has done the Mennonite Church a distinct service by writing this book. It throws welcome light on the question how it is to be explained that the state

and the national church of the canton Berne found it impossible to exterminate the Mennonite Church. Over two centuries of strenuous effort on their part toward this end proved a failure, because many of the general population sympathized with those who endured persecution for their faith and conscience, and gave them assistance and help in every possible way, as may be further indicated elsewhere.

Scottdale, Pa.

#### WE, TOO, CAN GO

And there were shepherds in the same country, abiding in the field,  
And keeping watch by night over their flock. . .

We are women around the world,  
Abiding in homes, offices, schools, hospitals,  
And many things are ours to do . . .

How can we use these busy days before Christmas to make ready again for the simple, glorious message of a Saviour who is Christ the Lord?

We can look up often from our household tasks, our desks, our books, our work of the day—wherever it may be—and see God in the world around us, in sunshine and rain, in barren hills beautiful in changing lights, in trees and lakes, in quiet places and in crowded streets.

We can face days joyfully, adventuresomely, welcoming new friendships, new knowledge, new experiences of every kind, whatever of change and readjustment they may mean—searching for the Christlike way of meeting them all.

We can think in definite, interested, personal terms of those who cross our paths; those near to us whom we love and serve; those who serve us in great ways and small.

We can have maps of the world on the walls of our homes and the thought of the world in our hearts. We can look often at the maps and say, "We cannot close our eyes and see just how it looks in Africa. But if we lived there, it would be home to us and the people would be our friends."

Then when the Good Tidings of Great Joy come again to us and to all people at Christmas time, we can—and we will—go even unto Bethlehem, from all parts of the world, and find God's Gift, and make Him ours.

We will offer Him, simply and in love, our "most precious gift," the gift of ourselves, seeking Him in all parts of life, eager to love and serve His children, wherever we are, thinking often of a whole world which is His.

And He, who knows the joy of giving, will share that joy with us. He will take our gifts and bless them all.

So we will go on from the Christmas season  
Into a Glad New Year,  
Glorifying and praising God  
For the things which we have seen and heard . . .

—United Evangelical.

"You must at all costs make quiet time. Give up work if need be. Your influence finally depends upon your own first hand knowledge of the unseen world, and on your experience of prayer. Love and sympathy and tact and insight are born of prayer."



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## Editorials

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### Christmas, 1938

It is well over nineteen centuries since the first Christmas was celebrated in Bethlehem of Judea. We have heard the story ever since we were old enough to remember anything, but it has never lost its charm. It is still music in our ears. We never cease to marvel at the wonder of it. And we know that we shall never, in this life, be able to comprehend the depths of the love of God that were wrapped up in it and are still flowing from Him who was born on that first Christmas.

Seven hundred years before, the Prophet Micah told about the One who was to be born in the little town of Bethlehem of Judea. The prophecy found a place in Holy Writ, and we still read it with great interest. But God moved in mysterious ways to bring about its fulfillment. In the village of Nazareth of Galilee, far from Bethlehem, when we consider means of travel in those days, lived the humble family into whose home the Christ was to be born. Angels had announced it to both Joseph and Mary. Expectantly, they looked forward to His birth, but the world about them knew nothing of the precious secret which they treasured in their hearts. Did they know the prophecy of Micah? Nothing is said about this, but God saw to it that they got to Bethlehem at the time when the Child should be born.

Back in Rome lived the great Emperor, Caesar Augustus. He was ruler over most of the civilized world of his day. It took vast sums of money to run the affairs of his far-flung empire. New systems of taxation had to be devised constantly to keep the coffers of the nation from being drained. Just at this time Augustus and his advisers issued an order that all the people of his realm should be taxed with something like our modern head or poll tax. In the decree they incorporated a new idea—every one should go to his ancestral home to be enrolled for taxation. The posts carried the decree to the every village and hamlet in the empire. When the order came to Nazareth there was nothing left for Joseph and Mary to do but to go to Bethlehem, to their ancestral home, for both of them were of the family of David.

How they fared there, as they were turned away from the inn for lack of room, how they finally found refuge in a stable, how the Christ Child was born and cradled in a manger, how the shepherds and Wise Men came to worship Him are parts of the familiar story that we need not repeat here. Our purpose in calling attention to some of these details is to show how God who had planned the scheme of redemption in long ages past, then through His sovereign power worked out His plan, using with equal facility, both lowly and great to accomplish His purposes. Carpenters of Galilee, shepherds of Bethlehem, kings of Rome and Jerusalem, Wise Men of the East,—all alike performed their parts, even though to a large degree they were unconscious of the fact.

But all that was long ago, and we are thinking of Christmas, 1938. But the more we think of the first Christmas, the more we will appreciate Christmas this year, and the better we will be able to observe the day. If we allow the worldly gaiety and the artificial trappings of the season to engross our attention, to crowd out our meditations on the real meaning of the Advent, and to submerge the spirit of worship and adoration, we have a hollow Christmas indeed. But if we think of Christmas as a great day in the outworking of the plan of redemption which the mighty God had devised before the foundation of the world we are on the way to a true appreciation of the meaning of the day.

Many years have passed since the Sovereign God sent His only begotten Son into the world that all who believe in Him should not perish. The plan of salvation has been put into effect, and it is still working. All those who believe and ac-

cept the Christ who came to earth on the first Christmas still find salvation; all who reject Him still perish in their sins. If Christmas, 1938, does not help us to appreciate more both the cost and the blessings of redemption, our observance of it will be valueless; and if it does not help to bring the sinner to the only Saviour, he likewise will have profited nothing from the celebration of the day on which God's greatest Gift was given to mankind.

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### Universal Bible Sunday

For a number of years the second Sunday of December has been recognized and observed as Universal Bible Sunday by the Christian churches of our land. The Mennonite Church this year is giving a greater recognition of the day than probably in any previous year. The Commission for Christian Education and Young People's Work of the Mennonite Church is taking this day as a strategic time to make people conscious of the need of reading the Bible and disseminating its message. A neat folder has been prepared which stresses the need of systematic Bible reading and emphasizes the blessings that flow from such a practice if prayerfully observed and consistently followed.

The matter of advocating regular Bible reading is not a new movement. Many faithful Christians, among them a large group of young people, have in years and centuries past read their Bibles diligently and have drawn much inspiration from the sacred pages. The General Sunday School Committee has advocated and sponsored regular Bible reading by Sunday-school pupils during the last few decades. Our church papers have helped in promoting this work. Ministers and Sunday-school workers have done likewise. The purpose of the project sponsored at this time by the Commission for Christian Education and Young People's Work is to continue the good work that has been done and to add impetus to it, so that the greatest possible number of our people may become regular and prayerful Bible readers.

It is suggested that on Dec. 11 or some other appropriate Sunday our ministers and Sunday-school superintendents call attention to this Bible reading and distribution program, by special talks or sermons. Material for these may be gathered from the special article in the Monitor this month and from special Bible Sunday issues of our other church papers.

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### Still We Are Growing

Ever since we made it our aim to increase our subscription list to 6000 subscribers and have made an appeal to our readers and Publishing House agents to aid in reaching this goal we have enjoyed a steady increase in our subscription list. We certainly want to express our appreciation both to those who have helped in getting others interested in the Monitor and to those who have just recently subscribed. We trust that the good work will go on, for we have not yet reached our goal. However, if we continue on at the present rate of gain we certainly will reach it some time in the not too distant future.

But we realize that in order to reach this goal and to hold the continued support of our readers the Monitor will have to grow in other ways besides in the subscription list. For this reason we are planning new articles and new features that we believe to be helpful to the intellectual, social, moral, and spiritual welfare of our readers. Plans are under way for material that we believe will add interest and value to the Monitor during the coming year. Fuller announcements will be made later and from time to time. In the meantime we commend to you the reading of what we think is the fine array of articles on a wide variety of subjects in the present issue. We solicit your continued support in patronage and prayers, and finally,

We wish you all a Merry Christmas.



# CHRISTIAN MONITOR PULPIT

## A CHRISTMAS SERMON

By Frank B. Raber

Let this mind be in you, which was also in Christ Jesus.—Philippians 2:5.

In using this text for a Christmas message, it is evident that the usual Christmas story of the "Babe" lying on the hay with the cattle and sheep near at hand will not play the prominent part. I am thinking of the advent of the Mess'ah as a logical event in the happenings of time. "Let this mind be in you, which was also in Christ Jesus!" Right there the Bible speaks of the mind of Christ prior to the time when He came into this world. As we see the fact of the mind of Christ functioning before His literal birth on earth, we are blessed in reveling in the mystery of godliness. For there we see the source of all that which we call grace, mercy, love, foreknowledge, eternity, bliss, and heaven.

We who know the Lord as our Saviour and friend do appreciate salvation. We do appreciate the fact of a great work having been wrought in our behalf. The universal something within the heart of the human race longs for security. The nations are at unrest and on the verge of war either because of desiring to possess more security or because of the lack of its possession. David Lloyd George very recently, in a speech to the London Free Church Federation Club, said that the Munich Peace Pact "was a bad peace, and a bad peace is no peace at all." And, too, the only reason they have to offer for the pact is the fact Britain did not feel secure enough to defend herself. Oh, the terrible things that are done because of the sense of being insecure—injustices, warrings, etc. That often is the only reason for a baby to cry. And again to the same source can be traced many unwise and inhuman actions. But as Christians we enjoy a fundamental security which carries us beyond the present.

In this security, which is based upon a firm belief in the eternal and almighty workings of an ever-existent and even self-existent God who is a personality, a thinking and a planning mind, is found peace, comfort, and rest.

Christmas, the advent of the Christ into the world, is only one scene or act of that eternal Person. Easter is another act in the plan of the same God. Even so is the creation of the universe and the climax of the creative week, as well as the forming of man and creation of man and woman in His own image. God breathed into man's nostrils the breath of life, and man became a living soul. One phase in the creation of that man was that he was given the supreme right of choice. God reserved no strings upon him as to his right of choice.

Now then, even before the human race was brought into existence, the thinking and planning Godhead knew that that living soul

which was created with the full right of choice was going to choose the wrong and would thus be in need of aid. So Christmas, that is, the literal coming of the Lord Jesus to earth, is an outward expression of the thinking of God many, many thousands of years before it came to pass. To believe in the story of Christmas without the foundation thinking of God beforehand is like receiving a Christmas present without any interest in the one who gave it. If we appreciate a gift without appreciating the thinking and the planning regarding the giving of that gift, we are materially selfish. But if we recognize the giver and his thought in regards to giving that gift, it increases our joy and gratitude in its possession. In fact it is as the poet said, "The gift without the giver is bare."

Thus Christmas is the gift of God to the human race for man's redemption. We could have no Easter if we had no Christmas, and we could have no Calvary if we had no Christmas. This act of God is a logical working out of God's mind. It is a universal law that a personal creature will act according to his thinking. If he thinks and plans murder he is going to murder; if he thinks and plans kindness he will act kindly; and if he thinks and plans righteously he will act godly. So God acted according to His thinking. The mind of God is always on good and for the best of others. He knew that mankind was hopelessly lost and on the downward way if left to himself. Man's thinking was just opposite to God's thinking, and when God looked around to find redemption for man, He was unable to find any among men, because in man He said the thought of the heart was evil continually. But the thinking of God's mind was so unselfish and so pure and so in earnest to bless and to save that He said to Himself, "I'll be the redemption Myself. I'll attempt to win those hearts and to bring man's thinking into right lines." The way God did it was to come to earth in the person of Christ. "God was in Christ reconciling the world unto himself" (II Cor. 5:19).

In the beginning we had the expression that the advent of the Messiah is a logical event in the happenings of time. Now we see clearly that it was only an outward act of the thinking of God. When I say only an outward act, I do not mean to belittle the deed, but I wish to show that it was a simple and logical thing for the mind of a great and loving God. You see God had thought it all out before He had made man. So then when in His plan and schedule it was time for the advent of the Messiah, it was a normal and logical event in the mind of God. The price of personal suffering and sacrifice had no ef-

fect upon Him, because His thinking, His mind, was and is always set for the good and the welfare of others. In all this picture I wish for us to see that the mind of God never acted or planned selfishly but always for others and their joy and good.

As Christ was a person in the Godhead, we need to note His part in this matter of planning as pertaining to this Christmas story. Yes, He was present when it was thought out and decided upon that, for the redemption of the sinful race, He (the Son) needs to bring to them Christmas, Calvary, Easter, and the Ascension. And now what is the mind of Christ? His mind is in such harmony with the Father's that He says He is willing to do as God says. So, God the Father was willing to give His only begotten Son—the richest and most blessed part of heaven—and the Son who was the Gift, was willing to be sacrificed upon an ignominious altar for the sake of others. He did not think that being equal with God was a thing to be grasped, but He emptied Himself, taking on the form of a servant, and becoming obedient unto death, even the death of the cross.

As we receive gifts, I am sure we enjoy them all, but those which have taken much thought and planning and even a degree of sacrifice mean perhaps the most, because it is so evident that love and kindly thoughts have prompted them. A few years ago at the Christmas season I received a tiny little gift. It wasn't wrapped in a box tied with tissue paper and ribbon, but it was in plain paper and showed that it had been handled much. It did not cost much, but when that boy—a Sunday-school boy—gave me that small package his eyes fairly shone like stars; he was so happy. I knew the family. There were several children in the home, and the father had been out of work much of the time, and in those depression years it was quite difficult for the family to get along financially. But this boy wanted to give me a Christmas gift. I knew there had been some thinking and planning and perhaps a bit of sacrifice on the part of the boy and even the family that he might have the privilege of presenting that gift. Although I wore that gift and used it much, it was made almost sacred because of the heart of the giver. We receive gifts constantly in like manner; the mind and heart back of the gift are the elements which make the gift of value and flood our souls with appreciation.

Perhaps you know of the little boy who so loved and desired to do a kindness for a little poor boy friend who was ill and lived in the attic room of a building in a large city. This boy was confined to his bed, such as it was. There were no windows through which the little fellow might enjoy the sunbeams. One day after this boy had been to see his little friend, away up there in the attic room all alone while his mother was away working.

(Continued on page 381)



# Christian Life

## "SILVER AND GOLD HAVE I NONE"

### A Christmas Meditation

By Margery Coffman

The exchange of gifts is an ageold custom, and where the custom retains its original purity, it remains a beautiful symbol of the presence of good will and good wishes between recipient and donor. We meet this ancient custom frequently in reading of Bible times, and without a doubt one of the most sumptuous examples of it is found in the visit of the Queen of Sheba to King Solomon and the subsequent exchange of gifts between those two royal personages. Bridal parties exchanged gifts, the bride being expected to bring with her a substantial dowry of coin, goods, or live stock, while the parties negotiating for the bridegroom, if they were diplomatic, did not fail to pave the way with as rich gifts as their station in life allowed. In some eastern countries this lavish exchange of gifts remains to this day, and we still find visiting royalty giving and receiving gifts in the same gracious manner as of old.

At the Christmas season the air everywhere seems to radiate this ancient savour of gift-giving and the accompanying expectancy of receiving. When we look back over the centuries to the innocent cause of all this anxious Christmas shopping and Christmas bustle, we wonder just how much further we are to depart from the original tender expression of Christmas giving. It is the familiar Christmas picture. Shortly after the birth of Mary's Babe, shepherds came to visit Him—they came in their humble work-day attire, carrying no gifts in their toilworn hands, but bearing in their hearts the sweetest gift of all—sincere adoration and love for the Babe they saw in all His innocent beauty before their heaven-filled eyes. "Silver and gold had they none," but what they had they poured out generously at the cradle of their Lord. Soon a richer scene was enacted in the life of the Christ Child, when Kings of the East in gorgeous array came to offer rich gifts at the feet of the innocent Child. A contrast, indeed, between the visit of the Wise Men and the visit of the shepherds, but in the eyes of God the gifts offered by the rich kings would have been as nothing in His sight if their hearts had not been tuned to the same key of adoration as the hearts of the visiting shepherds before them, who came with empty hands, but with full hearts.

So the custom of Christmas giving had its beginning, and Christian people in every clime today still love to remember the birthday of their Lord and King by giving gifts one to another. If the gifts be given with the attitude of a heart uplifted to the Giver of every good and perfect gift, it matters not one iota whether it be rich or poor, for love within the heart clothes any gift with a radiance rivaling the trappings of the priceless offerings of the

Eastern Magi! It is regrettable that we have departed so far from the simplicity of living that even our giving of gifts at Christmastime must be cumbered about with conventions and complications. It is regrettable that such a beautiful impulse, the impulse to show one's love to one's fellow men on Christ's birthday, should be torn from the heart and made the subject of blatant commercialism wherever the eye may chance to turn.

It would not be a matter for quite so much regret if advertisements kept within decent bounds. But manufacturers of salable commodities recognize no bounds at Christmastime, and every tender sentiment of the human heart is exploited on billboards, in magazines, and in papers the world over, all in the name



## "SILVER AND GOLD HAVE I NONE"

By Margery Coffman

Silver and gold had they none, yet they came  
Clothed in heavenly wonder, to kindle a flame  
Of worship and praise for a Baby Boy's birth,  
That has spread till its warmth as it brightens  
and glows  
Fills hearts full of joy, till their praise overflows!

They had gold in abundance and frankincense  
sweet,  
Yet in meek adoration, kings knelt at His  
feet  
To offer their gifts to the Christmas Child  
fair,  
As we offer them now, on this bright Christmas morn,  
Rejoicing with songs, for a Saviour is born!

Silver and gold had she none, yet she cast  
Her mite in the coffers—they scoffed as they  
passed—  
Yet One saw her gift and her tender heart,  
too,  
As He sees when we give, whether worthy or  
vain,  
On the day of His birth, Christmas gifts in  
His name!

Silver and gold had she none, yet she poured  
Her ointment so rare on the feet of Her Lord.  
Its fragrance yet lingers to sweeten our gifts  
With perfume of spikenard, tendered with  
love,  
In the name of the Saviour, all-watching  
above.

Silver and gold have we none, yet we may  
Present our oblations to God on this day,  
When once more we remember a Baby's first  
cry,  
While we sing the sweet carols that tell o'er  
again  
The Gospel's glad tidings of God's Gift to  
men!

Beamsville, Ont.

of Christmas giving. The would-be giver is bewildered beyond measure on the streets and in the stores when she sets out to purchase a few things to complete her Christmas list of gifts for those she wishes to remember for Jesus' sake. Truly, indeed, unless the heart beats very tenderly full of the love of Christ, it is hard to keep the gracious spirit of proper Christmas giving as one mingles with the hectic crowds that frequent the stores in the last few shopping days before December the twenty-fifth. Glancing over a crowd of Christmas shoppers with their harrassed and weary faces, one wonders how many of them are really remembering that the gift they give is to commemorate the birth of a little Baby Boy in Bethlehem long ago? The sight of the average crowd of Christmas shoppers reminds one that the majority of people in the world are still seeking they know not what.

Do not for one moment fancy that we would depreciate in any way the custom of the giving of Christmas gifts. But there is so much frenzy, so much extravagance, so much undue excitement, so much of everything unsuitable at Christmas time to commemorate the birth of the Son of God! We are advised as to the suitability of such and such an article for so and so's Christmas present; we are presented with complete lists of gifts for our approval, all in the name of a fictitious person called Santa Claus! We are even told just how to wrap our gifts to win society's approval, and our children are coaxed up to the knee of a perspiring gentleman in red and white and whiskers, to tell him "what they want Santa to bring them," and nowhere, nowhere, in the commercial world, do we find reference to the Babe of Bethlehem whose birthday it is!

The task of the Church at Christmas is a heavy one if she tries to keep sweet the spirit of Christmas as the Christian Church wishes it to be kept. We who go by the name of Christian will not, I am afraid, be able to overcome the wave of sheer paganism that sweeps over the land at the time of the great festival of the Christian calendar. But by keeping our own celebrations within the suitable limit of true Christian simplicity, we can at least create a little oasis of true Christian worship within our own several communities. And by remembering that the suitability of our gifts is not governed by the price tag, but by the love that prompted the gift, we shall be enabled to see above and beyond the mirage of false Christmas festivity and catch a glimpse of the glory that shone from heaven around the shepherds, when angels sang, "Glory to God in the highest, and on earth peace, good will toward men!"

So much for the true and false of Christmas gifts and Christmas giving. But why stop there? Opportunities for the expression of generosity in the act of giving are still with us when Christmastime has given place to New Year until Christmastime rings round again. We are surrounded daily with gifts bestowed on an unworthy world by the bountiful hand of a divine Father, who creates incomparable bounties merely to give them away impartially to His own and to



those who love Him not! Throughout the cycle of the seasons, from seedtime to harvest, we are encompassed about by the blessings of God. Right here in this lovely district of North America it would seem as if God's hand opened wider and wider, until He fairly flings around us the fruits of the earth of which He alone giveth the increase. Natural gifts of the soil are by no means the least of God's gifts to man, and it is only proper that we pause three times daily to give Him thanks for our daily bread—especially when our tables are laden with so much more than the bare necessities of life! There are so many whose thanks are given for so much less. The following lines are quoted often, but they will bear repeating, for they give expression to so true an experience:—

"Go, break to the needy sweet Charity's bread,  
For giving is living," the Angel said;  
"And must I be giving again and again?"  
My peevish and pitiless answer ran;  
"Oh, no!" said the Angel, piercing me through,  
"Just give till the Master stops giving to you."

Not to give, and give gladly, to those in need is an affront to God Himself, for He has filled our storehouses so abundantly, that we who have may enjoy the privilege of sharing with those who have not. He, not we, is the Judge of their worthiness. "Give till the Master stops giving to you!"

Now that time is drawing the curtain of the past over this weary year, we on this continent may properly look back over the dreadful days when it seemed as if our greatest national blessing was to be torn from us. It was only when it seemed as if our national peace was to be taken away from us, that we realized what a precious gift we possessed, and how lightly we held it! Then it was that crowds of frightened people thronged to the courts of the Temple of God, to speak, to seek sanctuary there, and to pour out their fearful hearts in supplication to Jehovah, the All-gracious, the All-powerful! A cringing crowd of supplicants! Where are they now, one wonders, now that peace has for a time been restored to the land and their prayers answered? No longer are churches filled with those who seek peace, but they have gone on their way again, to eat, drink and be merry once more! We who are constantly aware of the shelter of the shadow of the Mighty Rock had no need to rush in a frenzy of fear to His protection, for we were already within. Dictators may dictate and councils convene, and nothing alters the fact that "God remains within the shadows, keeping watch above His own." To seek peace and pursue it is the noble calling of Christian men, and we ought to hold the most precious gift close to our national heart as long as we are able. Peace! Most precious bond among nations, made doubly so because of its rarity in this turbulent generation! At that first faraway Christmas Day, angels proclaimed the tidings of the giving of the Gift of peace, "Peace, good will towards men!" What have we done with it?

But national peace is an insecure quality, as we have experienced, soon to be dispelled by the hot breath of military machinery. We

possess a gift of peace that is imperishable, unconquerable, everlasting. The peace of God that passeth understanding is the greatest gift on earth or in heaven. Jesus presented it to us with the words, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." What a message to place against the ultimatums of quarrelsome dictators! This peace filling the heart at Christmas or in midsummer will create such a surge of loving-kindness that the fragrance of the spirit of Christmas giving will permeate the atmosphere the whole year round. Out of this loving-kindness, charity toward others will naturally show itself in acts of generous giving and helping wherever the need arises. It is not necessary to be endowed with great material blessings in order to spread abroad the loving-kindness that fills the heart wherein this gift of peace finds its abode.

Peter and John had no need to refer their kindly impulse to their empty pouches! "Silver and gold have I none, but such as I have give I thee!" And the man leaped and walked! Silver and gold have we none, very often, but a cup of water given in the cause of love of God and compassion to one's fellow man does not require a bulging pocket-book! Silver and gold are cold comfort to a hungry heart, while a kind word is the application of healing balm, that causes the drooping spirit to leap and walk! Silver and gold are oftentimes very welcome, but a friendly letter to a far-off friend proves a powerful prop to failing courage, and is no great strain on the checkbook. Indeed, silver and gold are the very least and poorest of all the gifts we may give. It is those gifts which carry with them the personality of the giver that produce the most genuine pleasure and are the most dear-

ly treasured. Silver and gold are poor conductors of a kindly personality, as a rule, and the crookedly stitched handkerchief of a juvenile friend has taken precedence over many a costlier gift on more than one occasion!

The spirit of giving remains constant, then, despite what manufacturing and advertising agencies may do at Christmastime to dampen our ardor by their cold-blooded commercialism. God's gifts to us are natural, physical, national, and spiritual, and they are constantly with us to point us to our rightful duty in this respect, and to advertise, as it were, our responsibility toward each other in this matter of giving. These gifts, though priceless, cost us nothing, and we can share these blessings with others just as our hearts prompt us to, saying, "Silver and gold have I none; but such as I have give I thee." And that is, after all, the true essence of Christmas giving or any other giving,—to give such as one has, so long as it is given lovingly and cheerfully. Mary gave her ointment; the widow gave her mite. True gifts, these, though they vary in proportion as the visits of the shepherds and the Magi to the Babe of Bethlehem. Christmas presents and Christmas festivities must always point us back to the time when God, who gave the first Christmas Gift to the world, gave in loving-kindness His most beloved possession. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Silver and gold can not balance such a scale of giving. Give, but in all your giving, give thanks to God for the unspeakable gift of Christ. Along with our "Merry Christmas and Happy New Year" let our hearts believe and our lips echo, "Thanks be to God for his unspeakable gift."

Beamsville, Ont.

## IS THE MODERN PICTURE SHOW CHRISTIAN?

This article is taken from a tract published by the Christian Triumph Co., Guthrie, Tex. We reprint it here because of its timely and forcible message.

An average of 130,000,000 people attend the moving picture theatres every week. It is the school in which the great mass obtain their education, and form ideals of life, and decide their characters for this world, and their destinies for the future.

What is the character of this school? What sort of characters are being formed by its influence?

Judged by the standards of common morality—laying aside the Bible and all spiritual criterions—the average movie is a school of crime; and in the opinion of those who have to do with criminal classes in our cities, the movie is graduating youthful criminals by the millions, so that the handling of them is becoming one of the most difficult problems of modern life.

The opinions of two judges of two of our larger cities, should receive our attention on this and kindred evils.

Judge William V. Brothers, Chicago: "The three most important causes contributing to crime today are the automobile, the movie, and liquor . . . . The greatest preventative

of crime is the wholesome atmosphere of a home where God is revered, parents command and receive love and respect, and the children are taught to assume their fair share of responsibility."

Judge Edward F. Waite, Minneapolis: "There exists a most alarming increase among young men of crimes of extreme recklessness and violence, and—a comparatively new phenomenon—participation in these crimes by young women. Of two outstanding causes, I would list the breakdown of religious training in the home and the inordinate desire for thrills and 'kicks' created by new forms of amusements, such as the movies, the automobile, extreme dancing, the sensational stage and up-to-date fiction. Unless we have a returning to the old standards, society is riding to a fall."

One leading magazine says: "Vice pays—on the screen; virtue often does not make expenses." And because crime, vice, lust, immodesty, and all moral corruption is what the public wants to see and is willing to pay to see exhibited, the movie magnates produce it in increasing volume. It, in turn,



corrupts the minds of the young and they grow to demand more of the same sort of thing—only worse. Truly the devil is using the movie to damn the race more effectually than almost any other agency in modern times. It is here, and here to stay, and do an increasingly fatal work in turning souls hell-ward. The majority of professing Christians spend money in, and lend their influence to the movie, and the majority of preachers dare not lift their protest against it; but let us fight it, expose it, and never cease to warn the young against it, and save as many as possible from it.

The old world is going down like a sinking ship. The movie is only one of Satan's master strokes to sink the race into perdition. Our hope is the Lifeboat, Christ Jesus. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). Salvation cures the soul of all love for the

corruption of the movies as well as the dances, the lewd reading, the immodest dressing, and other vices of the day. But in the midst of it all, it is our privilege through grace to shine as lights in the world, and be able to rescue thousands of precious souls from the snares of the devil. "Let us work while it is day: the night cometh when no man can work."

The evil influence of the modern movie upon the minds of children cannot be overestimated. The pictures often seem to make great heroes of the persons who fight and shoot and break the laws of the country, and this tends to leave the impression on young minds that it is all right to do these things so long as one is not caught and punished for it.

Picture shows have often furnished the ideas and inspired young boys to undertake daring adventures and to break the laws and even to commit crime.—Tract.

## PRACTICAL HOME LIVING

### III. Worship in the Home

By Mrs. Chester K. Lehman

In this message the writer of these articles touches a most important point in home life. If our family altars can be kept burning many of the complex home problems of the day will lose their menacing attitudes.

Worship suggests to us prayer, praise in word and song, adoration, and reverence to our God and Father.

God's plan for the well-being of the human race is the family life which He has ordained. Here children are to be trained to worship God by parents who have fellowshiped with Him. God formed our first parents fully matured and taught them to know and to love Him by His actual fellowship and communion with them. Cain and Abel should have been born to this rich heritage of worship, but that could never be, because before their birth sin had blackened and marred the beautiful plan. God was grieved but provided a way for men to come back through the future plan of salvation. Today all parents stand in the same place. Many accept Christ early in life and to the degree that they have consecrated their lives to Him, to that same degree are they prepared to bring up a family in the nurture and admonition of the Lord.

All through early Bible history we find God instructing parents how to teach their children. Abraham, the friend of God, was so well taught and was so obedient that God could have this confidence in him that He could say, "For I know him, that he will command his children and his household after him" (Gen. 18:19).

God planned that every father should be a priest in his own household. He planned that the earliest recollections of truth should come from the child's parents. In Deuteronomy, the book rich in instruction, following the great commandment, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," God through Moses said this:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou

sittest in thine house, and when thou walkest by the way, and when thou risest up.

"And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thy eyes.

"And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6:7-9).

These same instructions hold good today. Where parents receive these teachings and conscientiously carry them out, they are fulfilling their responsibility toward their children along this line. If, in spite of good teaching, our children refuse to heed the Word, they carry their own responsibility. In such a case the parents, though deeply grieved, can still have the confidence that they have done what they could and are free from the blood of their children.

The Lord further says in Deuteronomy that faithful teaching shall be our righteousness. Is it any wonder that there is so much unrighteousness in the world when some children have had to go without any religious teaching whatsoever? Wherein does the fault lie? Is there a scarcity of the Word? No; because the Bible still continues to head the list of books published each year. Do we lack evangelists, teachers, missionaries, etc.? Truly, the Lord could use many more in His work, but at the same time let us face this fact that the more need we have of these workers coming into our homes and churches, the more apparent the fact becomes that we have failed to teach faithfully at home.

Sunday schools, week-day Bible schools, daily vacation Bible schools, and other teaching agencies are fine, and we would not disparage their work or try to get along without them. Let us take a look at their origin. They grew out of a definite need for more religious instruction. How did the need arise? It arose very definitely, and became very

urgent because home training in religion was fast becoming a lost art. All the agencies mentioned above are now indispensable, but in the religious training of the child they should always be secondary. They should supplement the home teaching but never supplant it. To children or older folks from non-Christian homes the first teaching they receive usually comes through one or the other of these agencies, but I hope it need never be said of any of our own children that they had to depend on the Sunday school or church service for their first knowledge of God.

The early years are the impressionable ones, and we must admit that we, parents, are the logical ones to stand before God as the first to teach our children the ABC's of righteousness. I can think of nothing that excuses normal parents from this great responsibility.

Having settled in our minds that this is our responsibility, let us next consider ways and means. The Lord through Moses taught that this instruction should be constant. Parents who can see the hand of God in nature and in all things can teach the child incidentally many times a day. All parents who read this know that children can ask many, many, many, and then some more questions. Let us consider a few that have actually been asked: "What makes the clouds go?" "Why don't people fall off the other side of the earth?" "Can God see through the roof of our house?" "Do other people besides Mennonites baptize?" "Are the scales that fell off Paul's eyes, the kind that grandma has in the bathroom, or the kind you have in the cupboard?" "Does God care if we work just a little on Sunday?" "Are stylish people Christians?" "Is Mr. — a Christian? He works on Sunday?" "Are the lions in Africa in cages or just running around?" "Is Bro. —'s baby [born in Africa] white or black?" "Who wrote the Bible?" Following family worship one little girl asked, "Why did you pray for 'Grace' and not for the rest of us?" "How does the water get up there to rain down?" "Who was our mother when you were a little girl?" "Why did God make flies?" "How can God be if He never had a beginning?" "How do you know when you should stand in revival meetings?" "Where did the neighbors get their baby?" "What makes seeds grow?" Asked after a communion service, "Why did you eat that bread and why didn't you wash my feet?" "Do the gates that 'swing outward never' mean when the gates of heaven open?"

This is just a sample of the variety of questions that do arise in a child's mind. They can be received in a number of ways by parents. They can be ignored; they can be thought cute and laughed at indulgently; they can be considered lightly or ridiculed; they can be answered falsely; or they can and should be considered just as seriously as the child has asked them. Such questions give the Christian father or mother a wealth of opportunities to teach really and to show how wonderfully God has created everything and how marvelously He can control His creation. Answering such questions truthfully



ly and seriously paves the way for later confidences of our children in a way that nothing else can.

Other sounds familiar to parental ears are, "Tell me a story," "Read me a story," "Tell it again," "Read it again." Here is another rich opportunity to sow the Gospel seed. Many Bible storybooks on being picked up, fall open at a much-loved story or picture, mutely testifying to the little tot's interest in the same. I am sure each one of us who has grown up in a Christian home can look back with pleasure to some loved book of our childhood. To some, that book may have been the Martyrs' Mirror, Pilgrim's Progress, or some Bible storybook. In my home we read and reread "The Beautiful Story." I do not know by whom it was compiled, nor do I remember the wording of the stories, but I think I shall never forget some of the pictures, especially the last colored plate, which showed Christians being burned at the stake. I used to gaze and wonder how those people could look so calm under such harrowing circumstances. I could not then yet realize that God can give grace for dying as well as for living. I think this experience is true in most cases that small children get only a small part of what the lesson teaches, but even so the seed is sown and is there ready to grow under proper conditions. It is sad indeed when a child's own parents withhold the precious seed.

We have been stressing Bible teaching in the home, but unless this information is gained along with reverence and a respect for and confidence in the Author of the Book we have failed in fully worshiping God. This brings us to the study of the family altar and what it should mean in our homes.

Our Mennonite young people should consider the seriousness and sacredness of founding homes. What can be more pleasing to a loving God than the establishment of a family altar? Here is a covenant between the new homemakers and God. Here is evidence that in this home we have a time and place to meet God. This time may be in the morning or in the evening or both, if possible. Both the time and place must be decided by circumstances. Here Satan often steps in and tries to make circumstances rule it out entirely. He is a tireless foe, but so long as we determine to serve God we will be able to find some time to do so. Whether our time be longer or shorter, let our worship be sincere, reverent, and full of faith. Reading and prayer should be accompanied by singing. Where there are small and growing children we need to keep our methods from falling into a routine that causes them to think it is merely a form. We need to make them feel that the great God, the loving Father, speaks to us and we to Him. The season spent around the family altar is much enriched by free and open discourse. Let parents and children talk about the things of God. Sometimes the time spent each day is of necessity short. If so, it is especially helpful if on Sunday afternoons we can spend a much longer time enjoying the things of God. Now we have more time to sing, we have time for Bible stories and Bible games. We have

more time to pray. Children are encouraged to bring up their problems, their questions, and anything they wish to discuss along these lines. Now we can teach the children the value and satisfaction of private devotions. We can encourage this by giving them helps in the way of devotional books to guide their thinking. We can suggest to them the portions of Scripture easier to be understood by young children. The prayer booklets put out by the Sewing Circles are very helpful in aiding us to pray intelligently. Among books, rich in Christian testimony and experience are "Streams in the Desert" and "Consolation." Our Publishing House is glad to serve us in suggesting suitable books and literature for these purposes.

There may be homes that have been established for years and have never started a family altar. Maybe some such would like to begin but scarcely know how. To such we would say: Do not let timidity, embarrassment, press of work, or anything else stand in the way of beginning right now. Your first attempts need not be lengthy or elaborate. Read a short portion of Scripture and pray a short sentence prayer if praying aloud seems

**"Beautiful shoulders are those  
that bear  
Ceaseless burdens of homely  
care,  
With patient grace and daily  
prayer."**

**"Beautiful lives are those that  
bless,  
Silent rivers of happiness,  
Whose hidden fountain but  
few may guess."**

hard or strange for you. You will find that praying aloud during family worship helps in widening out your prayer requests. A narrow selfish prayer prayed aloud soon rings in your own ears. You will begin to think of others. If any of you have never tasted these joys do begin now and you will be richly repaid.

In anything we may try, the results obtained by the use of it prove its worth. Of nothing is this more true than of the family altar. Let us first take a look at the results following the neglect of the family altar. I noticed a few days ago a question in a newspaper asking where we get the quotation, "whited sepulchers." Evidently that man had not grown up around a family altar. Occasionally we are surprised to see lists of answers given to questions in Bible tests by grade school, high school, even college and university students which show them to be woefully ignorant of Bible facts. Usually these students have come out of homes in which a family altar was foreign to their thinking. It has become outstandingly noticeable in juvenile and criminal courts that a very high percentage of offenders have never had

Sunday-school training and sadder and truer still, they have never had home training.

Over the past week end we had a striking illustration of ignorance of Bible truth. When hundreds of people in a so-called Christian nation become wildly hysterical over a purely fictitious radio broadcast, it shows that they have lost their moorings and are pretty far at sea, spiritually. The trouble was that they didn't know enough of the truth to detect the tales created by wild imagination.

Let us now take a look on the brighter side. Here of a surety we see that the results of the family altar do prove its worth. Through Bible history, down through the history of our country and to the present time we have had proved to us over and over again the truth that nations are no stronger than their homes, and we might add that homes are strong only as Bible truths are taught and respected and obeyed. The early teaching, the story reading and telling, the answering of children's questions referred to earlier in this discussion are in a sense more or less transitory. They come and go in the day's events, the truths become deeply imbedded and stick, but much of the actual conversation is forgotten by both parents and children.

Not so with the family altar. Here the roots have grown still deeper. They embrace not only the spiritual but also reach deep into the emotional life of the child. Here is the binding of the family. Here truly, the husband is the "house-band" as he encircles the family group with his prayers. Here the children learn to pray. Here family joys are brought to the Lord, family griefs and sorrows are laid before Him. Guidance is sought in family problems. Friends, loved ones, the work of the Lord, petitions for the lost, the needy and the sick, prayers for rulers and even for enemies are brought to the One who so loved us that He gave us His only begotten Son. No one is too old or too young to be included. Here the father and mother meet God before the first little one comes into the home, and here they continue to meet Him after the last one has gone out from them. Here is a bond that lasts as long as the home lasts and the influences last through all eternity.

Christian men and women through all generations have testified to the influence of the family altar in their lives. Even men and women who later in life went out into sin have looked back to the family altar of their childhood days and have paid respectful tribute to the memory of godly parents, who in this way had done their part in trying to train up their children in the fear of the Lord.

A certain boy away from home in a time of stress looked longingly for a letter from home. At last he wrote again rather reprovingly asking whether they had forgotten him. Back came the answer, "Son, you know where we meet every morning." The boy felt rebuked and at the same time felt more assured and confident than ever of the bond that united them all, no matter where they might be.

I recently read an article entitled "Mother of Comptons" in which the "Mother" was asked to give a recipe for rearing children  
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# MISSIONS

## OPPORTUNITIES AND BLESSINGS OF COLPORTAGE WORK

By Mary L. Schload

Of late the Church has had a reawakening to the great opportunities for spreading the Gospel through the distribution of Christian literature and Scripture portions. This article will help us to appreciate the opportunities and blessings of such efforts. The Christian Monitor wants to encourage the distribution of tracts and other Gospel literature as a means of doing real mission work.

### A Prayer

"Open my eyes, that I may see  
This one and that one needing Thee;  
Hearts that are dumb, unsatisfied,  
Lives that are dead, for whom Christ died.

"Open my eyes in sympathy,  
Clear into man's deep soul to see;  
Wise with Thy wisdom to discern,  
And with Thy heart of love to yearn.

"Open my eyes in faith, I pray,  
Give me the strength to speak today;  
Someone to bring, dear Lord, to Thee,  
Use me, O Lord, use even me."

—Elizabeth A. Scott.

Whatever service we undertake to do, whether it be great or small, we must place ourselves upon the altar of the Lord. We must realize that little is much when God is in it. We must also realize that we of ourselves are undone, and that unless the blessing of the Lord is upon us and our labor, that our labor is in vain. We may think of tract work or colportage work as not amounting to very much, and probably the results, so far as we are concerned, may be very meager because of our lack in grasping the opportunities in this work.

In the book, "Exalting Christ in the City," by J. D. Mininger, is an illustration of a colony of red ants. The story tells of the ants who lived beside a highway and undermined part of the road. An ant exterminator was used but a startling discovery was made. They had to dig nine feet before they reached the main storehouse. As the final wall of earth collapsed they found a large underground chamber. It was six feet high, eighteen feet long, and twelve feet wide. In this room were stored forty-five bushels of grain. The ants had carried the grains, one by one, a distance of several hundred feet from the field, down the tunnel and into the storehouse. It had been a stupendous task. The most amazing part was that three different kinds of grain, cane, maize, and oats, were stored in separate parts. The lesson for us in this illustration is found in Proverbs 6:6, "Go to the ant, thou sluggard; consider her ways, and be wise." Can we visualize what could be done if every Christian would have a genuine Christian experience and passion for this work, as well as all phases of personal work? Are we willing to seek soul by soul and lead them to Christ even as the ant sought grain by grain to bring it to the storehouse? We could do big things if we were willing to do little things.

"Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1).

This verse is often quoted in various forms of Christian service, and we believe it is quite fitting for this subject. We are probably inclined to interpret this verse as though our responsibility ends with the scattering of tracts or portions of Scripture in an indefinite way, and allowing everything else to the Lord. A house-to-house distributing of tracts or "The Way" is one method which affords opportunity for service along this line. The imprint of the church sponsoring this work, with an invitation to services, provides a personal touch to the work. Most of us when finding literature on our porches, are interested in knowing who put it there, what it represents or advertises.

Reading a tract or message in "The Way," or other portions of literature may arouse a certain interest or conviction, but should not that interest and conviction go farther than just the printed page? We are apt to be too indefinite in our various Christian activities. This may also be true in our Sunday-school work. In all our activities we should be "evergreen"—keep the great passion for souls fresh and alive. We often hear that all we need do is sow the Word, and leave the rest to the Lord; He will give the increase. This is true; we must look to God for His blessing upon the Word. But in the natural sense, do we just sow the seed, and leave it to the Lord and to others to do the gathering in of our harvest? No, we do not. Then why should we be satisfied with that kind of spiritual seed-sowing and fruit-bearing in our Christian activities? We must do more definite, unified, consecrated work in harmony. Are we united in prayer and common burdens enough? Probably most of us have read the story of the missionary penny. It is not the amount, but the consecration that counts. Is not the follow-up work in personal contacts, the factor that brings the ultimate result for the spiritual harvest?

In our colportage work, we have a splendid opportunity to use our younger people in service, even the children. But one thing is firmly essential. Sometime before the distribution takes place, it certainly would be well to have a season of prayer, asking God's definite blessing and the Spirit's guidance upon the work. This will instill a sacredness in placing the literature, as well as invoking a blessing upon it. This, according to Scripture, will also be an opportunity and blessing to the one sowing the precious seed, and those in whose hands the literature falls. Undoubtedly we fall far too short along this line. Even children can feel whether or not the task they are doing is consecrated to the Lord,

or a mere form. Recently I was very much impressed with a group of our younger sisters who met early each evening during a series of tent meetings for a special season of prayer. I am sure the meetings meant more to those girls than ever before. Likewise, if we as groups or individuals who distribute tract literature, as well as the church back of them, would devote special seasons of prayer for this distribution, we as a congregation would feel the results; first, in our own lives and interest in the work; and secondly, in others—the Spirit of the Lord working in the lives of men.

We have referred to giving the children a part in this work, but we ought to help them with it. An illustration can be given where a very young sister was helping in this work. She was confronted with the question as to what she represented and what the literature contained. If a consecration period or devotional period were held in connection with this work and special instruction given as to the definite purpose of the work, this would greatly help those whose experience is limited. Both young and old workers should give a hearty invitation of welcome to our services to individuals they come in contact with in the work. Younger folks can tell them that they will find at the Sunday school and church services, Christian friends who will be glad to meet them and help in any question or problem that they may have.

Thus far we have particularly discussed the colportage work as group work. We do feel, however, that there is a large opportunity for individual service. One day while several of us were in Pittsburgh we noticed that we were under keen observation. Finally one of the women came and spoke to us. She asked us what religious group we represented and what our doctrine was. We tried to tell them, but how much more effective it would have been if we could have handed them our tract, "What We Believe." Similar opportunities are open to many others in our everyday contacts. Would it not be well to carry this tract and other literature with us as opportunities for personal work? Every Christian should avail himself of this opportunity for advancement in his own Christian experience.

A number of individuals can testify to the blessings received in their own lives through this phase of personal evangelism. A certain teacher who, during the summer months, worked in a factory, was handed a tract by a Christian worker. This tract was the nucleus of changing her prospect in life. With the tract, "Friend, Why Are You Not a Christian?" she was also given an invitation to their evangelistic meetings. After several days another invitation was extended by this same worker which was accepted. Before the series of meetings closed, this teacher, and also her parents, accepted Christ as their Saviour. Here is an instance where tract work brought evident results.

Probably you have read the July "Way." In it is given an incident of a Gospel tract. "Will you have a Gospel tract, please?" "With pleasure; thank you," said the gentleman addressed. "I am always glad to get anything that speaks well of my Lord, and



what He has done." This is rather an unusual occurrence, but the story tells how a young man, starting an important career which required traveling, was handed a booklet by his mother when leaving home. At first he ignored it, but after feeling lonely he read it. Its subject was the second coming of Christ. The thought made him uneasy. It led him to the Bible his mother had packed for him, and finally it led him to Christ. The blessings of personal contact with colportage work bring us closer to one another and nearer to Christ Himself. You are naturally more likely to read what is given to you in a friendly way, than that which may be found lying on your porch with other papers. Undoubtedly both methods have their place, and perchance a hungry heart may find a message to its yearning soul by picking up what was tossed for it. But, again, could we but follow up that soul-yearning, we would have the blessing of a harvest as well as the opportunity of sowing. Another illustration may be used, referring to the woman who, each day, passed a tract to the motorman on the car as she paid her fare. He was somewhat annoyed with each day's persistence; but one day a serious accident occurred and the motorman was taken to the hospital in a critical condition. He felt now he needed Christ more than all else. He sent for the Christian worker because her silent messengers and daily testimony made him conscious of her contacts with One whom he now needed.

Tracts may also be used with letters to friends, members of our Sunday-school class, and so forth. Distributing tracts and portions of literature in hospitals or other institutions is another important phase of this work. When upon beds of affliction, people are more apt to turn to God and religious matters. Jail work often proves quite satisfactory. Hardened lives long for tender touch. Prove to them there is One who loves and cares. In either case, there is plenty of opportunity for reading.

Tracts illustrating the way of salvation are always fitting, but there are also occasions when special Bible doctrines are called for. Tracts on our mode of baptism, why we wear the devotional covering, our position in times of war, and other phases of the doctrine of nonresistance as well as many other principles of Christian living, are often the means of helping souls into fuller and clearer Christian experience. May we as a congregation and as individuals, feel a greater burden for this work, and as we grasp our opportunities we shall also reap blessings.

Scottdale, Pa.

We are always in danger of taking our standard from those about us. When some prominent Christian does something which we had supposed to be wrong, we think that we may do it, too. But this is not a safe inference. We must go beyond any earthly standard. What does God say about it? We shall be judged at last not by the world's standard, not by what people say, but by Christ's judgment; and if we would be ready for such judgment at the last we must live day by day according to the Divine Law.—Forward.

## OUR INDIVIDUAL RESPONSIBILITY TO HELP TO CARRY OUT THE GREAT COMMISSION

By Verda Klingsmith

Jesus' last words to His disciples were, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

Being a Christian means that I am a child of God, a bond servant of Jesus Christ, a witness and an ambassador for Him. As a child of God I appreciate the wonders of His grace and the greatness of His love in forgiving my sin and making me an heir of glory. I want to bring glory to my heavenly Father by fulfilling His purpose in my life. My work as a servant of God is to carry out the command to witness for my Lord.

A witness tells of his own observation and experience. Secondhand testimony has no weight in court. It is of little use to tell what another said or saw. If I did not see with my own eyes, or hear with my own ears, or have personal experience, my testimony will be useless. God's love and His transforming power in my life enable me to tell others of His ability to save, sanctify, and keep.

"And ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Let us think of the greatness of our position as laborers of God, workers together with Christ. Truly it is a high and holy calling and one which demands our best to witness for Him. Being born of God and filled with the Holy Spirit we will receive power from on high, enabling us to become

true witnesses of Christ. Service then will be truly effective. Effective service sometimes shakes the very foundation of men and they in turn become effective witnesses for Christ, the Son of the living God.

"As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). We are responsible for the welfare of others, so far as it lies within our power to help them. The answer to Cain's hypocritical question, "Am I my brother's keeper?" is, "You most certainly are!" In this we have the loving example of our Lord and Saviour in coming to a world of sinners from His heavenly home to rescue and save them to a blessed eternity.

We should be faithful in our endeavor to improve every opportunity. We should be faithful in caring for others, in promoting their highest interests. Looking for opportunities to help others is the secret of a God-honoring life. Our responsibility in helping others extends to all men, whether good or bad, saved or unsaved, rich or poor, white or black, our nearest neighbors or those living in the most distant part of the earth.

The measuring word is opportunity. That does not mean that all should be helped in the same way, but rather according to their needs. Some are in need of food for the body; others, of food for the soul. Some are sick in body; others, sick in soul. Some need encouragement; others, rebuke. Some need friends; others need being saved from the influence of so-called friends who are leading them in the wrong direction. There is no end of human needs. Wherever the opportunity for relief is within our power, let us be prompt in extending such aid. In other words, "Let us do good unto all men," so far as it lies within us to do so. "A friend in need is a friend in deed."

The world's trouble is not intellectual. Education will not heal the world's illness. Humanity boasts of its wisdom and knowledge. Our obligation to give the Gospel to this dazed, confused world has never changed. Through the ages men have felt that responsibility. A group of business men were discussing the popular theme, "What's wrong with the world?" One, a nationally known manufacturer, finally said, "I am not a Christian, but I am saying that the trouble with this old world is sin, and we'll never find the remedy until we find it where my old father used to find it—upon his knees before God."

The need for a world-wide revival is supreme. Ministers and missionaries recognize this fact more keenly than do others. They are out in the world's spiritual battlefield. The strengthening of their arms and the quickening of their souls will mean world-wide blessing to the church of God at home and abroad and to the salvation of many lost souls. If they were to express their deepest desire, they would say, "Brethren, pray for us." What direct results would there be if all prayed, "O Lord, revive Thy work,"

(Continued on page 381)



### THE MAN OF GALILEE

Out of the mist and haze of confusion,  
When life's pathway I barely can see,  
Over turbulent waves of doubt and delusion,  
Comes a gentle voice saying: "Follow thou Me!"

Sweeter by far than the perfume of flowers,  
More enchanting than music can be;  
A command bringing hope, through languishing hours,  
From the glorious Man of Galilee.

Ever present to lighten each burden or task,  
Powerful Monarch of storm and sea;  
Stooping down to humanity's level to ask,  
Simon Peter, "lovest thou Me?"  
All worldly fame and vain glory spurning,  
He chose death for our sins on Calvary's tree.

To redeem and save men to the end He was yearning;  
The wonderful Man of Galilee.

His undying compassion, love and devotion,  
No human can fathom or comprehend.  
Like rays of the sun on the waves of the ocean,  
His spirit illumines our way to the end.  
King of all Kingdoms all glory be Thine!  
Every tongue shall proclaim it on bended knee;

All selfish ambition to Thee I resign,  
Wonderful Leader of Galilee.

—Chas. H. Bruch.





# BIBLE STUDY



## TABERNACLE STUDIES

### LXXIX. Our Eternal Priesthood—Hebrews 7:24-28

By the Bible Study Editor

There was a priesthood unto God from among men from the beginning of the transgression, although it was not considered as such in the light of the priesthood that was appointed under the law of Moses. Every man who offered sacrifices presented them to the Lord in the capacity of a mediator for sin. Such were the offerings of Abel, who offered up a better sacrifice than Cain, for he offered his sacrifices in faith, or according to the manner and purpose of God. His offerings were associated with the fact of sin; for the Lord called attention to sin in reproofing Cain for the death of his brother Abel. Gen. 4:7. Noah entered into a new world that had been purged with water, but the Lord required him to offer the sacrifices of blood that the world might be purged from its sins by a priestly offering that pointed to the taking away of sin by the blood of the Great High Priest of God.

The priest, Melchizedec, is the type of the eternal priesthood, of which Jesus Christ is the continuing Priest. Heb. 7. He was not called an eternal priest at the time of his meeting with Abram. Gen. 14:18-24. He was called "the priest of the most high God." His blessing of Abram was "Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand." "And he gave him tithes of all." This was the priest who established the order of priesthood of which Jesus Christ was the eternal priest. It was David who, in Spirit, said of his Lord, "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedec" (Psa. 110:4).

We have mentioned in previous explanations, that it was the order of priesthood that was established by Melchizedec and not the priest Melchizedec who was established forever. The priest of Salem who met Abram was also the king of Salem. He was as well known to Abram as were the kings of Sodom and Gomorrah. But he worshiped the most high God, while the kings of the plain were steeped in the sins which later were the cause of their destruction. The faith of the priest Melchizedec did not longer exist when Israel entered into the land in the days of Joshua. The priesthood of the family of Melchizedec had ceased, for he also was a man who suffered death because of sin. But the order of his priesthood was still in the providence of God and was restored to the world in the person of Jesus Christ who was "called of God to be a Priest forever." The calling of

this eternal Priest was after the order of the calling of Melchizedec (without a priestly lineage), but the duration of the priest was of another nature. Melchizedec died, and no priest followed him. Jesus died, but lives again and forevermore. While Jesus lives there is no need of another Priest of the most high God.

#### The "I Am"

In order to understand more fully the nature of the eternal priesthood of Christ it is well to consider His nature as revealed by Himself and by the Word. God revealed Himself to Moses as "Jehovah"—"the Eternal One"—"I AM THAT I AM." "I AM hath sent me unto you" (Ex. 3:14). Moses could understand that He who spake from the burning bush was the Eternal One—the Everexisting One, whose name was sacred to the Hebrews, as "Jehovah." It was that sacred name which was so revered that it was never spoken in its full form, but was contracted to "Jah," lest it be spoken in vain.

To His own people Jesus revealed Himself as the Son of God, and was honored by the Father through the Holy Spirit which came upon Him in the form of a dove, and the voice from heaven said, "This is my beloved Son, in whom I am well pleased." With such an introduction to the people at the beginning of His ministry it was in keeping for the Lord to sustain the relationship with the Father both by His miracles and by His words. John's Gospel, which is the Gospel of Sonship, emphasizes the eternal character of Christ. To the Samaritan woman He revealed Himself as the "Living Water." John 4. At the pool of Bethesda Jesus declared Himself as the Source of life. Jno. 5:26. After feeding the five thousand Jesus said to them, "I Am the Bread of Life" (Jno. 6:48). To the Jews who claimed to be the children of Abraham, Jesus said, "Before Abraham was, I AM" (Jno. 8:58). This was perhaps the climax of His claims, for the Jews took up stones to kill Him, and it was because of such claims of sonship with God that the Jews sought to put Him to death. No stronger claim upon eternal existence could have been made than that He was "I AM."

Along with the assertion of John concerning the "true Light which lighteth every man that cometh into the world" (Jno. 1:9), Jesus also made the claim, "I am the light of the world" (Jno. 9:5). In Jno. 10:11, Jesus made the statement, "I am the good shepherd: the good shepherd giveth His life for the sheep." In this statement He referred to the medi-

atorial work of the Shepherd. Again, in Jno. 11:25, Jesus declares Himself, "I am the resurrection and the life." In all of these passages in which Jesus uses the terms "I AM" there seems to be a purpose, that He declared the eternal nature of His work and of His being. He is the "I AM" of all things to man.

When Jesus had gathered His disciples around Him for the final ministry of consolation before going out to the darkness of the night and to His cross of redemption, He gave them the promise of His eternal presence and comfort. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (Jno. 14:2, 3). Jesus does not restrict Himself to terms of limited time. It is with such terms as "I AM" that Jesus refers to Himself, and it is in the present tense that believers should conceive of the nature and work of Jesus Christ, the great High Priest of God. When John saw Him in the glory of heaven, He presented Himself as, "I am he that liveth, and was dead; and, behold I am alive for evermore" (Rev. 1:18). If men think of the death of Jesus it should be only in connection with the body in which He lived. "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (Heb. 2:9). It is evident that the death of Jesus, when the body lay in the grave, did not affect the spirit or the life of Jesus. One could not say that one of the members of the Godhead was dead, and that only two members of the Trinity were living or in existence during the three days of the death of the body of Jesus. Jesus has said, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (Jno. 10:17, 18).

In the light of the power of Jesus to lay down His life and to take it again, we must conclude that the death of Jesus was the natural death of the man, the separation of the life from the body. In the resurrection of Jesus, He took up again the body which He had laid down. The death of Jesus on the cross and in the tomb did not destroy that eternal being of Him who came into the world for the suffering of death to make atonement for men in the flesh. "I am he that liveth, and was dead, and behold, I am alive for evermore." The declaration of the Father concerning the Son, "Thou art a priest forever," was fulfilled in Christ, who gave His life for a ransom from sin and took up His body after that the ransom was paid.



He was a Priest of God before He offered the sacrifice of His own body; He was a Priest of God while He was making the sacrifice of His body and offering His blood for the remission of sins. He was and is a Priest of God when He took up that body and now presents Himself to the Father as the advocate for those who have sinned. The Lamb of God is also the High Priest of God, and is the glory of heaven.

#### The Priest of David's Household

Jesus asked the Pharisees, "What think ye of Christ? Whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then called him Lord, how then is he his son" (Matt. 22:42-45)? This quotation of Jesus, taken from Psalm 110:1, continues in the Psalm as follows in verses 2-4: "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." These two references have been used by the Lord Himself and by the Apostle Paul as referring to Christ. They are both prophetic and have but one fulfillment, in Jesus Christ. Both the King, Jesus Christ, and the Priest, Jesus Christ, spring from David. Before David was, the Lord was, who became the son of David after the flesh. It is then evident that Jesus Christ, the Son of God fulfilled the eternal purpose of God when He came into the world to be both Priest and King in the kingdom of God. His was both an eternal priesthood and kingship.

The priesthood of the tribe of Levi and of the family of Aaron could not continue by reason of death. Heb. 23. After the death of Aaron his son Eleazar assumed the office of high priest, and the family of Eleazar continued in that office for many years. Later the high priesthood was assumed by the descendants of Ithamar. But after the restoration of Judah from Babylon the descendants of Zadok, who was a son of Eleazar, were placed in office. There was a changing of the priesthood. In the days of Christ there were a number of priests occupying the office either by spiritual right or by political influence.

The change from the carnal to the spiritual priesthood was made by the Lord. Aaron's ministry was by the appointment of God and could cease, and did cease by the providence of God. That priesthood was made without oath. The sons of Aaron with their father were consecrated to the office by the ceremony of offering of blood and of anointing with oil. When God called His Son to serve in the eternal office of His consecration, it was by oath. Psa. 110:4; Heb. 7:21: It was within the right of God to institute another priest at His will and to establish a priesthood in another line and to perpetuate that ministry forever. This was accomplished by the calling of His own Son and making Him

of the tribe of Judah a priest forever. Heb. 7:14.

#### The Unchanging Priesthood

The priesthood of Christ may never change. "Thou art a priest forever." Eli died and his sons after him brought reproach upon the office and caused the people to despise the sacrifices. Other priests followed who hal- lowed the ministry of God. But men changed, and the worship changed with them. Ananias, the high priest, commanded Paul to be smit- ten on the mouth. It was the high priests who delivered the Lord to be crucified. Judg- ment is not safe in the hands of men. Our salvation and peace with God need a safer and a continuing representative in the pres- ence of God. It has been vested by the Father in heaven in one person forever, and that person is His only begotten Son.

Men may pray for us and with us, but men are changing and do not continue be- cause of death. There are those who have compassion, and there are those whose right- eousness avails much when they pray. But, they too are men, like Elijah, and like Samuel, who pass away on account of their infirmities. Too often men rely on the power of some one's supplications and rest upon the sup- posed faith of some individual. These all pass away and those who trust in them are also perishable. God has afforded to men a



#### THE CHRIST WE ADORE

When on the hillside far away  
The shepherds watched by night,  
The glory of The Lord shone forth,  
Celestial and bright,  
The Holy Christ to Earth had come,  
In lowly state to dwell,  
And angel chorus, filled with joy,  
Their glad refrain did swell.

Prophetic voices long foretold  
Messiah's coming day.  
"Unto His own," He was revealed,  
That they should homage pay.  
'Mid humble men in Galilee,  
To manhood strength He grew:  
Their toiling hands, their burdened hearts,  
Their sinsick souls He knew.

The wealth of earth was not His aim;  
He sought for gems more rare.  
He came to seek and save the lost,  
And all their guilt to bear.  
The sacrifice on Calvary,  
For sinners did atone.  
Redeeming love thus paved the way,  
Before God's judgment throne.

In Joseph's tomb, by loving hands,  
His form was laid at rest.  
Warriors bold were placed on guard,  
His teachings to contest.  
The massive gates of death, He from  
Their mighty hinges tore;  
He triumphed o'er the powers of hell!  
He lives, forevermore!

Our Great High Priest and Advocate,  
To heav'n has entered in.  
He pleads the merits of His Blood,  
If you and I should sin.  
But soon in glory He'll return,  
To claim His blood-bought throng.  
Redeemed, set free, we'll join on high  
And sing the "Glory Song."

—S. C. Theo. Ramsey.

better priesthood and one that continues ever, in Jesus Christ.

(To be continued)

#### "RECEIPT IN FULL"

By Ellrose D. Zook

Three places in the New Testament (Matt. 6:2, 5, 16) appear two Greek words which are used together nowhere else. The two words used are *apechousin* and *misthon*. They are used in connection with Jesus' denunciation of the Pharisees for their hypocrisy in alms- giving, praying, and fasting.

The sentence literally translated simply means, "They [hypocrites, Pharisees, Saddu- cees, etc.] receive their reward in full." Re- cently discovered Greek papyri have revealed that these two words were used in the dialect in the time of Christ to express the same thought that our words "receipt in full" mean in payment of a debt.

In other words, Jesus pointed out to these hypocritical Jews, who observed religious customs and ceremonies merely to be seen of men, that they may anticipate no further reward for their religious fervor. The notice and acclaim of men was their reward and served as well as a "receipt in full" as evidence that they had received the due recognition for their religious efforts. It may have been that many were satisfied with this type of reward, for their ceremonies were cold and lifeless. When men saw them do their pray- ing, almsgiving, and fasting and heard their vows, these Jews were paid in full for the expenditure of time and energy.

Today we should be careful that our motive for our good works is not to be seen of men, for if that is the motive, there is no further reward forthcoming. Let our good works be for God's work and glory, and He will take care of the rest.

Scottdale, Pa.

#### THE GAIN OF IDOL BREAKING

It is related that when Mahmoud, the con- queror of India, came to a celebrated temple, he was entreated by the priests to spare the idol that stood in front of the temple, and was offered a large sum of money to buy him off.

He paused a moment, and then replied that he would rather be remembered as the de- stroyer of idols than as the seller of them. He then lifted his mace, and dealt the image a blow. His example was followed by his ret- inue; and presently, under pressure of the blows rained upon it, the idol, which was hollow, burst open, and discharged a veri- table stream of precious stones, far exceed- ing in value the amount of the ransom offer- ed by the cunning priests.

For every idol the Christian destroys he gains more than he loses. Some troubles would be avoided if self-denial were prac- tised. Every idol destroyed means fresh strength for the inner life and a greater sense of God's approval.

Real success in the Christian life is sure, provided we are prepared to pay the price.

—Selected.



# Educational

## THE STAR THAT POINTED TO A CHILD

By Anis Charles Haddad

This article supplements the Sunday-school lesson for December 25, "God's Great Love."

About halfway on the road between Jerusalem and Bethlehem I came to a place where a few trees make a pool of shade on the dust of the road. Under the trees is an old well with a stone basin beside it, so that shepherds and camelmén can pour out water for their beasts. This well, like so many things in this sacred land, has several names. Some call it Mary's Well because of an old story that the Holy Family, traveling the five and a half miles between Bethlehem and Jerusalem, once rested there and drank its waters. It is also called the Well of the Star. It is just a simple well by the roadside, but it has stirred the imagination of pilgrims from earliest days, for legend says that the Wise Men, confused by Herod's treachery, had seemingly lost sight of their star, as they searched for the Child; but as they stopped at this well to rest, looking down into the water, they saw the reflection of the star in the still pool. Rejoicing, they followed it to find the Infant King.

The Arabic name of the well is Bir Kadismu—Kadismu being a corruption of Kathismu, meaning in Greek "seat," referring to the rest that the Holy Family made when on their way to Bethlehem.

While I stood by the curb on the well, I saw coming toward me a long camel train, heavily laden. There was a little confusion among the animals as they passed the cars. I lifted my hand as a signal to the leading driver to halt for a moment. One of the leading camels turned sharply across the road and the driver stood there holding him and the whole line for the moment. My camera did its work, and the caravan took up its easy swaying course again as the great animals padded softly along the road. It is just such roadside occurrences as this that make the journey to Palestine an endless series of fascinating and realistic experiences.

There is hardly a story in the Gospel narrative that has so laid hold on the imagination of the Church in all ages as the story of the visit of the Wise Men of Bethlehem, led by a star, to pay homage to the Infant Saviour. Legend has loved to linger over it. Christian art and music have combined to give it color and detail, till the unknown Wise Men become three kings

from the Orient, named Melchior, Gaspar, and Balthazar, the last named, we are told, being dark and swarthy, which caused him to be pictured later on as a Negro. While much of these details is imagination, there is an interesting piece of history connected with their visit to Bethlehem that deserves to be rescued from oblivion. In the olden days in Palestine, caves were commonly used as stables and dwellings for the poorer people. There is only one large cavern or grotto in Bethlehem, so when Constantine built his noble Church of the Nativity over it, there seems to be little room for doubt that this was the actual spot where our Lord was born. Constantine beautified the walls of his new church with splendid frescoes, and prominent among them was one of the visit of the Magi, depicted in Persian dress. Early in the seventh century, just before the rise of Islam, the Persians overran Palestine, and everywhere they went, they burnt and destroyed the Christian churches. At Bethlehem, however, a strange thing happened. When the Persian soldiers poured into the Church of the Nativity bent on destroying it, they saw to their surprise on the wall, a large fresco showing some typical Persian prince paying homage to a tiny child. Whether from an impression that their country was thus being honored, or from being reminded of this long ago visit of some of their Magi, they went out again and left the church unharmed. Thus the appeal of art to a civilized and cultured people did what an appeal to arms was powerless to effect.

Jesus was born at Bethlehem, and soon after certain Wise Men, or Magi, as they were

called, arrived in Jerusalem from the East. They were following a new star that had appeared in the sky, and which, according to their lore, signified the birth of a king among the Jews. Herod the Great, the occupant of the throne, was naturally interested, and called upon the chief priests and scribes to answer the question of the Wise Men, "Where is he that is born king of the Jews?"—an inquiry perturbing to Herod with its hint of a rival to the throne of Judea,—the Messiah foretold of the prophets.

From their sacred writings they culled the fact that Bethlehem, a tiny village of Judea, not far from the city, was the place for the Messiah's birth. With fair words Herod sped the Wise Men to Bethlehem, begging them to let him know, on their return, where they had found the Child that he, too, might pay his homage.

So the Magi came at last to where the star rested above the house where He was, and entering this probably rude shelter they fell down before the Child and worshiped Him. They then opened their treasures for Him and gave Him gold for His kingliness, frankincense for His heavenly origin, and myrrh—a symbol of sorrow and of healing. Shrewd observers of human nature as they were, and being warned in a dream, they returned by another way and did not report to the treacherous Herod. No sooner had they departed than Joseph, too, was warned to take Mary and the Child away into Egypt until Herod should be dead. The king with a seeming instinct concerning the fundamental enmity of this Child, the Prince of Peace, against such tyranny as he practiced, and finding himself mocked by the Wise Men, ordered every male child in Bethlehem and its neighborhood to be slain. But the tiny King of the Jews had to be borne away to escape from the sword, which brought cruel massacre in the homes of Bethlehem. Joseph and Mary escaped into a foreign land and made their home in Egypt.

Remember that the three Magi with their solitary star, have as sure a place in the Gospels as the shepherds with the heavens ablaze about them. And notice this as well, that it was those three men of the solitary star who alone are described as bringing gifts to the Holy Child Jesus. Have you ever seen this fulfilled nowadays? Indeed, have you not observed that the most fruitful disciples in generous service towards Christ are not always to be found among those who seem to be tenants of the full glory of Christian belief and piety, like the shepherds in the unclouded radiance of the Bethlehem hills? As often as not, they are to be encountered among them that follow in the path of the solitary star.



Modern Bethlehem—Church of the Nativity Where Tradition Says That Christ Was Born, Marked X



There are some of us who never felt it necessary to have any definite and closed opinion as to what the star might have been which guided the Magi to Bethlehem. We find ourselves able to take the story as it stands, and to allow it to mean for us all that it has within itself the power to mean. We like this bit of the Christian story immensely. We should have so missed something of the kind that we are quite sure that if this story of the star had not been in the record, the empty place on the page and in our hearts would have been filled with some story less simple and less suggestive. The fact is simply that we are so made, so put together, by hereditary forces and by our early training and doubtless by something ineluctable from what we call our mind, that we cannot take seriously any disputation as to the nature of this star which appeared in the heavens to the Magi and directed them to a spot in Bethlehem where on that very night Jesus was born, who became the Saviour of the world and is now most indisputably seated on the right hand of the Throne of God!

There were any number of people who saw no unusual star on the very night when the Wise Men from the East saw the strange thing in the sky. We should be delivered from many an unnecessary burden if we could remember the strict language of the Holy Scripture. What we shall say to ourselves is, that had such a man been out on the first Christmas Eve, he certainly would not have seen what the Magi declared they saw. This star may have been kindled in the depths of space in answer to some utter appeal to God to grant some sign, though it shone only for those whose hearts and flesh had cried out!

Here, then, is a bit of music which men seemed to hear in the aspect of the sky and in the tumult of their hearts in the very hours when Jesus was born. They saw a star behaving strangely. We have agreed that we shall think none the less of the star if we do not know what gave it an unusual significance to the Wise Men. In fact, we are done with the Magi and are thinking of ourselves. It may very well be that we see more in what they reported than they thought of at the time. We see this, for example: If we once get into the way of separating cradles from stars, we are on a slope that leads down a steep place into a desolate sea. It may be hard to share the faith of those simple Magi, that the Power behind the stars knows everything about a baby born so lowly as was Jesus. Probably all but abstract philosophers work their way through life on a sort of dualistic formula. That is to say, there is this and there is that. The number of philosophical systems which wrestle to establish an idealistic unity behind phenomena is proof enough how obstinate are the signs of a dualism.

Those Magi were much given to the study of the stars. This, of course, not in the way in which present astronomers give themselves to their measurement and to the calculation of their periods, forecasting some final issue.

Those Magi studied the heavenly bodies in a way which probably bemused them, encouraging them in a merely mysterious and accidental sense of God. Their preoccupation

with the stars carried within itself the risk that they might become merely fanciful, and, in the bad sense of the word, unworldly, trading in dark secrets. On the night when Jesus

was born, they learned better. They learned that man liveth not by the stars only but by looking upon the face of a child.  
Jerusalem, Palestine.

## AND NOW—IN A THOUSAND TONGUES

By Eric M. North

This is a selection from a brochure sent out by the American Bible Society for use in the observance of Universal Bible Sunday, which comes annually on the second Sunday in December. The Mennonite Church through her Commission for Christian Education and Young People's Work is sponsoring a program of Bible reading which it is promoting in connection with the observance of this day. Further explanations of this movement are given on the editorial page of this issue.

Four men sit at a rough table in a little house in an African jungle clearing. Two are dark-skinned natives. Two are Europeans. Before them lie eight or ten printed books, some notebooks, a pile of carefully corrected manuscript, and before one of them a partly written sheet. They are conversing in a language unknown to us. One reads aloud in English:

And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

He speaks again in the unknown tongue, looks for the agreement of his three colleagues, and after further conversation writes down:

Yesu akeri bekere besa bevuku ovongo. Ya ozuku infuna nda, zi zama, nda ya nda, bua mantea ntuari nason-ga boke lebo minkanda mi mama.

Little do they realize that a milestone in the spiritual history of the human race has been passed. For the pile of manuscript, carefully wrapped and registered, goes to a city some 5,000 miles away; a compositor patiently thumps out on his typesetter keyboard the words of the manuscript meaningless to him; a printing press picks up sheets of paper and slides them out with the strange words impressed; a binder folds and sews; a packer nails shut cases of bound books, and stencils a label "Bendela, Congo Belge, via Matadi,"—and a Bible House scribe enters on a list in a committee's minutes, "No. 1000, Sakata." It is the thousandth recorded language into which some part of the Holy Scriptures has been translated and published!

In a sense richer than he dreamed, the prayer of Charles Wesley has been fulfilled:

"O for a thousand tongues to sing  
My great Redeemer's praise,  
The glories of my God and King,  
The triumphs of His grace!"

### THE SPREAD OF TRANSLATIONS

There is much more to that list than a thousand names of languages.\* Let us look at it. It starts in the third century before Christ with the translation of the Old Testament into Greek—the so-called Septuagint—the source of many of the Greek New Testa-

ment's quotations from the Old Testament. In the second century A. D. comes the New Testament in the Syriac Version, probably the first of the great translations and in its developed form second only to the Latin Vulgate and the English Bible in its far-flung influence. Also in the 2nd century Latin texts appear, to culminate in Jerome's great "Vulgate" translation in the 4th and 5th centuries, the official Bible of the Roman Catholic Church. Africa joins Europe and Asia on the list with early translations in two Coptic dialects and with the start of the Ethiopic Version in the 4th century. In the 4th century, also, valiant Ulfilas gave to the Goths a new alphabet and the Bible—save I and II Kings, for he thought his people warlike enough. Similarly Mesrop and Sahak gave the Armenians and the Georgians their alphabet and their Bible in the early 5th century. The missionaries Cyril and Methodius laid the foundations of written Slavonic with both alphabet and Bible in the 9th century. Then, after a gap of three hundred years, the 12th century sees the translations begun in modern European languages or their immediate ancestors. Yet less than a score are recorded before 1450.

Thus it is estimated that on the eve of the invention of printing only 33 languages had had any part of the Bible translated. Few common folk could read, and in spite of much manuscript copying the legible words of Scripture were rarities to the multitudes. Yet even the invention of printing did not at first greatly accelerate translation. To be sure, the first hundred years of printing saw great history-making versions of the whole Bible put into print in Latin, German, Italian, Catalan, Czech (Bohemian), Dutch, French, English, Swedish, and Danish. But even by 1800 only 71 languages and dialects had seen some printed portion of the the Bible.

The next thirty years saw an amazing expansion. Eighty-six languages received some part of the Bible—more than in all the 1800 years before! And sixty-six of these were languages outside of Europe! The missionary movement, with its roots watered and fertilized by the evangelical revival of the 18th century, bore this sudden burst of bloom. This was the era of the great modern pioneer missionary translators, of the Serampore missionaries in India—Carey, Marshman, Ward and their associates, with a record of New Testaments in twenty-seven languages and of whole Bibles in nine more—of Morrison in China, Henry Martyn in Persia, Adoniram Judson in Burma, John Williams in Tahiti.

\*The word "languages" as used in these pages is ordinarily inclusive of "dialects." The distinction is often difficult to apply.



These were the years of the founding of the British and Foreign Bible Society (1804) and the American Bible Society (1816). Through these Societies translators were aided and the fruits of their labor sent forth for widespread distribution.

These thirty years were no flash in the pan. In the 107 years between then and now 851 languages have been added to the list, surpassing the thousand mark by at least eight! An amazing record!

#### The Achievement

This then is the achievement we celebrate—the translation and publication of some substantial part of the Holy Scriptures in more than a thousand languages and dialects—173 of them in Europe, 212 in Asia, 345 in Africa, 89 in the Americas, 189 in Oceania.

The numbers alone jolt us somewhat provincial Americans, living as we do in probably the largest homogeneous language area in the world. Most of us could hardly list fifty languages. Yet here are more than a thousand which missionary and scholarly effort have provided with some part of the Holy Scriptures. And let no one think this has been the adventure of putting a few verses of Scripture into as many languages as possible. On the contrary here are 179 languages with whole Bibles containing both New and Old Testaments! Here are 212 more with the entire New Testament! Here are 488 more with at least an entire Gospel, and 48 with some other whole book of the Bible. Many of the last two groups have more than a single book though not an entire Testament. **There are 880 languages that have at least one entire Gospel translated, either singly or within a Testament or a Bible!** For those who have minds to discern, this achievement outranks the whole gamut of modern invention at which we so often marvel. For implicit in it is a hope for the human race which no amount of secular learning or scientific technique can offer.

#### TO WHOM THE ACHIEVEMENT IS DUE

##### Christians with the Missionary Passion

When one turns from the achievement to the achievers we find it due first of all to that comparatively small group of people in the church who have the missionary passion. Alas—and strange—that this should be only a part of the church—a minority part! What might have been won for God had that minority been a great majority! This minority has held that the Gospel of Our Lord Jesus Christ was not given to assure respectability but to redeem a world from destruction and death. By their own priceless experience of the redemptive love of God in Christ Jesus they have come to share the spirit of Him who looked upon the multitudes with compassion and who gave Himself, the Son of God, to the ignominy and death of the cross for them. It is this group who have poured out their prayers and their treasures, who have given themselves and their sons and daughters that the message of the Bible in all its varied power might be given to the world.

##### The Translators

This achievement is due in the second place to the translators. Would that one had the

pen of the author of the Epistle to the Hebrews to write again a great eleventh chapter, filled with the deeds of the translators! Down through the centuries they by faith subdued languages and so kingdoms, wrought righteousness, out of weakness were made strong, had trial of bonds and imprisonment. Of them not a few were stoned, were slain with the sword, were destitute, afflicted, tormented. Here are the great pioneers of the early centuries—Jerome, Ulfilas, Mesrop and Sahak, Cyril and Methodius. Here are stars of the Reformation—Jan Hus the Bohemian, Martin Luther the German, Olaus Petri the Swede, and Erdösi and Karoly the Hungarians. Here is the English galaxy—Caedmon and Bede, Wyclif and Purvey, and the superb Tyndale through whose skill and sacrifice even to death at the stake every English-speaking person is blessed. Here are his successors—Coverdale, John Rogers the martyr, Gregory Martin, and the “companies” of the great versions. Here are other Europeans—de Reina, de Valera and Scio in Spanish, d’ Almeida and Figueredo in Portuguese, Malermi and Diodati in Italian, le Fèvre d’ Étaples and Olivetan in French. To these and some scores more Europe owes its Bibles and to them America owes its heritage in the great versions of Europe.

Some of this debt America has paid back in the Near East. Such was the work of the Americans Elias Riggs in modern Armenian, Riggs and A. L. Long in modern Bulgarian, Goodell, Schauffler, Riggs and others in the Turkish Bible, Eli Smith and then Van Dyck in Arabic, whose translation has had a profound effect on Arabic literary advance.

Further eastward were other men who flung themselves in faith against the languages of unknown peoples on the other side of the world. Bartholomaeus Ziegenbalg, the Dane, wrought the New Testament in Tamil in India in 1715. In 1800 St. Matthew’s Gospel in Bengali marked the first product of the Serampore band, of which William Carey was the leader. This marvelous young English cobbler, out of his unshakable missionary fidelity, initiated in India modern education, new conceptions of agriculture, new industries, including the first steam engine, great movements of social reform, and had a major part in the translating of the Bible into four languages, and an influential share in all the amazing record of the Serampore group. In China Robert Morrison clung to his foothold at the barred gates of China, serving as a clerk and interpreter in Canton, that he might in seventeen long years put the Scriptures into the language of the millions behind the barriers. Adoniram Judson was soon to hide his translation of the New Testament in a pillow in a Burmese jail, have it stolen, and later recovered. In Macao Karl Gutzlaff, an inspirer of other translators, published St. John’s Gospel in that Japanese which he had learned from shipwrecked Japanese sailors nearly twenty years before Japan was open to Western intercourse.

After these courageous explorers in the Far East come more pioneers. Henry Martyn masters Persian, Stallybrass, Swan, and Yuille conquer Mongolian, Jaeschke Tibetan. A still larger number wrestle powerfully with addi-

tional versions in various forms of Chinese and in the multiplied colloquial dialects of China—Milne, Medhurst, Bridgman and Culbertson, Bishop Boone, Griffith John, Blodget, Schereschewsky, Burdon, Mateer, Goodrich and a host more, until several versions, both “one-man” and “committee” versions, have appeared in High Wenli, Easy Wenli, and Mandarin (Kuoyü), more than thirty local and tribal dialects have received some portion, and more than a hundred missionaries have taken a material part in the task.

In Japan meanwhile Bettelheim and Goble, Nathan Brown, Verbeck, S. R. Brown, and Hepburn and their successors made the Japanese Bible an instrument of new life to the lately opened land. In Korea Ross and McIntyre, Appenzeller and Underwood and a dozen more did the same for the “hermit nation.” Nor was Jeremiah’s exhortation forgotten: “Hear the word of the Lord, O ye nations, and declare it in the isles afar off.” For Henry Nott in Tahiti, John Williams, the martyr, in Rarotonga, John G. Paton in the New Hebrides, Hiram Bingham the elder in Hawaii, and his son in the Gilbert Islands were forerunners of scores who mastered the dialects of the Netherlands Indies and the archipelagoes of the Pacific.

In the more than 300 African languages in which translations have appeared, many translators have worked as individuals among small tribes; in the larger tribes group and committee work has prevailed. But here also are names that stand out as those of great pioneers. Robert Moffat, translator of the Chuana Bible, was at work in Africa twenty-five years before Livingstone’s immortal journeys. Edward Steere, described by one of his parishioners in England as “a downright shirt-sleeve man and a real Bible parson” translated the New Testament and part of the Old into the widespread Swahili language. George Pilkington started in 1891 with only St. Matthew’s Gospel in print in Ganda and in 1896 saw the fruit of his labor in the whole Bible, no small factor in the marvelous strength of the Uganda church today. These are but three among a host.

Finally in America, like a morning star long before dawn even in other lands, John Eliot produces the Massachusetts Indian Bible in 1663, the first whole Bible printed in a new language as a missionary enterprise and the first Bible printed in America. Eliot’s verdict “Prayer and Pains, through faith in Jesus Christ, will do anything,” might well be the epilogue of hundreds of translations. Not till long after him—but faithful to his motto—came Worcester for the Cherokees, Samuel Riggs and T. S. Williamson for the Dakotas, John Evans of the famous Plains Cree translation, and among the South American Indians J. W. Lindsay, Thomas Bridges, and Clorinda de Turner and others.

##### The Unknown Translators

These are a few and a few only of the better known names. But there are many whose names have never been recorded, such as the Seventy (Septuagint), the ancient makers of the Syriac Version, and Francis Xavier’s translator in Japan in the 16th century. There are hundreds upon hundreds of whom the



world will never hear, but each of whom some band of Christians in some obscure tribe will forever hold in grateful memory because through him the Eternal Light shone upon them. Upon many the task was laid unexpectedly; for it they were unprepared, but impelled by the desperate need they made themselves scholars by their very devotion to the task. Living in a strange land, among strange customs, frequently among a folk entirely illiterate, constantly forced to think in strange idioms, balked again and again by stupidity or hostility, by illness or climate or the inroads of other duties, they nevertheless pressed on and on—more than five thousand of them—truly "a cloud of witnesses."

Tribute must also be paid to the thousands of native linguists who, as teachers of translators, as helpers, copyists, purveyors of words, or as members of translation committees in their own right, made indispensable contributions to the achievement. Such were the Chinese who worked secretly with Robert Morrison in China. Such were the two learned Buriat Mongols who translated the New Testament between 1817 and 1827 in St. Petersburg, and who were converted in the process. Rijutei (Yi Soon Chun) was one of the pioneers in Korean translation. In Africa the Yoruba Samuel Crowther, later bishop, translated the New Testament into his own tongue in 1862. Many of these men also knew destitution, affliction and torment. Morrison wrote home, "The natives who assist me are hunted from place to place and are sometimes seized." Without the contribution of such men the work could not have been done.

These then are those who by faith have put the Scriptures into a thousand languages. But, like those in Hebrews 11, "these all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

#### The Contribution of the Bible Societies

In the third place the Bible Societies have played an important part. Their one keen purpose is that every man willing to possess the Scriptures shall have them in his own tongue and at a price within his reach. This has meant a far-flung organization for distribution of Gospels, Testaments, and Bibles. It has also meant extensive efforts to aid translation and publication. Generally the missionary societies have provided the support of members of their staffs engaged in translation, but the Bible Societies have constantly met the salaries of native helpers and the costs of copying and travel. For some of the great revisions, such as the Japanese Revised New Testament, the Chinese Mandarin Union Bible, and Union Wenli New Testament, two or more of the Bible Societies have united to meet the expenses of several years of work. Skilled counsel of linguists and the accumulated fruits of experience have also been supplied. Finally when the translation is finished the Societies have provided the means for publication—composition, proofreading, plates, presswork, paper and binding, and for warehousing. A large part of such expense is absorbed by the Societies that these life-giving books may be

priced within the means of common folk. It is estimated that the Scriptures in 438 languages have been published solely by four Bible Societies—the British and Foreign Bible Society, the American Bible Society, the National Bible Society of Scotland, and the Netherlands Bible Society. There are more than three hundred additional languages in which these Societies supply Scriptures but which have been also issued by mission presses or private publishers. **It is a striking fact that the peoples of all Asia, all Africa except English-speaking South Africa, all Latin America, and all the island world depend with almost no exception on the Bible Societies for the Scriptures.** And in the United States, the British Dominions, and Europe there are multitudes who would never have known the Scriptures if these Societies had not offered them.

#### The Purpose of God

Finally this achievement of translations in

a thousand tongues would never have been reached if it had not been part of the purpose of God. This is His Book for the world. The making of it, the translating of it, the spreading of it abroad before the eyes of men are part of His plan whereby men are being redeemed. Whether their first knowledge of the holy love of God in Christ Jesus comes to them by word of missionary, priest, preacher, or layman, or directly from this Book, they and missionary, preacher, and layman alike must possess it above all else. For in it and it alone can each lay hold for himself on the eternal facts of the Gospel and by it direct his redeemed life. The Bible is for man not by the will of man but by the will of God. He it is who called out this host of translators. He it is who has raised up people of missionary passion to undergird with support and prayer the translators and the Bible Societies. It is God who calls us to labor that they, with us, may be "made perfect."

## INFORMAL ASTRONOMY

### V. More Reminiscences and Comments on Education

By D. A. Lehman

The author is combining with this series of articles on Astronomy, as he says, "certain reminiscences and snapshot comments on education." We feel sure that our readers will enjoy them, as well as the more distinctly astronomical articles which are to follow.

General Robert E. Lee has the reputation among the people of the Cumberland Valley as an able commander and a refined gentleman. When members of his army became too bold in demanding food on the farms, Lee was requested to furnish guards. He promptly granted this, and the grateful people felt that their lives at least were safe. In all my life, much of it spent in the Great Valley, I never heard an unkind word uttered against Uncle Robert, as the boys in gray affectionately called him.

Lee was a member of one of the most prominent families of Virginia. During our unfortunate Mexican War he was an officer in the Union Army. His ability was so highly estimated by President Lincoln that he offered Lee the position of commander-in-chief of the Union Army, but he did not accept it.

#### Lee's Tragic Position

His position now became tragic. Often he shed tears as he spoke to Mrs. Lee of the threatening conflict. He could hardly bear the thought of taking up arms against the union which had signally honored him; and to desert his neighbors and comrades who believed in the right of a state to secede seemed almost intolerable. So he used his influence to prevent secession, but his hot-headed comrades agreed to secede from the union, and he felt bound to be loyal to Virginia and join the Confederacy. If he had foreseen, as many historians now agree, that with the increase of modern inventions, slavery would ere long have become unprofitable and the slaves would have been freed without a terrible war with its horrors, suffering, and moral degradation, he might have done differently. Certainly there is good reason for believing that he should have declared in advance that he would not fight on either side, but would

stand true to his convictions, using persuasion and all his influence to prevent secession and four years of fratricidal war, financial ruin, and embittered prejudice between the South and the North, lasting for several decades.

#### Good Will Is Returning

However, the ill will occasioned by the killing of the ablest young men and the indescribable wrongs of the reconstruction period is gradually disappearing. For example, several years ago, I visited the Cotton Exposition at New Orleans and was treated very kindly. On the train in Mississippi I had a friendly conversation with a southern gentleman. I suggested that General Lee was probably the ablest man who took part in the Civil War. He replied genially, "Well, judging by results I am not sure of that. My judgment is that Albert Sydney Johnston, who was killed at the battle of Shiloh, was the ablest general of the war."

#### Old Man River

And, oh! the delicious big oranges—a peck for a dime—that we bought from the Louisiana settlers who attend the market in the French colony of the city! And what a thrill it gave us to watch a huge alligator as it floated on the water of Lake Pontchartrain, and to enjoy the comfortable feeling that we on the levee of the Old Man River were as safe as among the rabbits of Nebraska! And what a contrast to the wind and snow at Omaha to use fans at church with windows open! And how slow and lazy were the motions of the Negroes in arranging the exhibits! And what a shock it gave us to watch an ebony-colored teamster lashing his three mules to start a wagon load of oranges in a muddy street! And on the levees, what immense ranks of cotton bales waiting to be



reduced to half their size in the compressor and rebound so as to occupy less space on the ocean voyage.

#### The Charm of Dixie!

And how charming the sociability, gallantry, melodious voices, and musical drawl of our southern friends! And, loyal as we are to our section of the Union, should not all who live in the North and the South banish old prejudices and by kindness, friendly exchange of ideas and purposes, work incessantly to become and remain a mutually helpful and united free people?

#### Peabody's Munificence

Should not more fortunate people follow the example of George Peabody who, though not approving of secession, gave many millions of property to aid in the education of the Negroes and the needy of our southern states?

The George Peabody College for Teachers, employing now 130 teachers, nearly all of them having Doctor's or Master's degrees, affords, if we include Vanderbilt University and Scarritt Colleges, library facilities amounting to 327,000 volumes, and has made it possible for thousands of earnest young men and women to prepare for and take part in raising the standards of intelligence and civic usefulness of the youths and children in the Southern States. From the reports of the large numbers of poorly supplied and inefficiently taught "little red schoolhouses" in Dixie Land there is room for more such philanthropies.

#### For Rugged Boys and Girls

Several decades ago there existed in the United States constant antagonism between our leading colleges and universities and the teacher training, or normal schools, most of which are now called State Teachers' Colleges. The members of the former often referred to the work of the latter as of little value, often even estimating it as tommyrot. But these teacher training institutions appealed favorably to large numbers of rugged boys and girls, especially those who were aiming to teach in public schools; and so they have continued to grow in reputation and influence and have become real competitors of the older institutions, in many cases conferring the A. B. and higher degrees.

#### Rivals Growing in Favor

That courses in education and teacher-training are growing in favor is indicated by the departments lately established and largely attended in all our prominent institutions of learning. That teachers as well as doctors, lawyers, and ministers need professional training is no longer disputed even by our classical and technical faculties.

#### Following the Gleam

Although we disapprove of the rule of dictators such as Kaiser William II, egged on by his militaristic Junkers, or of Hitler with his ambition to unite all of Europe under his sway, or of Il Duce with his hordes of Black-shirts ready to take his orders and do his bidding, we have been following the lead in education of Comenius, Froebel, Pestalozzi, Herbart, and other Germans, as well as many American thinkers such as Dewey, Elliot, and Morrison.

#### The German Gymnasia and Volksschulen

Since Horace Mann visited the German schools and recommended the adoption of their system we in America have been greatly influenced by their principles. Many of our mathematicians have studied at German universities. Dr. J. W. A. Young, for many years professor of the Pedagogy of Mathematics at the University of Chicago, spent a year studying the teaching in the Higher Schools of Germany before writing his book on "The Teaching of Mathematics in the Higher Schools of Prussia."

#### Dr. Young's Visit of a Year in German Schools

No doubt it would be interesting to know some of Dr. Young's comparisons and conclusions. He writes: "Comparison of curricula and time-schedules reveals the startling fact that in the work in mathematics done in the nine years from 9 on, we Americans accomplish no more than the Prussians, while we give to this work about seven-fourth times as large a fraction of the total time of instruction as do the Prussians."

The Germans have two entirely distinct classes of schools for their youths. There is the Common School or Volksschule, whose aim is to train good and useful citizens; and the Higher Schools whose aim is to impart learning and to turn out men who are educated or cultured. It leads to privileges and responsibilities before the civil and military law and the unwritten social law as well.

The Higher Schools are divided into three classes:

The Gymnasium with both Latin and Greek;

The Real Gymnasium with Latin but no Greek; and

The Oberrealschule, with neither Latin nor Greek.

#### The German System

The work is systematically organized. The head of the educational system is the minister of Spiritual, Educational, and Medicinal Affairs who is a member of the royal cabinet. He is assisted by a director and over twenty active councillors for educational matters, and a school board for each of the thirteen provinces of Prussia. It is composed of picked men of experience in school work. They are well paid and they give their entire time to these duties.

To be appointed as a teacher the candidate must have a thorough education including three years in German universities, and must pass the *Staats examen*, which consists of a thorough written examination and an oral examination before the Commission where he may be questioned by each member.

#### Long Training of Teachers

Next he must devote a year to the study of the art of teaching under the guidance of the Director of a Pedagogical Seminary. The Directors are men eminent in the pedagogic world. There are: (1) Weekly conferences of the Seminary; (2) Observation of teaching; (3) Teaching under supervision and guidance, with persistent instruction and criticism of a trained specialist.

#### A Year of Professional Study and a Trial Year

The seminarists are also guided in the reading of pedagogic literature, especially such as treats of the teaching of their chosen subjects. It includes study of textbooks, the constitution of the higher school system, the curricula of the schools and methods of teaching in general. The seminarist attends the regular faculty meetings, but has no voice in the discussions except when he reports concerning the pupils under his charge. If at the end of the year his work is judged to be satisfactory he is advanced by the board to the trial year. This *Probejahr* is usually passed in a different institution from that in which the seminary year was spent, and in it the candidate is given six or eight hours of instructing to do under the supervision and guidance of his superiors. Thus at least five years of special preparation is required of every one who would become eligible to appointment as a teacher in a Prussian High School. There is small wonder that few of those who survive all these tests prove later to be poor teachers, and that, on the whole, German teaching leads the world.

#### The German Teacher Is Well Paid

The German teacher receives a good salary, his position is secure during good behavior, and he receives a pension when incapacitated. So he devotes himself to his studies and teaching with no fear of corrupt political schemes, often until advanced in years; and the deference paid to age and experience in the German school world is very marked. The Germans know that a teacher can do his best only in an atmosphere of financial and mental tranquillity. He must continually grow, and if he is embarrassed by financial cares, his growth is retarded and his work deteriorates. He must enjoy the inspiration of seeking, finding, and imparting truth, and not by the competition of the mart or the goad of necessity. And so he can adopt a program of busy work lasting several decades; nothing but the flagging of his own application, or the collapse of his physical or mental powers will prevent its successful execution; he feels secure that after a life of toil in his noble vocation he will reach a well-cared-for and honored old age.

#### Well-lighted Classrooms

The German classrooms are so arranged that the light always enters from the left of the pupils, and the heating and ventilation are good. The pupils are all assembled when the teacher comes in, and when he enters they invariably rise and remain standing until he bids them to be seated.

#### Vigorous Instruction

The method of instruction was the Socratic method, leading the class to the desired goal by a series of easy questions. The pupils are trained to speak and write simultaneously—to "chalk and talk," thus making the explanation clearer and more easily followed.

Lively oral exercises are often used. A figure for the proof of the Pythagorean theorem may be drawn, then erased, and the complete proof given by members of the class, using the figure which they had quickly committed



to memory. The pupils evidently enjoy such exercises. They conserve some of the benefits that we used to derive from the mastery of the Mental Arithmetics of Greenleaf, Stoddard, Ray, Dean, and Brooks. Similar exercises should be used in our courses in science. It is unfortunate that we lately have so much soft pedagogy. We seem to be afraid that a little exertion will injure our delicate modern youths. Rugged youths like to master hard tasks if they serve a useful purpose.

The good work was praised and the poor work was censured more frankly than is done here. There was rapid-fire questioning and prompt answering, but in case of a difficult point, ample time was allowed. One teacher said: "Take five minutes to think if you wish to, but don't make a mistake."

#### Neat, Legible Writing

The pupils are required to write neatly and legibly. Careless writing is sharply criticized when the papers are being returned. The papers are models of neatness—a result attained by unremitting criticism from the beginning to the end of the nine years of the course.

#### Daily Record in a Large Classbook

On the desk of each class lies a large well-bound classbook in which the teacher daily records many details of successful and poor work, misconduct of so-and-so, and the punishments given, including in some cases confinement in the Kartzter or prison. One entry noticed was of Fritz ——— for persistent lying, one hour of Kartzter. Another was of Heinie ——— for whispering to a neighbor during a test, one hour of Kartzter.

### Inspection and Co-operation

The leading teacher, called the Ordinary, inspects the Classbook constantly, and the Director notes the entries at least once a week. The pupils, too, may peep into it.

An important use of the classbook is to record the kind and amount of home work. Home work is supplementary to the regular requirements of the course. It deals only with what has been explained in class, and the amount of home work is kept small. The days on which a teacher may assign home work as well as the amount of it are arranged in conferences with the higher officers. The amount in hours is about 1 hour a day for the lowest two classes, 2 to 2½ hours a day for the four middle classes, and 3 hours a day for each of the three upper classes. This amount of carefully graded home work, increased to three hours a day for six days a week, constitutes a strong argument in favor of considerable home work, and is indispensable for the seniors and juniors in every good high school in the United States, in my opinion.

#### Many of These Items Are from Dr. Young's Book

The above facts based largely on Dr. Young's report of what he observed in the year he spent visiting the German secondary schools should inspire American educators and the American people to demand a higher return for the enormous cost of our public schools.

Goshen, Ind.

## PROPER THINKING

By H. A. Faugerstrom

Solomon, the world's wisest man, said in effect, "As a man thinketh in his heart, so is he." If this statement holds true to experience (which it surely does), then one can readily realize the importance of guarded thought.

The same man also stated that, "He that hath no rule over his own spirit is like a city broken down without walls." Under such conditions it is natural that anyone can come and go as he chooses. I am afraid that many minds are just like that. Thoughts of every kind enter the mind and are permitted to go or stay at leisure, because there is no guard, no discipline, and consequently no control.

Let us first consider the results of unguarded, or wrong thinking. If a person harbors bitter thoughts against someone, he will be planning how he might cross, spite, or bring revenge upon that person. These bitter, revengeful thoughts lead to hatred. If such thoughts are in the mind of a Christian, they will disturb the peace in his soul, and quench the spiritual fervor of not only the individual, but also of the church group of which that person is a member. It is, therefore, necessary for us to heed the words of Peter, "See that you love one another with a pure heart fervently." Now in the extreme case, we find that if thoughts of hatred are allowed to develop, they lead to murder. That is why the Scripture tells us that, "Whosoever hateth

his brother is a murderer."

If covetous thoughts are entertained and permitted to develop, they lead to the planning of extortion or theft, and of how it can be accomplished, and the risk will appear very small, and eventually the deal is done. If the first attempt is successful, the second and further attempts will naturally follow, until the subject is either a confirmed extortionist or thief. Prophet Micah said, "They covet—and take—by violence." Therein do we find the reason for the commandment—"Thou shalt not covet."

Jesus said in speaking of adultery, "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Why did Jesus say that? Because so far as the process of thinking was concerned, the deed was done, and if at all possible, would actually be committed.

Now to consider that which we call slothfulness or laziness. If a person is constantly thinking of, and looking for an opportunity to leave his work for a time of leisure, or keeps putting the work off because he enjoys to take it easy, you know what the result will be. On the other hand, if a man's mind is occupied with ambitious thoughts and is desirous of accomplishing something worth while, then he, no doubt, will in time realize his ambition. If as Christians we would harbor thoughts of how to more ef-

fectively witness for Him, and how to better serve Him, instead of how to get by without letting anyone know where we stand, or with giving and doing as little as we possibly can, our lives would be more useful, and we would be happy in our Christian living.

Now in regard to right thinking, the Apostle Paul said: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise think on these things."

"Whatsoever things are true—think on these things." In other words occupy your minds with those things that are true, especially the truths of God. Speculative thoughts are not always healthy. Falsehoods or falsities of any kind are detrimental and destructive. Therefore, keep them out, and if they do creep in, then quickly banish them, and think on that which is true.

"Whatsoever things are honest"—that is, things that are upright, noble, solemn and serious, think on them. Frivolities, deceitful and mean things, keep them out, and don't let your mind familiarize itself with such. They blemish the character.

"Whatsoever things are just"—Let thoughts of justice, obligation and duty fill your mind. Ask yourself, Have I been just in meeting my obligations to God, and to my fellow men, or have I evaded my duty? Paul said, "I am a debtor both to the Greeks and to the barbarians; both to the wise and unwise." Have you paid your debt? In other words, have you fulfilled your duty?

"Whatsoever things are pure—" Do you enjoy to hear or to think of filthy, obscene, immoral things? Or do you shudder and recoil from such? What thoughts are more pure and holy than those of Christ who was found to be without spot or blemish, or of God who is a holy God, or of the blood-washed throng who shall sing the song of redemption in praise of Him who sitteth on the throne?

"Whatsoever things are lovely or of good report—" How pleasant and inspiring is it not to see the evil and to think of the beautiful, and of that which is of good report. How disturbing to hear that which is ugly or of ill report! Bad rumors—would that they could be forcefully, and speedily driven away.

Now the Apostle Paul in summing up these things says—"If there be any praise, think on these things."

And we cannot deny the fact that there is virtue and praise in being virtuous and noble, both in the realm of culture and Christianity. And it is as Maclaren says—"As thoughts make deeds, and thought and deeds make character, so character makes destiny here and hereafter. If you have these blessed thoughts in your hearts and minds, as your continual companions and your habitual guests, then, my friend, you will have a light within that will burn independent of externals; and whether the world smiles or frowns

(Continued on page 388)



# THE YOUNG PEOPLE'S MEETING

## INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Bible Study Editor

The last month of the year reminds us again of the passing of time, of the end of life, and of the eternity before us. The wise need no further suggestion if they know the great facts of heaven, hell, Jesus Christ, and salvation as revealed in the Bible.

What it means to be a Christian can be learned from the Bible. Christianity is best demonstrated by the life which the faithful Christian lives. It can be obtained best by taking the promises of God as genuine and accepting and meeting every condition that will make Christian living real in our own experience. It means that we have a lifelong Friend, who sticks closer than a brother and will empower us, be with us through life, and take us to the place prepared for His own when this life is over.

As we journey through life, there are joys that follow with us and deep lessons that ordinary speech cannot express. In our joys we may rejoice in singing praises to God. In our solemn moments we can express the deeper and impressive truths by appropriate words in the melody of song.

What a wonderful treasure is found in the study of the "sure word of prophecy." Jesus, that dear name which may be found on the believer's lips and which cheers his heart throughout his days, is the central theme of all God's revelation. In the message of the prophets, Jesus Christ is the chief theme. He makes the Bible a wonderful Book, and in prophecy we find our faith firmly settled that all the promises of God and the predictions concerning Jesus will surely come to pass. Shall we enjoy them? Yes, if we continue in the faith.

The New Year suggests the first things. The Bible holds out what should have first place in our life. May this first topic of the year be a real awakening topic for all, and if any have not been doing the first things, may it lead them to the truth that they ought to know and observe.

A few more years shall roll;

A few more seasons come;

And we shall lie with them that rest,

Asleep within the tomb.

Then, O my Lord, prepare my soul for that great day.—Selected.

### WHAT IT MEANS TO BE A CHRISTIAN (Jr.).—Eph. 4:17-5:21

Topic for December 11

#### MOTTO

"Old things have passed away, behold all things have become new."

#### MEDITATIONS ON THE TOPIC

I. A Christian.—"The disciples were called Christians first in Antioch." We can judge what they were to the people of Antioch, who called them Christians, by the history of the church at Antioch. They were evidently those who testified of their relation to Jesus Christ. Their unbelieving neighbors absorbed that much, and whether in reproach, or in a simple name, they called them by a name which has remained to this day. They were active in learning and teaching the Word of God. They were active in mission work. They sent out the first foreign missionaries. They were active in relieving the poor at Jerusalem in time of famine. They evidently exercised the Christian graces which people who are filled with the Spirit of God will manifest.

From a study of what the Christian is, we see that he is one who is Christlike. The fruit of the Spirit in his life, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," are characteristic of the life of Jesus Christ in the world. A Christian was once a sinner but has been saved from sin through a knowledge of the Lord Jesus Christ and has been regenerated and become a new creature in the inner man. He no longer lives according to the old nature which he possessed while in sin, but lives after the law of the Spirit of life in

Christ Jesus. His outward body is still subject to pain and sickness, hunger, thirst, and death, but the new life within him keeps the body under and brings it into subjection to do the things that are pleasing to Christ. The Christian life as seen by the world is understood by the words of the tongue, the deeds of the hand, the actions and dress of the body, and the spirit and purpose of the mind. Sin is not allowed to reign in the mortal body to obey it in the lusts thereof; but every member of the body is yielded unto God as those that are alive from the dead and becomes an instrument of righteousness. Rom. 6:12, 13.

II. The Text.—Eph. 4:17-5:21.—This passage tells how the Christian has ceased to walk like sinners and has received a new life which enables him to walk the way of righteousness and true holiness. The whole passage is very edifying as to what the Christian puts off and what he puts on in his life when he lives out the experiences of a true Christian.

III. Suggestions for Junior Programs.—The conception of the Christian within and without is suggested by the Suggestive Assignments for Juniors. This twofold aspect of the Christian should be properly emphasized with the Junior. The right Spirit within will make the expression without much easier than when there is an effort to put on some kind of an outward action called Christian while there is evil inside the heart. The true Christian prays words that come from a sincere desire of the heart. The hypocrite says words that he thinks will make people believe he is a Christian. The true Christian sings songs of praise to God. The hypocrite sings songs without thinking of bringing praise to God. The true Christian flees from evil and obeys the law of righteousness

because he has an obedient heart and loves righteousness. The hypocrite is only concerned about the outward show and is not so particular about how he sees, hears, and thinks evil things in secret. Such differences can be illustrated in the experiences that are real in the lives of boys and girls.

#### OUTLINE STUDY

- I. It Means to Have a Change.
  1. A new heart.—Ezek. 36:25-27.
  2. Called being born again.—Jno. 3:3-7; I Pet. 1:23.
  3. The new man.—Col. 3:10.
  4. Purged from old sins.—Heb. 9:14.
  5. The Spirit of God in the heart.—Gal. 4:4-6.
- II. It Means a New Way of Living.
  1. Walking differently from the Gentiles.—Eph. 4:17-19.
  2. Walking according to the new man.—Eph. 4:24-32.
  3. Bearing the fruit of the Spirit.—Gal. 5:22, 23, 25.
  4. Loving as God loves.—I Jno. 4:7-13.
  5. Living a holy life.—I Pet. 1:14-16.

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors.

1. Text Word, "Holiness."
2. A New Life Within.
  - a. New mind.
  - b. New love.
  - c. New Master.
  - d. New Joy.
  - e. New power.
3. A New Life Outwardly.
  - a. New talk.
  - b. New dealings with men.
  - c. New places of enjoyment.
  - d. New way of dress.
  - e. New interest in the Bible and church.

##### For Seniors.

1. The Experience of Regeneration.
2. The Evidences of Regeneration.
3. The Outward Marks of the Inner Life.

#### PERSONAL THOUGHT

Fill us with Thy Spirit, Lord, and make us truly a pattern of good works.

#### SEED THOUGHTS

The greatest, strongest, mightiest plea for the church of God in the world is the existence of the Spirit of God in its midst, and the works of the Spirit of God as the true evidences of Christianity. They say miracles are withdrawn, but the Holy Spirit is the standing miracle of the church of God today.—C. H. Spurgeon.

Each sinner transformed into a saint is a new token of a redeeming power among men. That token declares to observers, not that there is a King in heaven, not that there is a "Father of Lights," but that there is a Saviour. And this is the testimony that the world especially needs.—W. M. Arthur.

Every follower of Christ must represent his religion purely, loftily, impressively before that multitude of "Bible-readers" whose only Bible is the Christian.—T. L. Cuyler.

You may be quite sure that if little light comes from a Christian character, little light



comes into it. We must have glory sink into us before it can be reflected from us.—Sel.

O happy life! life hid with Christ in God!  
So making me  
At home and by the wayside and abroad,  
Alone with Thee.—E. P. Prentiss.

## HYMNS AND SPIRITUAL SONGS.

—Ps. 30:34

Topic for December 18

### MOTTO

"Singing with grace in your heart  
to the Lord."

### MEDITATIONS ON THE TOPIC

**I. Hymns and Spiritual Songs.**—The singing of the Christian is to be instructive and worshipful. It is to consist of praises to God and to express words of edification to men. Instead of indulging in the sensual music of the heathen in which the instrument and wine are prominent features, the saints are to build up their souls and make melody in their hearts to the Lord. The Holy Spirit and the grace, which comes to the heart by His presence in the heart, are to occupy the place which musical instruments and lustful and worldly vanities take in the songs of heathen feasts. "And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands" (Isa. 5:12).

Hymns express praises to God, of which there should be many. God is worthy of our praise, and there should be words ready to express the praise with which our hearts are filled as we meditate upon all of which He is worthy.

Songs should contain spiritual instructions that edify the mind and, through such edification, fill the soul with worship. Many of the songs found in the Scripture were composed upon some special event in the experience of the people of God. Our song-books may well be filled with similar songs in celebration of important experiences or the observance of ordinances or particular services in the Church. A large number of the songs were composed by persons who have passed through spiritual experiences and expressed them in poetry later to be set to music. Many helpful experiences of spiritually minded people could well be composed into words that would edify many others when sung with a true heart melody.

**II. The Text.**—Ps. 30.—This psalm is to express words of praise and thanksgiving for the Lord's help and in remembrance of what He is.

Ps. 34.—This psalm combines praise and thanksgiving with instruction and exhortation, of which the latter is greatly in prominence.

**III. Suggestions for Junior Programs.**—The meeting for the Juniors can be largely singing and discussion of the songs that are sung. Part of the time can be used as suggested in the assignments. Let some bring a psalm of the different types and discuss the teaching and the expression in them. If someone can gather the history of certain hymns and relate them in the meeting, it will be a source of interest and edification and will impress the words more deeply. How much more the words which follow mean to us when we know that they were written by a blind woman:

O the soul thrilling rapture when I view  
His blessed face,  
And the lustre of His kindly beaming eye;  
How my full heart will praise Him for the  
mercy, love, and grace,  
That prepares for me a mansion in the sky!  
I shall know Him, I shall know Him,  
As redeemed by His side I shall stand;

## YOUNG PEOPLE'S MEETING TOPICS FOR 1939

### January

1. First Things First.—I Tim. 6:1-12; Matt. 6:24-34.
8. Methods of Service—Preaching the Word.—II Tim. 4:1-8; Rom. 10:6-17.
15. God's Work as Creator.—Gen. 1:1-31.
22. Scenes from the Law—the Covetous Prophet (Jr.).—Num. 22:1-41.
29. The Peace of God.—Jno. 14:20-27; Phil. 4:1-9.

### February

5. Christ's Incarnation.—Jno. 1:1-14; Phil. 2:1-11.
12. Holiness.—I Pet. 1:13-25.
19. Scenes from the Law—Men Who Rebelled (Jr.).—Num. 16.
26. Methods of Service—Establishing the Church.—Matt. 16:13-19; Eph. 2:11-22.

### March

5. Christian Manners.—I Cor. 13:4-8; Eph. 4:17-32.
12. Christ's Divine Nature.—Heb. 1:1-14.
19. Purity in Personal Habits.—Gal. 5:16-24.
26. Scenes from the Law—Last Days of Moses (Jr.).—Deut. 34.

### April

2. Newness of Life.—Col. 3:1-4:6.
9. Methods of Service—Intercessory Prayer.—II Tim. 2:1-10; Eph. 6:18-20.
16. The First Transgression.—Gen. 3.
23. Points of Interest from the Poetical Books—the Trial of Job (Jr.).—Job 1; 2.
30. How to Improve Our Young People's Bible Meeting.—Col. 1:13-18.

### May

7. Self-Denial.—Philippians 2.
14. Godly Motherhood.—Luke 1:24-80.
21. The Work of the Spirit in the Believer.—Rom. 8.
28. Points of Interest from the Poetical Books—the Wisdom of Solomon (Jr.).—Prov. 1:1-6; Eccl. 1.

### June

4. Christian Fellowship.—I Jno. 1.
11. Methods of Service—Gifts for the Cause.—Phil. 4:10-20.
18. The Inspiration of the Bible.—II Tim. 3:14-17.
25. Points of Interest from the Poetical Books—Counsels for Youth (Jr.).—Eccl. 12.

### July

2. "Blessed Are the Peacemakers."—Matt. 5:9, 38-48.
9. How Men May Be Born Again.—Jno. 3:1-21; I Pet. 1:17-25.
16. Christian Charity.—I Cor. 13; Col. 3:12-14.
23. Scenes from the Prophets—the Prophet in a Dungeon (Jr.).—Jer. 37:11-38:13.
30. Methods of Service—Relieving the Needy.—II Cor. 8:1-9.

### August

6. Growing Up into Him.—Eph. 4:11-16.
13. Rejoicing in God's Blessing.—Deut. 12:5-19.
20. Worship in Spirit and in Truth.—Jno. 4:20-24; Isa. 1:10-20.
27. Scenes from the Prophets—Three Loyal Men (Jr.).—Dan. 3.

### September

3. Divine Guidance.—Ps. 23; Jno. 16:13; Ps. 58:52-57.
10. Methods of Service—Institutional Work.—Acts 6:1-7; I Tim. 6:17-19.
17. Characteristics of the Church.—I Pet. 2:5-8; Eph. 5:22-32.
24. Scenes from the Prophets—the Man Who Learned to Obey (Jr.).—Jonah 2, 3.

### October

1. Prayer.—Luke 11:1-13.
8. Making Our Education Christian.—Colossians 2.
15. The Holy Communion.—I Cor. 11:20-34.
22. Points of Interest from the Epistles—Paul's Persecutions (Jr.).—II Cor. 6:10-13; 11:23-33.
29. The Power of Christian Song.—Acts 16:25-34; Rev. 15:2-4; 5:8-14.

### November

5. The Adversary of Our Souls.—Rev. 12:3-17; Ezek. 28:11-19.
12. Points of Interest from the Epistles—Philemon (Jr.).—Book of Philemon.
19. Missionary Day.—Revelation 7.
26. The Sacrifice of Praise.—Heb. 13:10-16; Lev. 7:11-15.

### December

3. Resisting Temptation.—I Pet. 5:6-9; Matt. 4:1-11.
10. Points of Interest from the Epistles—Christian Armour (Jr.).—Eph. 6:1-18.
17. Methods of Service—Literature and Tracts.—Eccl. 12:9-14; Prov. 22:17-21.
24. Immanuel.—Matt. 1:23; Rev. 21:1-7.
31. The Second Coming of Christ.—Jno. 14:1-3; Acts 1:1-11.

I shall know Him, I shall know Him  
By the prints of the nails in His hand.  
—Fanny Crosby.

### OUTLINE STUDY

- I. Hymns—or Praise to God and Edification.**
  1. As Paul and Silas did.—Acts 16:25.
  2. As Paul directed the Corinthians.—I Cor. 14:26.
  3. As the happy Christian should do.—Jas. 5:13.
  4. As Jesus and the disciples did.—Matt. 26:30.
  5. As the redeemed shall sing.—Rev. 5:9; 14:3; 15:3.
- II. Songs for Instruction.**
  1. The song Moses prepared for Israel.—Deut. 31:19-22 (Deut. 32:1-42).
  2. David's song.—II Sam. 22:1 (Ps. 18).
  3. Isaiah's song for Israel.—Isa. 5:1-7.

### SUGGESTIVE ASSIGNMENTS

#### For Juniors.

1. Text Word. "Song."
2. Songs That Edify Us.
  - a. Select some favorites and tell how they help you.
  - b. Sing some of the selections together.
  - c. Choose a psalm of edification.
  - d. Choose a psalm of rejoicing and praise.

#### For Seniors.

1. Different Kinds of Songs for Christians to Sing.
2. Appropriate Songs for the Occasion.
3. Sing Some Select Ones.

### PERSONAL THOUGHT

I thank the Lord for the songs that speak to my soul and by which I can express my sentiment to the souls of others.

### SEED THOUGHTS

Hymn literature should be essentially scriptural, instructional, and inspirational, in order that its use may effect the highest purposes of worship in the service of the Lord. The music should be pure, strong, and elevating in character. Every Christian song should lift the soul above earthly and sensual sentiments to the realm of spiritual appreciation of the realities emanating from God and heaven through the Holy Spirit.—From Preface to Life Songs No. 2.

Awake my soul to joyful lays,  
And sing thy great Redeemer's praise;  
He justly claims a song from me;  
His loving kindness, oh, how free!

—Samuel Medley.

"Make His praise glorious."



Singing should be the earnest praise of the soul with the accompaniment of the voice.—Selected.

# THE SURE WORD OF PROPHECY.— II Pet. 1:19-21; Rev. 22:10-21

Topic for December 25

## MOTTO

"As He spake by the mouth of His holy prophets."

## MEDITATIONS ON THE TOPIC

I. **Prophecies of Christ** are found in all the Scriptures. The purpose of divine revelation is to reveal God's plan for the redemption of man, so Christ is revealed in the Bible from the beginning to the end. To the first parents after the fall there was a promise made: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). This promise made Eve think that the promised Seed had been born when Cain her first-born came into the world (Gen. 4:1). But in this she was sadly mistaken. Many centuries passed before the promise was fulfilled. But in all the centuries God did not leave man in the dark with reference to the promise. From time to time there were added prophecies which revealed the fact as well as the character of the Redeemer. When He finally did come, He fit into the various Scripture-pictures which the prophets had been inspired to give. It is this fulfillment which enables us to know the true Messiah from the many false prophets who pretended to fulfill the promise.

In tracing the Seed we notice the "seed of the woman," the "seed of Abraham," "the seed of David," "Mary, the mother of Jesus." Only the divine mind could reveal the small detail of incidents in the life of the coming Christ, such as the "casting lots" for His vesture, the piercing of "his side," the drinking of "gall," numbering "with the transgressors," etc.

Just as surely as the prophecies have been fulfilled in the past concerning Christ, so we may be sure that the ones yet unfulfilled will as surely be fulfilled in due time.

II. **The Text.**—II Pet. 1:19-21.—This passage speaks of the certainty of the prophecies to which we should give heed.

Rev. 22:10-21.—The prophecy of the book of Revelation is that which concerns Christ and the affairs of His kingdom for the present and future. Some things are in the process of fulfillment and some are yet to come. Reverence toward God's Word of prophecy should characterize our spirit.

III. **Suggestions for Junior Programs.**—Make the story of Jesus the principal theme of this Christmas lesson. Follow the Suggested Outline for Junior Assignments. Let the boys and girls read the Scriptures concerning the experiences that have come and will come to Jesus Christ, the Son of God. The fact that the prophecies were given many hundreds of years before Christ came into the world will impress the divine character of the Scripture and especially the genuineness of the claims of Jesus as being the fulfillment of prophecy. The prophecies of His second coming should inspire us all the more in the light of the facts fulfilled in His first coming.

## OUTLINE STUDY

- I. **The Prophecy Concerning the Son of God.**
  1. Not cunningly devised fables.—II Pet. 1:16-18.
  2. Prophecy makes the testimony doubly sure.—II Pet. 1:19-21.
  3. The prophets foretold His Divinity—
    - a. A Son is given.—Isa. 9:6.
    - b. As God on a throne.—Ps. 45:1-7.
    - c. A Son of God begotten.—Ps. 2:6-12.

4. His anointing is foretold.—Isa. 61:1-3; Isa. 11:1-4.
5. His rejection and suffering.—Isa. 53:1-12.
6. His resurrection.—Ps. 16:10.
7. His exaltation.—Isa. 53:12; Ps. 68:18.
8. His return and reign.—Zech. 14:4-9; Rev. 11:15; 16:15; Jude 14, 15.

## SUGGESTIVE ASSIGNMENTS

### For Juniors.

1. Text Word, "Jesus."
2. Jesus, the Son of God and Saviour of Men.
  - a. Angels announced His birth.
  - b. Angels celebrated it.
  - c. Shepherds rejoiced.
  - d. God called Him His Beloved Son.
  - e. The Scripture foretold about Him.
  - f. He fulfilled the Scripture.
  - g. He died for our sins.
  - h. He ascended to glory alive.
  - i. He is coming again.

### For Seniors.

1. The Theme of Prophecy.
2. The Hope of All Men.
3. Prophecies Fulfilled in Him.

## PERSONAL THOUGHT

His promises never fail. Do we order our lives with the full expectation of the fulfillment?

## SEED THOUGHTS

Predictive prophecy is the foremost proof to which the Word of God appeals in its own behalf. It was the standing miracle by which God challenged faith in His inspired Word, defying all worshippers of other gods and their sages and seers to produce any such proofs that their gods were worthy of worship, or their prophets true representatives of a divine religion (cf. Isa. 41:21-23).—Pierson.

It is the eye of Scripture, with supernatural vision—backsight, insight, and foresight, or power to see into the past, present, and future. It is therefore the miracle of utterance, as other miracles are wonders of power, and evinces omniscience, as they do omnipotence, thus reflecting the image and glory of God.—Pierson.

## FIRST THINGS FIRST.—I Tim. 6:1-12; Matt. 6:24-34

Topic for January 1

## MOTTO

"Seek ye first the kingdom of God and His righteousness."

## MEDITATIONS ON THE TOPIC

I. **First Things First.**—There is a true and normal order of things. It is possible that persons get a perverted view of the importance of things and give prominence to that which deserves a less important place. When things are taken out of their proper place, there is sure to be trouble, and the end will not be successful.

God is always to be first in the affections and service of every person. We are commanded to love Him with all our heart, soul, strength, and mind. When any one gives first place in their love to something other than God they have broken the first and greatest commandment and cut themselves off from their greatest source of help and blessing. In the work of life, God has a supreme enterprise among men. His kingdom over our spirit-life and over the spirit-life of all men is the most important. It is of greater moment that we fulfill our duty concerning His kingdom and righteousness than that we have food to eat and clothing to wear, or that we prosper financially. He

has made us subject to temporal conditions, and we must needs work to satisfy our bodily demands. But far above the need of the physical body is that eternal condition which is affected if the soul needs are placed secondary to the physical.

Just as all first things begin with God above anything else in the world, so there are first things with reference to our dealing and service concerning our fellow men. The faults we see in others are always better handled if we take care of our own faults first. Our worship and service to God cannot be acceptable if we do not first settle our difficulties with our fellow men. There is little use to try to fight evils if we do not first get at the sources where the evil is entrenched and from whence flow its products. Why clean the outside of a cup and platter when the inside is full of filthiness? It is evident that a clean inside will make the outside more easily managed for cleanness. A fountain cannot yield both salt water and fresh, neither can a heart condition be healed by simply trying to bridle a tongue which depends on the heart to run it. A good and honest heart will furnish a good, honest speech and on the contrary an evil heart will furnish evil speech. How important that we get first things first in everything. A New Year is a splendid time to see how we are getting life in order.

II. **The Text.**—I Tim. 6:1-12.—The teachings of the Lord will keep the social order straight and will bring true happiness and contentment in the life. If we pervert the order and seek first riches above righteousness, we shall fall into things that will ruin our souls.

Matt. 6:24-34.—The one Master, our Lord, occupies first place as there cannot be a divided allegiance in any service. Temporal affairs cannot receive preference to the service of God. Then only can God consistently supply our needs. All anxiety indicates that we have not given the things of God first place in our concern.

III. **Suggestions for Junior Programs.**—The thoughts of the Junior should be directed to the first duties of a child. As children the knowledge of the Creator should come at the earliest possible time in life. Duties to those whom God has placed over us comes next, or as a first duty toward the Creator. God's Word, the Bible should be impressed as God's will and our first obligation to obey. Jesus should be recognized as the Saviour of our souls. The way of wisdom should be the way that each one walks.

If these are assigned to some and properly developed in the meeting, in any points that may be lacking, the meeting will be well spent.

## OUTLINE STUDY

### I. Love God Above All Else.

1. The first and great commandment.—Matt. 22:36-40.
2. Serve God and not mammon.—Matt. 6:24.
3. Seek God's kingdom rather than temporal concerns.—Matt. 6:25-34; Jno. 3:3-7.
4. Follow the virtues and flee the covetousness.—I Tim. 6:6-12.
5. Prepare the heart first for God's service.
  - a. Be reconciled to thy brother.—Matt. 5:24.
  - b. Cast out the beam first.—Matt. 7:5.
  - c. Make a full surrender first.—Lk. 14:26-33.
  - d. Seek cleansing first.—Jas. 3:10-18; 4:8-10; II Tim. 2:21, 22.

### II. First Things Put First.

1. Remembering thy Creator.—Eccl. 12:1.
2. Doing the whole duty of man.—Eccl. 12:13.
3. Seeking God's glory.—I Cor. 10:31.
4. Jesus' name properly placed.—Col. 3:17.
5. Seeking things above.—Col. 3:1-3.
6. Looking at things eternal.—II Cor. 4:18.



7. Press toward the mark for the prize.—  
Phil. 3:12-14.

### SUGGESTIVE ASSIGNMENTS

#### For Juniors.

1. Textword, "First."
2. Doing First Things First.
  - a. Duties of children toward the Creator.
  - b. Keeping the first commandment with promise.
  - c. Learning the Holy Scriptures.
  - d. Giving Jesus first place in my heart.
  - e. Finding wisdom.—Prov. 3:13-18.

#### For Seniors.

1. The Highest Place for Affections.
2. The Importance of Salvation.
3. The Highest Calling.

### PERSONAL THOUGHT

The way of wisdom is the safe way to walk. Let us not neglect to search it out and heed it at the earliest season.

### SEED THOUGHTS

My life, my love I give to Thee,  
Thou Lamb of God who died for me;  
Oh, may I ever faithful be,  
My Saviour and my God!

I now believe Thou dost receive,  
For Thou hast died that I might live;  
And now henceforth I'll trust in Thee,  
My Saviour and my God!

O Thou who died on Calvary  
To save my soul and make me free,  
I'll consecrate my life to Thee,  
My Saviour and my God!—R. E. Hudson.

### OUR INDIVIDUAL RESPONSIBILITY (Continued from page 369)

and all really meant it. Churches would be revived; members would be revived; more mission work would be done at home; more missionaries would be sent; there would be more personal work, a greater burden for souls, more money for church work, and less love for the world and worldly things; environments would be changed; there would be a deeper love for one another, the forsaking of sin, and a returning unto God. "The effectual fervent prayer of a righteous man availeth much."

"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). I read a story in which the hero was willing to make a deep sea dive with a diving helmet if his sweetheart would be the one to pump the air down to him. She was the only one of the party he could trust, for her love for him would keep her at the pump regardless of all else. Missionaries are something like divers, willing to go into a situation where there is not the local supply of the necessities to support life, dependent upon the home base for the physical need represented by money. The financial support of the missionaries and their work is the air hose for the spiritual diver. Just as that young diver felt supported by the knowledge that the girl who loved him was praying for his safety, so the missionary on the field is encouraged and strengthened by the knowledge that we at home are not only pumping physical supplies to him but also sending up supplications to the missionary's God for His blessing upon His enterprise. It is our individual responsibility to be upon our knees before our Father in heaven in behalf of our missionaries.

While on earth our Lord did many things in His human life. Now that He has ascended He must use us as His messengers. The glad story of salvation must be told by human lips and lived out by human lives. Am I doing what I can or should do in regard to Christianizing those about me with whom I come in contact from time to time? Are you, dear Christian, doing your part? Has the church done her part? Are we as a church faithful in carrying out the command to witness for God? Are we neglecting to carry the story of the cross to the rural population of our own land? Are we not even now neglecting that part of our Lord's commission, when from many places comes the Macedonian call, "Come over and help us."

We need to be more watchful for opportunities, ready for service at all times. Charitable institutions such as hospitals, orphanages, and old people's homes have openings for those called to serve in those lines. There are those who think their circle is too limited to touch other lives. But contact with their friends, a pleasant smile, a friendly word a grasp of the hand is sure to lighten any burden and brighten otherwise drab lives. Whether pastors, evangelists, missionaries, personal workers, teachers, or living witnesses, all have vast and constant opportunities for service and untold usefulness. May we fully realize these conditions and opportunities before us and awaken to our great responsibilities.

Opportunity comes but once to some, and when neglected it is gone never to return. Remember, you and I are responsible for our opportunities, as well as for talents and time. "As we have therefore opportunity let us do good unto all men."



### THE CHRISTMAS QUEST

I sought for life. Men gave me food and shelter,  
But life—full, glad, and free—I nowhere found.

I sought for love. They gave me weak affection,  
So mixed with self and sin that it could wound.

I sought for truth. They gave me old opinions,  
Mingled with error, heirlooms of the past.

I sought for God. They gave me creeds and symbols,  
But not a power to guide and hold me fast.

Then Christmas came, and journeying to the manger,  
I found a Child, the bringer of glad life.

I took Him in my arms, and from my being  
Fled all the thoughts which make for hate and strife.

I listened to His words, and soon the meaning  
Of suns and worlds and men was all made plain.

I knelt beside Him, and lo! God was with me,  
And Christ was born in Bethlehem again.

O friends, whose spirits yearn for holy beauty,  
Whose truth is love, whose love leads on to truth,

Welcome the little Christ-child to your hearthside,  
And life shall spring up in immortal youth!

Let but the Master sit beside your table,  
And you shall know the truth that sets men free!

Make Him your guest, and God shall dwell within you,  
Till Christmas joy shall reign eternally!

—Henry Hallam Tweedy.

"If you cannot cross the ocean  
And the heathen lands explore  
You can find the heathen nearer  
You can find them at your door.

"While the souls of men are dying  
And the Master calls for you  
Let none idly hear you saying  
There is nothing I can do."

Buffalo, N. Y.

### A CHRISTMAS SERMON

(Continued from page 363)

he went down in the alley and found a piece of glass which would reflect the rays of the sun and proceeded to shoot the bright sun rays into the sick room through a small hole in the wall. When a man came along and asked him what he was doing he said he was giving his boy friend a bit of the joy of the sun.

"Let this mind be in you, which was also in Christ Jesus." As we go through this Christmas season let us strive to appreciate in a bigger way what is back of it. As we see the mind of God the Father, and Christ the Son, let us yield ourselves to the Holy Spirit that He might use us in demonstrating here on earth the mind of Christ. It is not natural to be willing to work in conjunction with the mind of God as we have been analyzing it, but Jesus said, "Ye must be born again." And Paul says, "Be not conformed to this world,"—the things of the natural man, but "be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Christian friends, "Let this mind be in you, which was also in Christ Jesus." May you be blessed and thrilled as the mind of God has its outlet through you.

Detroit, Mich.

### KEEPING CHRISTMAS

Are you willing to stoop down and consider the needs and the desires of little children;

To remember the weakness, the loneliness of people who are growing old;

To stop asking how much your friends love you, and ask yourself whether you love them enough;

To bear in mind the things that other people have to bear in their hearts;

To try to understand what those who live in the same house with you really want, without waiting for them to tell you;

To trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you;

To make a grave for your ugly thoughts—and a garden for your kindly feelings with the gate open—are you willing to do these things, even for a day?

**Then you can keep Christmas.**

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life that began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love?

**Then you can keep Christmas.**

And if you keep it for a day, why not always?

**But you can never keep it alone.**

—Henry Van Dyke.



# THE SUNDAY SCHOOL

## NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

**THE SIN OF COVETOUSNESS.**—Exodus 20:17; Luke 12:13-21; I Timothy 6:6-10.

Lesson for December 11, 1938

**Golden Text.**—Thou shalt not covet.—Exodus 20:17.

**Ex. 20:17.** A man's possessions are both concrete and abstract. The concrete possessions include houses and lands, cattle and merchandise, and families; the abstract include neighborly good will, reputation, standing among men, etc. Coveting is not a sin that can be punished by the laws of the land. It is an unhealthy soul condition which soon manifests itself to the hurt of the person afflicted, and generally ends in overt acts of wrongdoing such as slander, theft, and even murder. When the roots of evil are allowed to grow they will ultimately produce deadly products.

In few things is the depravity of the human heart more fully revealed than in the sin of covetousness. Through this heart condition the things that belong to others seem much more desirable than those that are rightly yours. And while you are envious of his things, he is probably envious of yours. Far better to be content with such things as you have. True love to your neighbor will banish covetousness. Love finds more pleasure in seeing others enjoying good things than it does in personal enjoyment.

**Luke 12:13-15.** "There is nothing covered, that shall not be revealed" (Luke 12:2). Deep in the heart of this man was the desire for a share in the inheritance of his fathers. Our Lord is speaking of profound spiritual truths, but this man's mind was on something else, and suddenly the Master's teaching was rudely interrupted by the request that he compel his brother to divide the inheritance so that he get a share. The same thing happens frequently in public worship today. The teacher of divine truth, filled with the Spirit, may declare profound truth, but all the while the minds of his auditors are occupied with the acquisition of carnal things. No wonder they get no blessing by going to church.

It is not the preacher's business to settle property disputes. It is the preacher's business to teach the great principles of brotherly good will, which accepted as a principle of life, remove the basic cause of all these disputes.

**Luke 12:15.** Covetousness is a sneaky sin; it enters your soul unawares. It is a deceiving sin; few people could be convinced of its presence in the soul. It is a very common sin; the souls that are not tortured by it are

few indeed. Better for you to know that you have that sin and fight it; than to be ignorant of its presence and nurture it. Take heed, and beware.

A full and fruitful life is not dependent on material possessions. The greatest Old Testament prophet had neither family nor property, and our blessed Lord had not where to lay His head. Real life is dependent upon conditions of the mind and the soul. If those things are right the matter of food and raiment will automatically take care of itself. Matt. 6:30-34.

**Luke 12:16-21.** This fool's sin lay not in desiring that which belonged to another, but in thinking that the things which he had acquired were for himself alone; and in thinking that great material possessions could supply the soul's need. God gives blessings to men with the intent that they should be shared with others. Not what I am able to accumulate, but what I distribute to my fellows makes me rich towards God. The noble soul seeks to do all the good it can in all the ways it can wherever and whenever it can. He continually deviseth noble things and continues in them. Isa. 32:8 R. V. The throne is not established by selfishness but by righteousness. This is true in the kingdom of your soul as well as in Germany.

**I Tim. 6:6-10.** An exaggerated virtue is a vice. It is a noble quality of soul to labor to supply your own needs including those of your family dependent upon you, and also to have to distribute to those in need. It becomes a root of all evil when you labor to accumulate wealth for personal gratification. There is many a snare and temptation in the pathway of him who hastens to be rich; and having gained wealth there will arise many foolish and hurtful lusts (bodily desires) whose gratification, made possible by wealth, will drown him in destruction and perdition. If worldly education and gay clothing are to be feared, and they should be for the harm they can do to the spiritual life, material wealth is sevenfold more to be feared. Covet only the things of God.

### CHRIST'S NEW COMMANDMENT.—

Matt. 5:43-48; 22:34-40; Luke 10:25-37; John 13:34, 35; 15:12-14; Gal. 5:13, 14.

Lesson for December 18, 1938

**Golden Text.**—A new commandment I give unto you. That ye love one another; as I have loved you, that ye also love one another.—John 13:34.

The outward forms of religion about which formalists fight can be easily kept; but the vital elements of religion can only be lived

as I crucify the carnal in my own soul and let the triumphant Christ live in me. In this lesson we have the one all-important command—to love as Christ loves—which, if not obeyed, will make all other religious observances valueless. I Cor. 13.

**Matt. 5:43-48.** I may be the off-scouring of the earth, my conduct may be reprehensible, but if you don't love me in spite of it all we both belong to the same class—neither of us is a child of the King, neither of us has a Father in heaven. To tell yourself that you love my soul, but that you do not love my conduct, is the argument that your deceitful heart has produced to justify you in hating me. Love may be grieved by another's conduct; it cannot be provoked nor offended. Your wayward boy may break your heart, night after night his sins will make you cry yourself to sleep but you love him still. How much more the heavenly Father and YOU, if you have the love of Christ in your hearts, to all the wayward sons of men.

Does God love the Japanese in spite of what they are doing to the Chinese? Does He love the Germans in spite of what they are doing to the Jews? Does He love the Italians in spite of what they have done to the helpless Ethiopians? It is not an impossibility that Stalin and Hitler may yet seek the Lord and receive a glad pardon from the Judge of all the earth. But, if they do repent and find salvation, they will never be able to forgive themselves the monstrous wrongs they have done to others. And one of the things that you will deplore as you draw near to God is the unkind attitude that you are now taking towards others that may be in the wrong.

You have not reached the goal of perfect love to God and man. No man has. But that should be your goal towards which by the grace of God you should be daily striving. Learn to hate yourself a little more and your enemy a little less. It will be better for both of you.

**Matt. 22:34-40.** The whole includes the parts. A friend with fondness for rules and minute detail tells me that there are two hundred and forty commandments in the New Testament, and he has expressed himself to others that he does not know of any church that keeps them all. Neither do I know of any church or individual that keeps them all. But I do know that wherever the spirit of love is there is also the spirit of obedience. All the commandments of God are important, and obedience to them is profitable and helpful in the struggle towards perfection. II Tim. 3:16, 17. But the supreme command is to love with such fervor that every request of the beloved will be granted gladly and not considered a legal duty. He



who calls the commandments of God legalism and considers obedience thereto as a form of bondage has but little love for his Lord.

**John 13:34, 35.** Can the world know it when a man is a Christian? Most assuredly. And how? By the fact that he is baptized and unites with the church? By the fact that he is a churchgoer and an observer of the ordinances? By the fact that he is an active member in the church, free to speak and give his testimony in the class meeting? By his munificent gifts to charity? No. But by the love he shows to all men. Christ loved us so that He died for us while we were yet His enemies. When I have such love to my enemies the world will not question the nature of my religion. But alas, the church is filled with envy and strife and acts of love and good will are sadly lacking between the brethren. No wonder that the world wonders what these people have who say they have "got religion."

**John 15:12-14.** Love is that soul quality that makes you forget yourself in seeking the other's good. Christ exemplified it in becoming poor that we might become rich; in going into the depths that we might be exalted to the heights; in becoming sin for us in order that we might attain to the righteousness of God; in giving up all that we might have all. It is not enough that I love those that love me; the outcasts do that. It is not enough that I love others as I love myself; the patriot and moralist does that. But if I would be perfect I must love others as He loved me (He died for me) and I must love the Father as He loved Him (He always did the things that pleased Him). That is love from the heart, and not only the professed love of the lips.

#### GOD'S GREAT LOVE.—Matthew 2:1-12.

Lesson for December 25, 1938

**Golden Text.**—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

"Thanks be unto God for his unspeakable gift." When God created the world He formed it to be inhabited. From the day that He created man and placed him on the earth He has daily loaded him with benefits. The fact that man has sinned and in his heart has turned against God has not changed the heart of God toward man. He still sends His rain both upon the just and the unjust. All things that pertain to life and godliness are the gifts of His love. But man became estranged from God. To bring about a reconciliation God had to devise a way. Man would not, and if he had desired, could not have redeemed himself from death to life. But God found a way; He gave His Son to the world, and that Son gave His life for the world. By that marvelous manifestation of love He has created in the heart of man a desire for reconciliation, and through His death and resurrection power He has made it possible. We are today again celebrating the Saviour's advent into the world. Let us reverently come from near and far to worship Him.

**Matt. 2:1, 2.** We do not know the exact time of the Saviour's birth, but we do know

that He was born. I may not know the exact time that He was born in my soul, but I can know that I am born again. The unexpected frequently happens in the kingdom. Although born in a Jewish home, and being the Hope of Israel, yet few of Israel welcomed Him, while Wise Men from the ends of the earth came and worshiped Him. What about the Star? We know but little. Balaam the soothsayer had foretold centuries before that a star should arise out of Jacob. His compatriots from the regions of the Euphrates had probably jealously kept that prophecy. God met them on the plane of their knowledge and gave to them a heavenly token of His advent. They did not necessarily have the Star to guide them during the probable two years that they were on the way. They did not need it; they knew that He was to be born in Judea. But when prophecy needed help to its perfect understanding it reappeared and led to the house where the child lived. God always gives enough light to those that seek Him, while the wicked walk in darkness.

**Verses 4-6.** A man may know the Scriptures? Because the new king would interfere with his plans. Why were the rest of Jerusalem troubled? Because he would expose their hypocrisy and sin. At this time many are spending days studying the Scriptures on the subject of His return, and they talk about it as their one hope. But is He? It is probable that their one hope is that He will not come yet. But there were a few ready for His first advent, and there will be a few ready for His return. Will you?

**Verses 4-6.** A man may know the Scriptures as a scholar, yet receive no spiritual benefit. None of the chief priests and scribes accompanied the Wise Men to Bethlehem. They knew where He could be found, but they sought Him not themselves. The Scriptures make us wise unto salvation. They do not save, but they show us how we can be saved. But that knowledge must be accompanied with appropriate action. Only the Wise Men found Him; and they found Him because they sought for Him.

**Verses 7, 8.** It is not enough to seek the Lord; you must seek Him with good intentions. Herod sought the Lord, and sought him with unequalled diligence. But he NEVER found Him. Those who seek the Christ to destroy Him accomplish much evil and their own ultimate destruction. The Satanic hosts that are issuing forth from the bottomless pit will not prevail against the kingdom of God. Instead, they will only torture those who have not the seal of God in their foreheads. Christ and His own are safe.

**Verses 9-12.** These Wise Men rejoiced more than they who find great spoil. They had found the King of Israel, the Saviour of the world. And they gave Him of their best. Worship, gifts, reverence, obeisance—all these He merits to the degree that I should withhold none of these for another. They came to Him full of treasures; they went away empty. Yet not empty, for now they were richer than when they came. These were Wise Men, but they leaned not on their own understanding. The wisest of the wise know that their wisdom is but as folly be-

fore God, and they direct their steps according to the wisdom of God. All nations shall worship Him. I will join in their worship. Will you? "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

#### PETER CALLED TO SERVE.—John 1:35-42; Luke 5:1-11.

Lesson for January 1, 1939

**Golden Text.**—Come ye after me, and I will make you to become fishers of men.—Mark 1:17.

Religious biography is one of many avenues of Bible study, and the most interesting study of mankind is man. During this quarter we shall study the life story of Peter. Many a lesson will the Lord have in these passages for us. Let us prayerfully seek and learn them.

**John 1:35-42.** In these verses we have the story as to how Peter made his acquaintance with our Lord. John had been preparing the way for our Lord in a revival ministry of about six months, during which time multitudes repented and were baptized. But always he pointed unto One who was to come. Finally the One appeared at the Jordan and desired baptism. After some persuasion John fulfilled this office, after which the Spirit drove the One into the wilderness, where for forty days He wrestled with the devil in fierce temptations. It was after the Master's return that John pointed to Him and said to his disciples, "Behold the Lamb of God, which taketh away the sin of the world." When John and Andrew heard these words of the Baptizer they at once followed Jesus. John the Baptist wanted it so. It was his business to witness for Christ, and no messenger of God has a right to do otherwise. Even the Spirit, the third person of the Trinity does likewise. Christ is the Lamb of God, the Son of God, the Bridegroom, the Messiah.

John and Andrew stayed with our Lord only long enough to get a first acquaintance, after which they hied forth to get others for the Lord. And they went after those they loved most first. Andrew went for Peter, and John went for James. Andrew was a great personal worker. He never became a great public speaker, but the first man he won for the Lord became the spokesman for the apostolic band and the mightiest preacher of them all. The Lord gave to Simon at this time the surname of Peter (a stone or rock). By this name he was known and called save in the matter of his fall and restoration when he was again addressed as Simon, son of Jona. May there not be a reason for this exception?

**Luke 5:1-11.** God has more than one call to the sons of men. His first call is universal, the Gospel call. Peter and others had heard and heeded the "Come unto me." The time has now arrived for the Master to give him his second call, the call to service. And these verses record the incidents connected with that eventful hour.

The two boats were probably the property of Zebedee and his sons, and Simon. And Simon's was the larger. These men were all fishermen, and diligent in their calling. It was the morning hour. They were

(Continued on page 388)



# COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

## THE ONLY HOPE OF THE JEW IN OUR PRESENT MAD WORLD

But I had pity for mine holy name, which the house of Israel had profaned among the nations, whither they went. . . . I will take you from among the nations, and gather you **OUT OF ALL COUNTRIES**, and will bring you into your **OWN LAND**. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you. . . . Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.—Ezekiel 36:21-32.

The Jews today find themselves in dire straits. Those living in lands which grant them freedom, and where they are not persecuted, live in fear of what the future may bring to them. The situation the Jew faces today is tragic. In the light of what is happening in Germany, Italy, Czechoslovakia, and elsewhere, and what will happen if England goes back on its "Balfour Agreement" that the Jews have the right to settle in the Holy Land and be protected there, we may well ask, "What about the future of the Jew?"

A prominent Jew lately asked a Christian this question, "What would you do if you were a Jew in a world like this?" Later, pathetically and significantly, he remarked: "Our only hope is in you Christians."

Lately, the doorbell rang, there on the front veranda stood an ex-Jewish Rabbi, and a wealthy and prominent Jewish business man. After a brief introduction came this request, "Bishop Derstine, would you please cable Malcolm MacDonald, the British Foreign Secretary, and that immediately, and request him not to close Palestine to the Jews?" The question being the same, "Where shall the Jew go? he seems not to be wanted any where." There is a reason.

At the bottom of the situation is the fact that the Jew has sinned and profaned the men of God among the nations. The bitter intolerance of the Gentile powers against the Jew is likewise sinful. God allows the suffering of the Jews, for a wise, loving and beneficent purpose, that is, the purification of the people. The fire through which they are passing will bring them to the end of themselves, to their knees, to God, to Christ. However, the judgment of God will likewise fall upon the nations which mistreat them. The "blood of the Lord Jesus Christ" is still upon them, but the "blood of the Lord's ancient people" will be upon the Gentiles.

The catastrophe which has befallen the Jews in Austria also exposes the Nazi ideology in all its stark barbarity. No sooner did the Germans annex the country than they began to give vent to their hatred of the Jew. This hatred has had some years practice in the Reich. No pretext was necessary, their anti-Semitic antagonism had already become a cardinal feature of their program. That is, blame the Jew for everything.

Thousands of Jews have been imprisoned, sent to concentration camps, for no other reason than that they are Jews. Like numbers have been robbed in their houses, flats, shops, and offices by storm troopers. The plunderers usually came in gangs of four or

By the World News Editor

*This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.*

more, to guard their own cowardly safety. To give some semblance of officialism they gave receipts, which served no purpose whatsoever. In Vienna alone some hundreds of thousands of dollars' worth of wealth and goods were thus taken.

The treatment of the "higher ups" among the Jews was particularly outrageous. Some were imprisoned, three were sent to suffer all the torments of the Dachau Concentration Camp. Thousands of dollars needed to operate hospitals, welfare institutions, orphanages, and soup kitchens were confiscated. The entire library, 10,000 volumes, of the Jewish Seminary, was removed to some unknown place. The offices of the Zionist Federation, and the Palestine Emigration Office were closed. After making the Jews pay huge sums to the Gestapo, the Secret Police, these offices were allowed to be reopened.

For weeks the principal synagogue in the Seienstetengasse was occupied by storm troopers, and its interior desecrated. They defiled and burned scrolls. They dragged Jews inside and made them don the silk hats of the wardens, as well as the praying shawls. Thus attired they were made to scrub floors, clean windows, brush top-boots, scour laboratories, and sing the "Horst Wessel" song. Jews elsewhere were subjected to the same acts of irreverence and humiliation.

Four hundred were expelled from some towns near Vienna. They were robbed of their possessions and made to sign statements that this money was acquired honestly and surrendered voluntarily for the benefit of the state. Many of these settlers had lived in these parts from 300 to 600 years.

The orders from Berlin were that all Jews living within thirty miles of the Czech and Hungarian frontiers must be removed. Some of these refugees, including graybeards and infants, were hounded like beasts of prey from Austria into Czechoslovakia, from there to Hungary, and then back again into Austria, where they were again seized by storm troopers. They were then taken to unknown parts. The Jews of Austria are to be pauperized and degraded. In other words, they are headed for extermination or expulsion.

All non-Jewish firms have dismissed their Jewish employees, numbering tens of thousands, though some that could not be replaced have been reinstated. All those employed in official or public positions have been dismissed. German business places have these signs outside, so as to destroy all business for the Jews, "German-Aryan business." Jewish shops are obstructed by pickets. Often the Jewish proprietor is forced to hold the following worded sign, "Don't buy from Jews." The German government wishes all the Jews to leave Austria in four years. Many of their places of business have the windows besmeared with the word, "Jude." No wonder hundreds have sought escape by the means of suicide. The Jews are willing to

leave. But whither? And how? Some 80,000 applications have been received. But the Government will not allow them to leave, the reason being undoubtedly, that they must be fleeced.

According to the census of 1934 there were 191,000 Jews in Austria. There are now about 185,000, of whom 170,000 are in the city of Vienna. Among this number there were 1,300 lawyers, and 1,500 doctors. Before the Nazi invasion there were some 25,000 unemployed Jews in Vienna, about 60,000 dependent on the Jewish Board of the Community.

The problem of finding homes for these exiles is difficult. Their number will be increased by the addition of thousands of "non-Aryan Christians" who have Jewish blood by marriage. Two factors intensify the problem: first, how to absorb the professional type; second, the impoverished condition of the most of them.

Someone has aptly and rightly said: "The Jews of Austria have deserved a better fate." They have been loyal citizens. They have served their country well. They helped to create its culture, furthered its economic development, advanced its fame. Although constituting less than 3 per cent of its population, they have received four of the eight Nobel prizes given to Austrians. They have made Vienna famous for its school of medicine. They have enhanced her education, literature, and music. They were the leading publishers of the nation. They built the first railway, introduced many of their leading industries, initiated transport on the Danube by steamship.

But all their services to the nation seem to have been in vain. Why? They are victims of a brutal and fanatical power that knows neither law, reason, truth, justice nor honor! But they are not the only victims. The foundation of civilization itself is slowly crumbling.

One can hardly blame Howard Vincent O'Brien, for writing, in an American Daily, the Chicago Daily News, "Pity the Poor German!"

Pity the poor German!

If he has heart disease he can't use digitalis, because it was discovered by a Jew, Ludwig Taube.

If his tooth aches he cannot have the comfort of cocaine; for that would be utilizing the work of a Jew, Solomon Stricker.

He will find it hard to avoid typhus unless he takes advantage of what two Jews, Widal and Weill, learned about this disease.

If he has diabetes, the aid of insulin is not for him; for a Jew, Mikowsky, had a hand in its discovery.

If he has a headache he must shun pyramidon and anti-pyris, discovered by the Jews, Spiro and Eilege.

If his child has convulsions he must avoid chloral hydrate, the discovery of a Jew, Oscar Liebreich.

If he has a mental screw loose he must not attempt to tighten it by psychoanalysis, because the father of that technique is a Jew, Sigmund Freud.

If he has ear trouble he can't go to Heinrich Neumann, the specialist who treated the Duke of Windsor. Prof. Neumann is a Jew.

If he has cancer he can get no help from the great specialist, Ferdinand Blumenthal. Prof. Blumenthal has been forced to leave Germany.



If his wife needs the services of a gynecologist, she will have to consult somebody besides Drs. Nobl and Oscar Frankl. They have committed suicide. So has Dr. Knopfmacher of Vienna. Well past 70, this eminent scientist was "treated" with castor oil by patriotic Hitlerites.

He may like music, but he can't listen to Toscanini because Toscanini's daughter is married to a Jew, Horowitz.

He may like the music of the past, but there will be no more performances of Goldmark, Mahler, Mendelssohn, Meyerbeer and Offenbach. Pity the poor German!

The poor German may like to read. But the list of authors whose works must not be read grows constantly longer. To the list of forbidden German writers has now been added a list of Austrian writers.

He may like to travel. The list of available places to visit has now been shortened. Vienna, once one of his favorite cities, no longer exists. The coffeehouses have been closed. Gemuetlichkeit has disappeared. There is no laughter there. There is no music in the air.

His world shrinks ever smaller. More and more cramped, he tries to be comfortable in the iron straitjacket of the psychology that a madman has given him. Each day he cuts himself a little more adrift from everything that we have learned to call civilization.

## SIGNS OF THE TIMES! IS THE AGE CLOSING?

And earthquakes, in divers places.—Matt. 24:7.

The disciples asked the Lord this question, in A. D. 33, "What shall be the **SIGN** of thy coming, and of the **END** of the age?" He named quite a few, and among that number was, "And earthquakes at divers (various) places." What did He mean? And, is there any significance in the fact that our earth is increasingly restless, and quakes some 25 times daily, on the average of one quake every 15 minutes of the day and night. The records of these quakes are kept by the different governments of the world and are registered on the seismograph. The seismograph is a very delicate instrument for making an automatic record of the time of occurrence, duration, direction, and intensity of an earthquake.

"The World Book," an encyclopedia of general acceptance, defines an earthquake as follows, "An earthquake, a shaking of the ground caused by disturbances within the earth. It is a phenomenon about which there is not complete scientific knowledge. We are made to realize that earth tremors are frequently terrible manifestations of the power of unseen forces, and that nothing can prevail against them. Their destructive possibilities are almost limitless, and their velocity unbelievable. The most rapid earthquake waves travel 300 miles a minute, and even the slowest move at a rate of speed which, if continued, would circle the earth in three hours." They also tell us that only very low, steel buildings can survive the worst shocks, and that many if not most of these quakes, by the way, are under the sea. These do no damage unless they reach shallow water, where they can produce waves which roll to the height of thirty or forty feet, which can cause incalculable damage.

The nearest approach which scientists have come to finding out the cause of these terrific upheavals in the earth, is the idea that most quakes are caused by the slippings of the earth's crust, usually the extension of old or the formation of new faults. These earthquake shocks, they tell us, come from ten to twenty miles beneath the earth's surface. Let these findings be what they may, the Bible does tell us, "The earth shall wax old, as doth a garment."

Undoubtedly, there have been earthquakes for thousands of years. There is every reason to believe there were earthquakes in the days when our Lord spoke of them. History

declares the fact; His use of the term verifies it. His auditors understood Him. He did not elucidate the statement. **There it stands!**

Why then are earthquakes a sign of the times? Why then are earthquakes an indication of the nearness of the coming of the Lord? Why then do earthquakes have any meaning as to the end of the age? It must be in their **immensity** or their **intensity**, or **both**. There are many of them, and some are terrific in force. There seems to be sufficient proof that it is all of these, the **number** of them, their **scope**, and their **force**.

Twenty-five major earthquakes are reported daily. That is there are on the average **one every fifteen minutes**, every day and night, all the year. Besides these major shocks, there are many slight quivers, usually in areas where they cannot do much damage. Our world itself is largely covered by water.

But their disastrous effect can be seen by the following table compiled by the Editor of the "Elim Evangel." In checking up on this list in the "World Book" Encyclopedia, we found one he missed which they tell us caused the death of 76,483 persons. We included this one in the list. It was at Messina, in 1908. It is significant that these "major earthquakes," of very destructive kinds, occurred in the last thirty years. Examine the list carefully. Make your own deductions in the light of what the Lord Jesus Christ said, "And there shall be earthquakes in various places." Note the worldwide area they cover, not just a few sections of the globe. Here they are:

- 1902—St. Pierre, Martinique, Mt. Pelee, 30,000 lives lost.
- 1906—Mt. Vesuvius, 200 lives lost.
- 1906—San Francisco, 452 lives lost.
- 1906—Valparaiso, Chili, 1,500 lives lost.
- 1907—Kingston, Jamaica, 1,000 lives lost.
- 1908—Messina, Italy, 76,483 lives lost.
- 1912—Turkey, 3,000 lives lost.
- 1915—Central Italy, 29,978 lives lost.
- 1917—Guatemala, 2,500 lives lost.
- 1919—Java, 5,100 lives lost.
- 1920—Mexico, 3,000 lives lost.
- 1920—China, 200,000 lives lost.
- 1923—Persia, 4,600 lives lost.
- 1923—Japan, 99,331 lives lost.
- 1927—Palestine, several hundred killed.
- 1927—Japan, 3,274 lives lost.
- 1927—North China, 100,000 lives lost.
- 1927—S. W. China, 30,000 lives lost.
- 1928—Dutch East Indies, 1,200 lives lost.
- 1929—Persia, 2,000 lives lost.
- 1929—Southern Italy, more than 1,475 killed.
- 1929—Nicaragua, 1,000 killed.
- 1933—Long Beach, California, great property damage.

May we as readers "gird up our loins," for these signs may be the advance heralds of the coming of the Son of God. It may be that in our days we may hear the shout of the Lord, and the trumpet of God will raise the dead. It may be the archangels will add their voices, as the Apostle Paul describes the event. May we be ready. May our lamps be trimmed and burning. May we have the oil (symbolizing the Holy Spirit). May we be true followers of the Lamb. May our names be in His Book. May His Spirit be in our hearts. May we be in Him. Then we can say with John the Revelator, "Even so, come, Lord Jesus."

## IS THE GREAT TRIBULATION UPON US?

It is not surprising that present world disturbances should cause unfulfilled prophecies to come into men's minds. We find them referred to even in high places. Lord Hugh Cecil, of England, is quoted as declaring a few weeks ago in Lewisham Town Hall, London:

This is an age of great spiritual crisis. All around can be seen the marks of great anxiety, with, in some countries, great apostasy. We see the beginnings and, in some countries, the full realization of great tribulation, and

many people feel that this is now the time foreshadowed in the New Testament. It may be, or it may not be.

## "HARD" ITALY! "HARD" GERMANY! "HARD" JAPAN! "HARD" TIMES!

I tuned in to listen to Mussolini at Undine, Italy. I heard the crowd roaring its welcome, and there was something ominous in its wild enthusiasm, but I could not wait for the Premier's address. Thanks to the Associated Press, we have it in full, and the words of the leader are more ominous than the shouts of the people. Let me quote: "We prefer to be feared, rather than loved. We care not if we are hated, because we have nothing but contempt for those who hate us. Those foreigners must learn to know the new Fascist Italy—a hard Italy, a warlike Italy, an Italy strong in will power. . . . Twenty years of wars and revolutions, particularly Fascist revolution, have made the Italian people a block of tempered steel. . . . Sixteen years ago we (Black Shirts) marched on Rome. In the following years we marched from Rome. The march is not yet finished. No one will halt us." That is the spirit of antichrist; it is against everything we have been striving for these many years—freedom, good neighborliness, generosity, justice and peace. A "hard" Italy joined to a "hard" Germany and a "hard" Japan will give the hardest time the world has ever known.

## PRACTICAL HOME LIVING

(Continued from page 367)

such as hers. She was very modest about it, but on again being pressed for her recipe she said, "We used the Bible and common sense."

In history and literature we have many instances where statesmen and poets quote liberally from the Word of God, showing that they, too, had met around a family altar. They did not in every case remain true to all they had learned, but the evidence is there that faithful parents had sowed the seed.

In closing let us take a look at the beautiful picture of family worship in an old time Scottish home.

"The cheerfu' supper done, wi' serious face,  
They round the ingle form a circle wide;  
The sire turns o'er with patriarchal grace. . . .  
The big ha' Bible, ance his father's pride.  
His bonnet reverently is laid aside,  
His lyart haffets wearing thin and bare;  
Those strains that once did sweet in Zion  
glide,

He wales a portion with judicious care;  
And 'let us worship God!' he says with  
solemn air.

\* \* \*

"Then kneeling down to heaven's eternal  
King,  
The saint, the father, and the husband prays,  
Hope 'springs exultant on triumphant wing,'  
That thus they all shall meet in future days,  
There ever bask in uncreated rays,  
No more to sigh, or shed the bitter tear,  
Together hymning their Creator's praise,  
In such society, yet more dear,  
While circling Time moves round in an eter-  
nal sphere.

\* \* \*

"Then homeward all take off their several  
way;

The youngling cottagers retire to rest;  
The parent-pair their secret homage pay,  
And proffer up to heaven the warm request,  
That He who stills the raven's clamorous nest,  
And decks the lily fair in flowery pride,  
Would, in the way His wisdom sees the best,  
For them and for their little ones provide;  
But chiefly, in their hearts with grace divine  
preside."

Harrisonburg, Va.



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#### A CLEAN-CUT HERO

Boys are naturally hero worshippers. Now they have a new hero in young Douglas Corrigan, whose astonishing flight over the Atlantic gave the world something more refreshing to talk about than the probability of war. The best thing about this youth is his Christian life. He was brought up in a Baptist home, and is a member of a Protestant Church. Speaking of the elements of character needed for such a daring achievement, *The Watchman-Examiner* summarizes them:

How came these elements to be compressed into a limited young life? Well, remember, he is a son of the West—an area where the blood still surges at the call from new frontiers. Then, too, his keen-witted powers and endurance are not muddled with alcohol and nicotine. His youth has not been vitiated by what the sophisticated eighteen-year-old veterans call "life." Built into the pattern of his personality are the simple teachings of the Word of God, the love of things clean and wholesome—like water and fresh air—and the carefreeness of triumphing personality which enables him to laugh at the world's tangles of red tape. Back of it all is a quiet but real faith in God, for to use his own words as to the danger spots of the flight—"In the clinches, I prayed."

#### THE CHILDREN'S REVIVAL

The Soviet authorities are finding opposition to their anti-religious program arising from a new and unexpected quarter—the children of Russia. In spite of all they have done so far, the children insisted upon observing Christmas and Easter in the old ways. Therefore the order has gone forth from Moscow that the teachers in the schools must redouble their efforts in the matter of teaching atheism to the youth of Sovietland. Drastic measures must be taken to stamp out this children's revival of Christianity. But why do the heathen rage and the kings of the earth set themselves against the Lord and His Anointed? "The Lord will have them in derision."

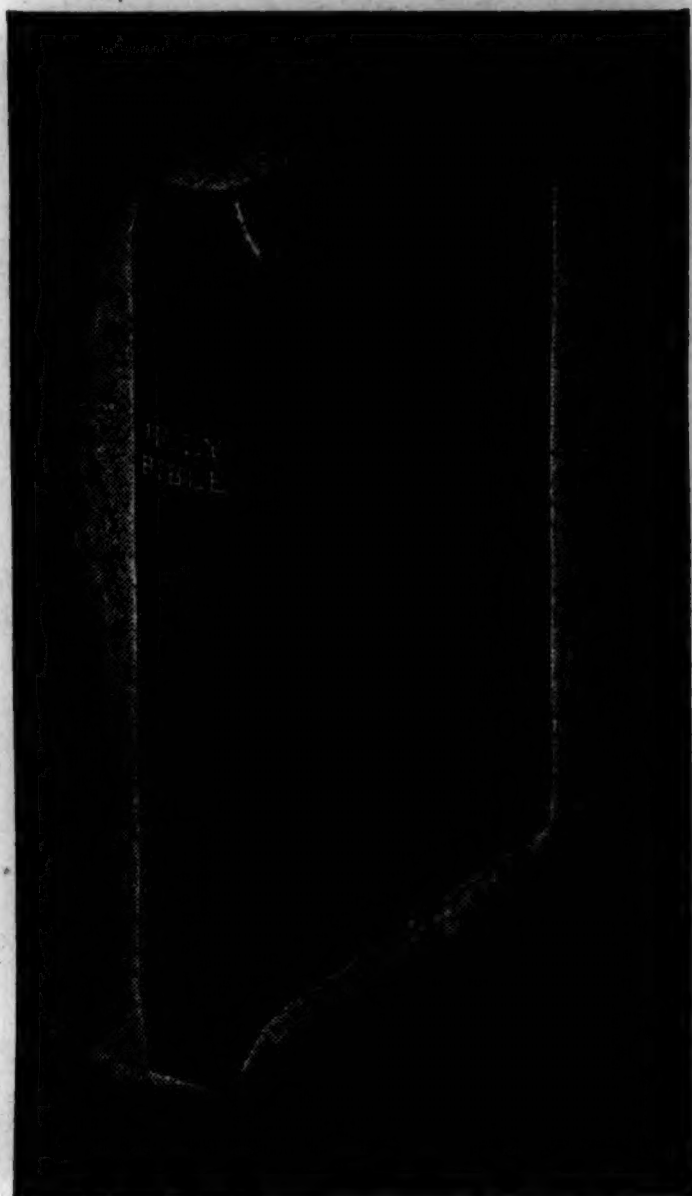
#### FARLEY'S WISDOM

At the Eucharistic Congress in New Orleans, Postmaster-General Farley asserted that all world problems could be solved if we approached them in the spirit of the Sermon on the Mount. He asserted that the nation that takes its children away from their religion and allows them to grow up without God is as surely plotting its own ruin as if it emptied the veins of its citizens of their life blood. That is true.

I doubt if there is in the world a single problem, whether social or economic, which would not find ready solution if men and nations would rule their lives according to the plain teaching of the Sermon on the Mount.—Franklin D. Roosevelt.



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5 But the Chāl-dē-āns' army pursued after them, and overtook Zēd-ē-kī-āh in the plains of Jericho: and when they had

ch. 37. 22.

Gēd-ā-lī-āh the son of Ā-hī-kām the son of Shā-phān, that he should carry him home: so he dwelt among the people.

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### PROPER THINKING

(Continued from page 377)

on you, you will have the true wealth in yourselves; 'a better and enduring substance.' You will have peace, you will be lords of the world, and having nothing yet you may have all. No harm can come to the man who has laid up in his youth, as the best treasures of old age, the possession of these thoughts enjoined in the text."

Oh, brother and sister, may we set our minds on things which are above, where Christ is sitting at the right hand of God. "Set your affection on things above, not on

things on the earth." "Think on these things—these things do—and the God of peace shall be with you."—In the Evangelical Beacon.

### NUGGETS IN S. S. LESSONS

(Continued from page 383)

tired and sleepy, but before turning in they washed and mended their nets to be in readiness for the next night. At this time the Master commanded Simon's boat for a pulpit to escape the pressure of the crowd on the seashore. Peter as a disciple did not object. If I am a genuine disciple I will withhold nothing that I have from my Master for

His use. The Master also showed here that there were many other places where the Gospel could be preached than behind the desk in the synagogue. The Gospel is to be preached wherever the crowd can be found that will listen.

After the sermon came the object lesson. Don't you wish that you knew the sermon theme that morning by the seaside? I do. But I do know the purpose of the object lesson. The night before these men had "fisherman's luck," they caught nothing. Now in broad daylight the Master tells them to go fishing. Peter had early in his Christian experience learned that the Lord has a beneficial purpose in all His commands. Although he can see no prospects of good coming from his obedience he will nevertheless obey. This is the first in importance of all the lessons of life. The net was cast and the fish were caught until the load caused the boats to lap water. Peter's next reaction was one of utter unworthiness to stand in the presence of the Lord. This attitude following one of implicit obedience is also a prerequisite to fitness for service. Then came the call, "Follow me, and I will make you to become fishers of men." They left all, they followed, they learned, they were empowered, they obeyed, and they established the kingdom of God anew upon the earth.

Fear of failure is not to be harbored in the innersprings of the worker's being. When the Lord commands He enables. But it is worthwhile that you fear that you might be so utterly unworthy that the Lord would refuse to use you in His service. It is a glorious privilege to be used of God; it is a disgrace to be rejected.

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